

Sri Vaishnava Mantras

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Bhagavadgita Pages, Chapters 1 to 18

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There are a host of Vaishnava web sites which have published a great wealth of information on [Srivaishnava Mantras](#).

1 Om namo Nārāyanāya

2 Sriman Nārāyana charanau saranam prapadyē

Srimate Nārāyanāya nama:

3 Sarva-dharmān parityajya mām ekam śaranam vraja

Aham tvā sarva-pāpēbhyo mokṣayiṣyāmi mā śucah

Tirumantra¹ is the temple of Bliss, **Carama Slokam**³ ([BG18.66](#)) the temple of flowers and **Dvaya**² the temple of duty. --**Yamunacharya**.

Srivaishnava Mantras are passed down as secret to the deserving disciple by the Vaishnava Acharya during initiation. The disciple offers his surrender at Naaraayana's feet and the revered

line of Acharya-Gurus. The disciple lives and maintains a sattvic life in accordance with Vaishnava tenets.

These three secrets reveal the absolute status of Naaraayana and Sri, and relative status of Jivatma; His JagatKArana (Primary Cause of Creation); His AudhAratva, being the supporter of the Universe; Paramatma's ownership of Jivatma; Unity in Bimodality, Sri's inseparability from Naaraayana; His pervasion in beings and universe; Naarayana being the Hypostasis or Basis for all Chetanams and Achetanams; Naaraayana's Supremacy as Sarvesvara; Sesa's dependence and servitude to bimodal Seshi; Sesa's renunciation; Removal of all obstacles in the service of the Lord; Sri's mediation on behalf of Chetanams; His Feet as the Means (Upayam) to attain the Lord; Atma Samarpanam (dedication of self) by the Jivatma to Paramaatma as Prapannan; simple means to attain Him without the need for cumbersome Yogas (Sarva Dharman); forgiveness of sins; Exclusive surrender to Naaraayana only as precondition to Naaraayana's Grace; VAtsalyam by the Lord; Paramatman's feet as the Object and Goal of Prapatti and Surrender; Removal of all impediments to Moksa; Total Surrender as the guarantor of relief from grief.

Initiation of Ramanuja into Mantraratra (Dvayamantra) by a Sudra, Mahapurna.

Sriman Nārāyana charaṇau saranam prapadyē

Srimathē Nārāyanāya nama:

Page 13, **Ramanuja's Teachings in His Own Words** by Yamunacharya.

Ramanuja begged Mahapurna (a Sudra by birth) to accept him as his disciple and teach him all that was good for the soul. Mahapurna obliged, initiated Ramanuja as his disciple with **Mantraratra** and ordained him to become the successor to Yamuna-Alavandar. He taught him **Dvayamantra**, which explained the dual nature of God as father and mother. Ramanuja took Mahapurna home, kept him there as his guest for six months, sat at his feet and learnt from him all that was to be known about Sri Vaishnava secrets and doctrines.

Page 17 ibid

Ramanuja came to see his guru Sri Mahapurna at his residence at Srirangam. **In an attitude of veneration and humility he prostrated before his Guru and begged him to pardon for the insult offered by his wife.** Puma said he never knew that there was anything to pardon. Ramanuja wanted to learn all about the **Dvaya mantra (Mantra Ratna)**. Mahapurna imparted to Ramanuja the **essentials of religion of Vaiṣṇavism viz., there is but one God.** He is all merciful and is therefore our way. He is all-knowing and Almighty. The soul's end and aim is therefore eternal loving service at his holy feet. With these words Mahapurna directed him to Gosthipurna for further teaching.

Page 19-20: ibid

Initiation of Ramanuja into Tirumantra (= Mula Mantra = **Om Namō Narayana**) by Gothispurna

Ramanuja after 18 frustrating rejections was initiated into Tirumantra by Gothispurna (Tirukkottiyūr Nambi) with the caveat not to reveal it to 'vulgar people'. Ramanuja in his compassion for humanity ascended to the top of Gopuram (tower) and announced it to all the assembled 'vulgar people' as characterized by Gothispurna .

The eight-syllabled mantra of which the first word is Om, the second is Nama and the third Nārāyaṇāyā (Om Namō Nārāyaṇāyā) is a pledge that man takes at his initiation into Sri Vaisnavism that henceforward he would live only for Nārāyaṇa and not for himself. The Lord (Bhagavān) and those who belong to God (the bhāgavatas) become the objects of his devotion and service. --Ramanuja, page 50 ibid.

Ramanuja says, "May I submit that it is but little sacrifice for one sinner to make, inasmuch as it brings salvation to many. Moreover all the merits of that wholesale salvation goes to you (Gothispurna), because of the holy secret, having been learnt from your great self. These reasons emboldened me to infringe thy holy command. It was compassion for mankind that rendered me blind to thy injunctions. I ask forgiveness." Do with me, holy Sire, what thou wilt." Gothispurna was struck dumb at this reasoning. And his own heart moved. "O, that this idea never entered my crippled heart," said he excitedly. "My heart, which would not ere (before) this be moved with love for all mankind. Strange I never felt the all-embracing love of Ramanuja.' Thus vehemently venting forth the new and strange emotions striving in his breast, Purna rushed forward and embracing Ramanuja continued :-"Holy son, thou art mine, My own indeed art thou. **Thy name shall henceforth be Emberumānār.** The creed that I gave thee was hitherto known as the creed of the high Vedanta. But 'henceforth it shall be known to the world' as the creed of Emberumānār. Not only that which thou hast already heard from me shall thou hear from me. Secrets there are yet." So went on Purna, in the exuberance of his strangely awakened love for Ramanuja. Ramanuja stretched himself before his Guru, rose and left for Srirangam with his "Staff and Pennant".

Ramanuja initiates his disciples into Carama Slokam: page 20-21 ibid

Ramanuja initiated Kuresa and Dasarathi into the final teaching (**Carama sloka of the Gita**), Ramanuja said to each of them "let every trace in thee cease of the **three-fold egotism**, which troubles mankind, **that of talent, wealth and ancestry.**"

In the midst of many assembled disciples Ramanuja said : 'Do you see'? Dasarathi is now a changed person. If he had any notion of self-esteem before, it has disappeared now. What a transformation? Rise, Dasarathi: Thou art now qualified to hear high lessons of the spirit. I will reveal them at once." So saying, he communicated to him the essence of the Gita teachings, and

exclaimed joyously, "Aye, Dssarathi, now indeed I may claim as my own, my staff and pennant". (Ramanuja called his disciples Kuresa and Dasarathi his pennants.)

Naaraayana and the related features are described as follows: Sarvesvara; being JagatkAranatva (being the Causal Agent); AdhAratva (being the basis and supporter of the universe); Niyantratva (being the Controller of the universe); Sesitva (being the Lord of the universe); AntaryAml (Indwelling Soul); Sesin (Sovereign of the Universe); NityavibhUti = நித்தியவியூதி = the eternal abode of Vishnu--Paramapadam; Devadideva (God of gods); Ubhayavibhuti-nathatva (Lordship of transcendent and physical universe); Moksa-pradatva (the ability to confer moksa or liberation); Paratattva (Supreme Tattva); Sadguna Vishnu; Possessor of **six qualities: Jnana, Sakti, Bala, Aisvarya, Virya, Tejas (Omniscience, Omnipotence, Strength, Sovereignty, Energy, splendor); Saulabhya (Easy accessibility, Affability); Sausilya (Gracious Condescension); VAtsaya (Loving disposition); Krpa (Compassion); Audarya (Generosity); Bandhutva (friendly relationship).**

Narayana taught Tirumantram or Moola Mantram (மூல மந்திரம்) to Sage Nara. Vishnu revealed and taught Dvayam or Mantra Ratnam (துவயம் / மந்திர இரத்தினம்) to Mahalakshmi. Krishna Bhagavan uttered the Charama Slokam (சரமசுலோகம்) to Arjuna on the battlefield of Kurushetra.

சரமசுலோகம் *carama-culōkam* , n. . Verse which teaches the means of attaining final bliss.

Man's ultimate Goal is Moksa or liberation. To reach Moksa, Swami Desikan (1268-1369 CE) advocated Artha Panchakam (அர்த்தபஞ்சகம்) five Truths, principles or doctrines: Para SvarUpam¹, Sva svarUpam², Virodhi Svarupam³, UpAya SvarUpam⁴, Purushartha SvarUpam⁵ (பர ஸ்வரூபம்¹, ஸ்வ ஸ்வரூபம்², விரோதி ஸ்வரூபம்³, உபாய ஸ்வரூபம்⁴, புருஷார்த்த ஸ்வரூபம்⁵). Swami Desikan dedicates these verses to Lord Varadaraja Perumal of Kanchi, the temple town near the present-day Chennai.

- 1) Para Svarupam refers to Bhagavan.
- 2) Sva Svarupam refers to the Jivatma, the embodied soul roiling in the sea of Samsara and who experiences and enjoys Bhagavan.
- 3) Virodhi Svarupam refers to the obstacles encountered by the aspirant to attain the feet of Bhagavan and Moksa.
- 4) Upaya Svarupam refers to the means (ways, paths) available for observation by the Mumukshu. The ways are mainly Prapatti Yogam and or Bhakti Yogam.
- 5) Purushartha Svarupam refers to the fruit of Bhagavat Anubhavam experienced by observation of Upayams.

அமலன் அவியாத சுடர் அளவில்லா ஆராமுதம்

அமல உருக் குணங்கள் அணி ஆபுதங்கள் அடியவர்கள்

அமல அழியாத நகர் அழிந்து எழும் காவுடன் எல்லாம்

கமலையுடன் அரசாளும் கரிகிரிமேல் காவலனே.

The pure, the inextinguishable flame, limitless, incomparable Nectar
Pure qualities, sports weapons,

Amalan aviyAtha-sudar aLavillaa-AarAmudham

amala uru guNangaL aNi aayudhangal adiyavarkaL

amala azhiyAtha nahar azhinthu yezhum kaavudan yellAm

Kamalayudan arasALum Karigiri mERk-KaavalanaE

Tirumantram:

Om namo Narayanaya.

Om namo Nārāyaṇāya

Dvayam:

“Sriman nArAyana CharaNau SaraNam PrapadyE,

SrimatE nArAyanAya Nama:”

Sriman Nārāyana charaṇau saranam prapadyē

Srimathē Nārāyanāya nama:

As there are two sentences it is called Dvayam. This is a tantrika mantra. Hence all can recite it, without any restriction. This mantra helps to do Sarangathi to Lakshmi Narayana. Sri Ramanuja’s Saranagathy Gadya ‘is an elaborate explanation of Dvayam. Though there are eight words; while reciting, it will be six words only. In consideration of its deep meaning and non-restriction, this mantra is considered unique and is termed “Mantra Ratna”--jewel amongst mantras. For reciting it, there are no restrictions of any kind viz. place, time, person, sex, etc.

Sarama Sloka: Bhagavadgita Verse 18.66

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८- ६६ ॥

sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja

ahaṁ tvā sarvapāpebhyo mokṣayaiṣyāmi mā śucaḥ 18.66

sarva-dharmān¹ parityajya² mām³ ekaṁ⁴ śaraṇam vraja⁵

aham⁶ tvām⁷ sarva-pāpebhyaḥ⁸ mokṣayaiṣyāmi⁹ ma¹⁰ śucaḥ¹¹ 18.66

parityajya² = abandoning; sarva-dharmān¹ = all duties; śaraṇam vraja⁵ = take refuge;

mām³ = in Me; ekaṁ⁴ = only/alone . • aham⁶ = I; mokṣayaiṣyāmi⁹ = shall deliver; tvā⁷ =

you; sarva-pāpebhyaḥ⁸ = from all sins. • ma¹⁰ = do not; śucaḥ¹¹ = worry. 18.66

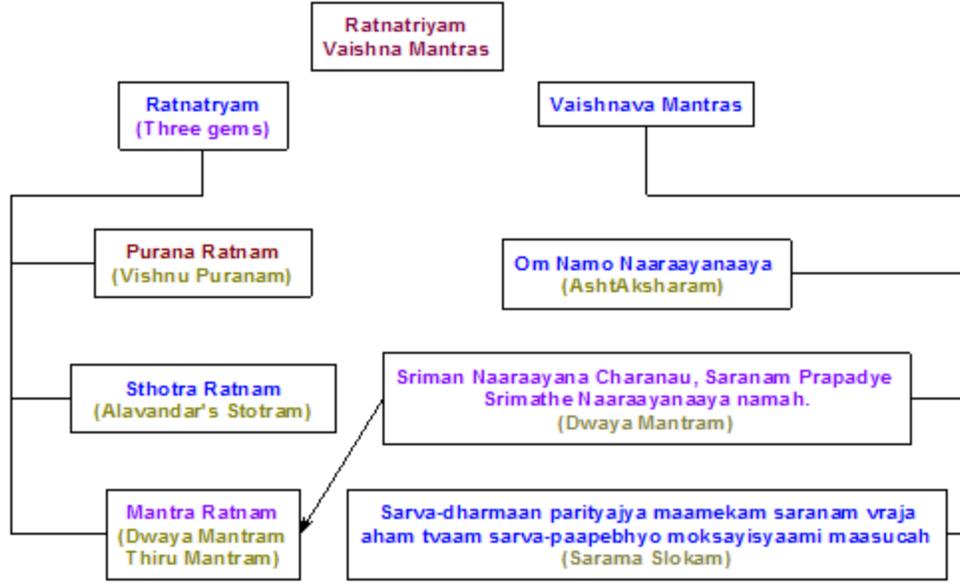
18.66: Abandoning all duties, **surrender** unto Me only. I shall deliver you from all sins.

Do not lament.

This is what Sri Krishna told Arjuna and hence called ‘Sarama sloka’ (meaning as a last resort Verse). Sri Krishna himself has suggested that Saranagathy is the easiest and best approach to Moksha. Charama sloka brings out the fruits of Saranagati.

Charama Sloka is the divine command to perform Saranagati; Dvaya Mantra is for chanting any time anywhere for performing Prapatti. Tirumantra is the condensed Essence of the preceding two Mantras.

Pranavam (Om) is the base upon which Namō Narayana finds expansion. Dvayam expands on Tirumantram. Charama Slokam expands on Dvayam. Self is explained in Tirumantram. Once Self is understood one can go to Dvayam that explains the means. Charama Slokam explains the goal. This is the order in which the three Mantrams are learnt and recited. The three Mantrams encompass the self, the means and the goal.



1. Ashataksharam (eight-syllable Mantra) Tirumantram

ஓம் நமோ நாராயணாய

Om namo Nārāyaṇāya

Om Namo Naaraayanaaya

Om¹ Na² mo³ Naa⁴ raa⁵ ya⁶ naa⁷ ya⁸

The first and the most important is called Ashtakshara. This consists of **8 syllables** and is in the form of three words. The first word is a single syllable Om. The second word is Namaha. The third word is Narayanaya. So, the ashtakshara is OM NAMO NARAYANAYA. This means "Salutation to Narayana". We will discuss the deeper meaning.

The following explanation is drawn from Desikan (1268-1369 CE). Sri Vaishnavas use Manipravala Tamil, a fusion of Sanskrit and Tamil. They can speak in Manipravala Tamil from A to Z so much so only the person brought up in Vaishnava environment can understand them. Wherever possible I use common terms with bracketed Manipravala Tamil or vice versa.

Example: Cit = Chit = (in Manipravala) ChEtanam.

Mantram is that which protects. man = to think, meditate. Tra = to protect or liberate. Meditation on Mantra protects and liberates the aspirant.

Tirumantram:

Om Namo Naaraayanaaya

Om = AUM. AUM written on paper looks like the dextrorotatory (வலம்புரி) conch of Lord Vishnu. Here A stands for Narayana; U for Sri; and M for Chetanams (sentient intelligent beings). AUM integrates all three.

The Sanskrit Alphabet **A** is the truncated form of the verb '**Ava**' meaning 'to protect'. Thus the protector is Vishnu or Naaraayana. **U** is for Lakshmi or Sri, the Consort of Vishnu. **M** stands for Jivatma or the embodied soul or Chetanam, the sentient intelligent being. Jivatma **M** is of the image of Knowledge, sentient, intelligent and yet atomic. In the phenomenal world, knowledge contracts and expands depending upon his merits and demerits. Upon release, Knowledge is Ananda or Bliss. Narayana is the hypostasis, The Essential Indispensable Supporting Element or Basis (**ஆதாரம்**) of all that exists. Sri (His Consort) is His constant companion. We are called by the technical term **Cetanams or Chetanams (சேதனம்)**, and form His body (Sarira = சரீரம்). The first letter **A** means Protection offered by Narayana and thus He is the Creator of all and Sarva Raksakan (**சர்வ இரட்சகன்**), the universal protector. Akaram demands that we meditate on the Protector of all. Akaram = letter **A**. The protection that He offers is dependent on the nature and quality of the recipient soul in terms of spiritual maturity and attainment. For **Samsaris** (**சம்சாரி** = we the people, the unliberated), he provides food, shelter and protection from enemies. **Mumukshus** receive liberation from the bonds of Samsara and attain Paramapadam (Vaishnava Heaven, Vaikuntam). Bhagavan guarantees that the **Muktas** and **Nityasuris** do not suffer any interruption from rendering their service to Him and prevents them from falling out of Paramapadam. The 4th case Adimai (**அடிமை = slavery**) to the Lord (**Seshi = சேஷி = Master**) remains hidden in **AkAram**.

Samsari = **சம்சாரி** = he or she who leads worldly life subject to death and rebirth

Mumukshus = **முமுட்சு** = the one who is eager for salvation and attained renunciation.

Mukta= **முக்தர்** = Perfected soul. **Nityasuri**= (**நித்தியசூரி**) permanent resident of Vaikuntam or Paramapadam.

Bhagavan in connection with Sri protects us. Bhagavan and Sri are integral and inseparable duo. One without the other is inconceivable. Sun and its radiance are inseparable and so are Bhagavan and Sri and thus we are the servitors of Bhagavan and Sri.

Here is what Nammazvar says about Sri as being one with Bhagavan.

Nalayira Divya Prabhandam (NDP) Verse 3559 (Thiruvaimozi 6.10.10)

அகலகில்லேன் இறையும் என்று அலர்மேல் மங்கை உறை மார்பா!

நிகர் இல் புகழாய்! உலகம் மூன்று உடையாய்! என்னை ஆல்வானே!

நிகர் இல் அமரர், முனிக்கணங்கள் விரும்பும் திருவேங்கடத்தானே

புகல் ஒன்று இல்லா அடியேன் உன் அடிக்கீழ் அமர்ந்து புகுந்தேனே.

O God! You hold on you chest the Lotus-damsel You are of inimitable fame. You own the three worlds. You are my Ruler. You, of the Tiruvenkatam Hills, are the desire of the inimitable Munis. I, having no refuge, abide at Your Feet and attain refuge.

False knowledge and ignorance have cast us in the sea of Samsara (worldly life) because we believe that we are our own master. (The common saying that I am my own man is a false statement in Sri Vaishnavism. No one except Sriman Narayana qualifies to claim that medallion.) That is false knowledge and ignorance. We fail to recognize that Bhagavan is Sesi (Master) and we are Sesa (servitor). Claim of independence from the Lord is Ahamkaram and Mamakaram. (Ego and self-conceit = அகங்காரம் ---மமகாரம்).

Everyday we talk about **crossing the sea of Samsara** for the express, intense and ultimate purpose of **Moksa**. What is Samsara?
Here is the definition of Samsara in the words of Candidasa in *Jaiva Dharma* by ThAkura, page 173-174.

The *jiva* is an eternal servant of Krsna, but he forgets this and takes on a material body. Influenced by the qualities of material nature, he derives happiness and distress from material objects. For the privilege of enjoying the fruits of his material activities, he must wear a garland of birth, old age, and death.

The *jiva* sometimes takes birth in a high position and sometimes in a low position, and he is led into innumerable circumstances by his repeated change of identity. Hunger and thirst spur him to action in a body that may perish at any instant. He is bereft of the necessities of this world, and is cast into unlimited varieties of suffering. Many diseases and ailments appear, which torment his body. In his home, he quarrels with his wife and children, and sometimes he goes to the extent of committing suicide. His greed to accumulate wealth drives him to commit many sins. He is punished by the government, insulted by others, and thus he suffers untold bodily afflictions.

He is constantly aggrieved by separation from family members, loss of wealth, theft by robbers, and countless other causes of suffering. When a person becomes old, his relatives do not take care of him, and this causes him great distress. His withered body is ravaged by mucus, rheumatism and a barrage of other pains, and is simply a source of misery. After death, he enters another womb and suffers intolerable pain. Yet despite all this, as long as the body remains, his discrimination is overpowered by lust, anger, greed, illusion, pride, and envy. **This is samsara.**

The Sentient Soul is different from Isvara and from 24 Tattvas (Prakrti, Mahan, Ahankaram, 10 Indriyas, mind, 5 Tanmatras and 5 Bhutas. Jiva is deluded into thinking that soul's own form is body, an aggregate of 5 great elements and the organs. It is worthwhile to remember that the soul is Jnana Svarupam (the form of spiritual knowledge), its attribute is Jnana and its form is subservient to the Lord and Sri (Divya Tampati = Divine wedded Couple = திவ்ய தம்பதிகள்) to obtain salvation. The sentient soul is Makaram (the M in AUM) and atomic in nature and size.

Once the Chetanam understands the meaning of Pranavam (AUM), all false knowledge falls by the wayside and one realizes that the Atma is not Sariram (body) but knowledge and is Sesa of Bhagavan dependent on the Lord for liberation. This will take him to Vaikuntam.

Alvar explores the dependent and servile nature of Chetanam or Jivatman in relation to Paramatman by everyday analogy. These verses are from Divyaprabhandam.

Mother and Child (688)	Husband and Wife (689)	Raja and Praja (690)	Doctor and Patient (691)	Ship and lone bird (692)
Sun and Lotus (693)	Nimbus Cloud and Tender Sprouts (694)	Ocean and River (695)	The Rich and the Riches (696)	Paramatma and Jivatma (697)

Verse 688. Kulasekarar

Angry Mother and crying child = God and His devotee

தருதுயரும் தடாயேல் உன் சரண் அல்லால் சரண் இல்லை

விரை குழுவும் மலர்ப் பொழில் சூழ் வித்துவக்கோட்டு அம்மானே

அரிசினத்தால் ஈன்ற தாய் அகற்றிடினும் மற்று அவள்தன்

அருள் நினைந்தே அழும் குழவி; அதுவே போன்று இருந்தேனே. (688)

O AmmAn of Vittuvakkodu (O God) surrounded by fragrant flower groves. If it is not for Your feet for the relief of my miseries, there is no other refuge. Though an angry mother rejects her child, the child counting on the compassion of his mother cries for her grace (solace); I am in a similar position with you.

Loyalty of the wife to her husband = loyalty of devotee to Bhagavan.

689: Kulasekarar:

கண்டார் இகழ்வனவே காதலன்தான் செய்திடினும்

கொண்டானை அல்லால் அறியாக் குலமகள் போல்

விண் தோய் மதில் புடை சூழ் வித்துவக்கோட்டு அம்மா! நீ

கொண்டாளாயாகிலும் உன் குரைகழலே கூறுவேனே. (689)

O the Lord of Vittuvakkodu surrounded by sky-scraping high walls. Though the lover is the subject of contempt, the good wife knows not any one other than her husband. Having made me your slave and not given me the needed refuge, I will seek only your sacred feet for refuge.

Errant King and Faithful subjects

690 Kulasekarar

மீன்நோக்கும் நீள் வயல் சூழ் வித்துவக்கோட்டு அம்மா! என்

பால்நோக்காயாகிலும் உன் பற்று அல்லால் பற்று இலேன்

தானநோக்காது எத்துயரம் செய்திடினும் தார்-வேந்தன்

கோல்நோக்கி வாழும் குடி போன்று இருந்தேனே.

O Lord of Vittuvakkodu surrounded by fields with leaping fish. Though You may not turn your sights on me, I will not love anyone else. Though the king inflicts misery on his subjects by neglect, I remain like the subjects who look up to the Royal Scepter.

Doctor and Patient

691 குலசெகரர்

வாளால் அறுத்துச் சூடினும் மருத்துவன் பால்

மாளாத காதல் நோயாளன் போல் மாயத்தால்

மீளாத் துயர்தரினும் வித்துவக்கோட்டு அம்மா! நீ

ஆளா உனது அருளே பார்ப்பன் அடியேனே. --691

O Lord of Vittuvakkodu! Though the doctor cuts and burns (one's boil or flesh), the patient has an abiding love (for the doctor). Though You inflict a heap of unbearable miseries on me by Your Maya, I will, as your slave, always seek your compassion (அருள்).

692. குலசேகரர். **The Bird on the mast of the ship plying the vast ocean.**

வெங்கன்-திண்களிறு அடர்த்தாய்! வித்துவக்கோட்டு அம்மானே!

எங்குப் போய் உய்கேன்? உன் இணையடியே அடையல் அல்லால்

எங்கும் போய்க் கரை காணாது எறிகடல்வாய் மீண்டு ஏயும்

வங்கத்தின் கூம்பு ஏறும் மாப் பறவை போன்றேனே.

O the killer of the rutted charging elephant (Kualayapida), O Vittuvakkodu Amman! If I do not take refuge at Your feet, where am I going to get redemption. I am like the bird perched on the mast of the ship plying on the high waves of the vast ocean, who flies out and returns to the mast again, not seeing the shore.

693 Kulasekarar **The Sun and the Lotus**

செந்தழலே வந்து அழலைச் செய்திடினும் செங்கமலம்

அந்தரம் சேர் வெங்கதிரோற்கு அல்லால் அலராவால்;

வெந்துயர் வீட்டாவிடினும் வித்துவக்கோட்டு அம்மா! உன்

அந்தமில் சீர்க்கு அல்லால் அகம் குழைய மாட்டேனே.

The lotus bud blossoms out as the crimson sun rises and yet withers from under the scorching sun. O Lord of Vittuvakkodu, though You do not abolish my severe miseries, my Aham will not melt except on account of Your limitless auspicious qualities.

694. Kulasekarar. **Nimbus clouds and the tender sprouts**

எத்தனையும் வான் மறந்த காலத்தும் பைங்கூழ்கள்

மைத்து எழுந்த மா முகிலே பார்த்திருக்கும்; மற்று அவைபோல்

மெய்த் துயர் வீட்டாவிடினும் வித்துவக்கோட்டு அம்மா! என்

சித்தம் மிக உன்பாலே வைப்பன் அடியேனே.

O Vittuvakkottu Amma! Though it rains from the skies, the tender sprouts keep looking at the dark clouds. Though my physical miseries do not leave me, I the servitor at your feet, will cast my mind on you only.

695 Kulasekarar. **The Ocean and the River**

தொக்கு இலங்கி யாறெல்லாம் பரந்து ஓடித் தொடுகடலே

புக்கு அன்றிப் புறம்நிற்க மாட்டாத; மற்று அவை பொல்

மிக்கு இலங்கு முகில்-நிறத்தாய்! வித்துவக்கோட்டு அம்மா! உன்

புக்கு இலங்கு சீர் அல்லால் புக்கிலன் காண், புண்ணியனே.

All meandering rivers find their abode (refuge) in the sea. Where else will they go? O Vittuvakkottu Amma of the color of dark nimbus clouds! O Virtuous One (PunniyanE)! I will not take refuge anywhere else except immersing in your auspicious qualities.

696. Kulasekharar. **The Rich and the Riches.**

நின்னையே தான் வேண்டி நீள் செல்வம் வேண்டாதான்

தன்னையே தான் வேண்டும் செல்வம்போல், மாயத்தால்

மின்னையே சேர் திகிரி வித்துவக்கொட்டு அம்மனே!

நின்னையே தான் வேண்டி நற்ப்பன் அடியெனே.

O Vittuvakkottu Amman!, the wielder of the effulgent round discus. The immense wealth that I keep rejecting keep coming back to me. Your Maya does not accept me and I the Adiyen will stand steady wanting to refuge in You only. Adiyen = The One who serves at Bhagavan's feet.

697. Kulasekharar. **Paramatman and Jivatman.**

வித்துவக்கோட்டு அம்மா! நீ வேண்டாயே ஆயிடினும்

மற்று ஆரும் பற்று இலேன் என்று அவனைத் தாள் நயந்து

கொற்ற வேல்-தானைக் குலசேகரன் சொன்ன

நற்றமிழ் பத்தும் வல்லார் நண்ணார் நரகமே.

Vittuvakkottu Amma! Though You want me not, I will not show affection to anyone else. I the spear-wielding king implore at His Feet and say that they who show proficiency of the the ten Tamil verses will not go to hell.

Om Namō Naaraayanaaya

One should realize that nothing belongs to you and everything belongs to Him including you (Chit) and the Achit. He owns us lock, stock and barrel. This is reflected by the word **Nama** in the Mantra. **Nama = (Na + Ma) = (No +Yes)**. No, you don't own anything; Yes, He owns everything. **Nama = நம = Bowing, salutation, obeisance, reverence; வணக்கம்; நமக்கரித்தல்.**

Om Namō Naaraayanaaya

Narayana = Nara + Ayanam.

The word Nara (**Na + Ra**) means **no destruction** and indicates eternity. **Ayanam** is the abode, refuge, the means, the goal, the fruit, the hypostasis of the **Naarams** (embodied souls). It also means that Chit and Achit (Sentient and insentient or **Chetanams** and **Achetanams**) are the objects of His pervasion. He is the universal Pervader. He is **Isvara, Antaratman, Antaryami, Antarvarti and Paramatman (ஈஸ்வரா, அந்தராத்மன், அந்தர்யாமி, அந்தர்வர்தி, பரமாத்மன் = The Lord, Inner Soul, Inner Guide, Inner Dweller, Supreme Soul).**

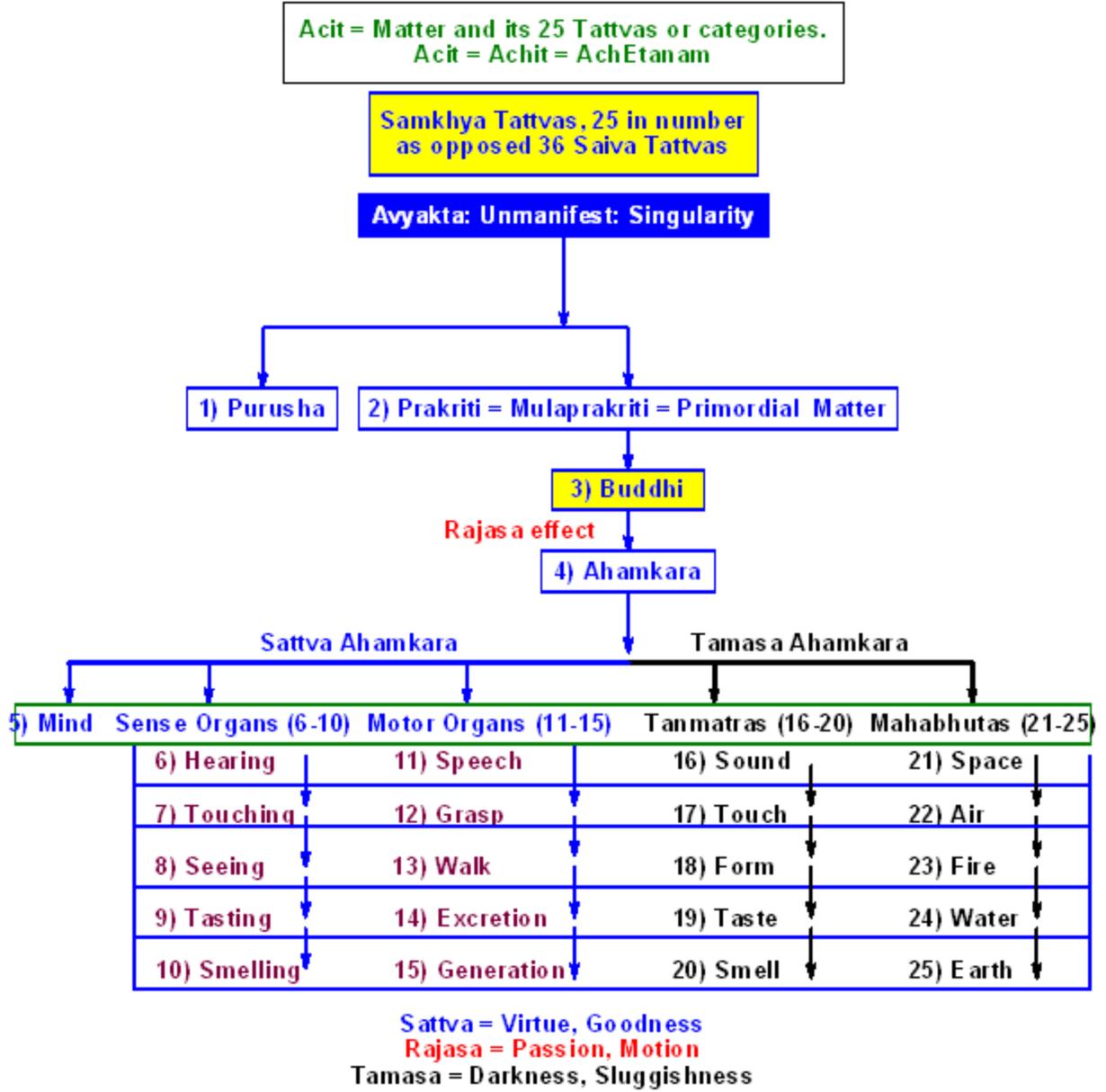
Antaryami = Suksma Vasudeva. He exists as a subtle form in the spiritual heart of all beings. Upon physical death, Antaryami guides the soul through Murdhanya Nadi (Susumna Nadi) out of the physical body and takes the soul to Paramapadam.

He is the abode of **Chit** and **Achit**.

You have the right and obligation to perform **Purushartam** (புருஷார்த்தம்: தருமம், அருத்தம், காமம், மோட்சம் = **dharmā, Artha, Kama, and Moksa**). The embodied souls have forgotten to perform their obligation and chose to pursue sense pleasures so much so they accumulate Karma and roil in the sea of Samsara. Desikan advises to immerse oneself in **Bhagavath Kaimkaryam** (devoted service to the **Lord**) to obtain Moksam.

puruTMfrttam puruTMfrtha. Objectives worthy of human pursuit, four in number, viz., tarumam, aruttam, kfmam, mṛ—cam; தருமம், அருத்தம், காமம், மோட்சம் என நால்வகைப்பட்ட உறுதிப்பொருள். புருஷார்த்த மேது மில்லேன் (தாயு. மெளன. 6). Lexicon Madras University.

What is meant by Achit. It is Matter as depicted in the flowchart.



2. Dvaya mantram (two line mantra.)

ஸ்ரீமந்நாராயண சரணௌ சரணம் ப்ரபத்யே
ஸ்ரீமதே நாராயணாய நம:

“Sriman nArAyana CharaNau SaraNam PrapadyE,

SrimatE nArAyanAya Nama:”

Sriman Nārāyana charaṇau saranam prapadyē

Srimathē Nārāyanāya nama:

*Sriman Naaraayana Charanau, Saranam Prapadye
Srimathe naaraayanaaya namah.*

Charanau = feet
prapadye = Prostrate, fall down
namah = obeisance, homage

*Sriman Naaraayana Charanau Saranam Prapadye
Srimathe naaraayanaaya namah.*

*Sriman Narayana feet surrender fall prostrate
Srimathe narayanaya obeisance*

Sriman Narayana, I fall down and surrender at your feet
Sriman Narayana my obeisance to you.

In the First Line the embodied soul (**Jlvam**) invokes Bhagavan for protection (**Rakshanam** = இரட்சிப்பு = protection, salvation). **Jlvam**: (ஜீவம்--சீவான்மா) is derived from 'Jivi' --ஜீவி --for eating or consuming; Jivam is the one who eats, meaning the embodied soul. The second line indicates the surrender of the embodied soul to Bhagavan and transfers the burden of protection, and fruits (**பலன்**) squarely on the shoulders (at the feet) of Bhagavan, known in this context as Saranagata Vathsalan (**சரணாகத வச்சலன்**). **வச்சம்** = vatsa = calf. The embodied soul in Srivaishnavism is compared to the calf in relation to the cow. The cow soon after birth licks the calf clean; in like manner, Bhagavan forgives all sins of the Jivam and wipes his slate clean of all sins so that he can go to Vaikuntam. This cow-calf relationship known as **Vatsalyam** is akin to Sesi-Sesa (Bhagavan-servitor) relationship. **Vatsalyam** (**வச்சலயம்**) is the parental love. The entire burden of giving salvation to the Prapannan is in the hands of Bhagavan, once Saranagati takes place.

*SrIman nArAyaNa charaNau = Sri Lakshmi, the auspicious Narayana- His divine feet
SaraNam = take refuge (His feet are the refuge of Chetanams (souls) and the means for liberation.*

prapadyE = fall at His feet (We accept His feet as the refuge.), prostrate

SrImatE = Lakshmi (and) Lakshmi of the form mercy, and mediator between Narayana and the Chetanams

nArAyaNaya = Narayana, the supporter and maintainer. aya = wishing an impeccable service.

nama: = not mine. This destroys the attitude of "I am the doer, enjoyer, knower and the only devotee."

Dvaya Mantra has two lines and a total of six words. It condenses a ten-point reference as follows:

1. Goddess Lakshmi is the mediator between the Jiva and the Lord

2. They are the divine couple, always together. (Divya Tampati = Divine wedded Couple = திவ்ய தம்பதிகள்)
3. The Lord is of auspicious nature.
4. His form is divine.
5. His feet are the means of liberation from the world of Samsara.
6. We accept His feet as the means of liberation.
7. Lakshmi and Narayana are our goal.
8. His control and power are inimitable, absolute and irrevocable.
9. We worship Him.
10. We destroy the inimical stance of “I and Mine,” the enemies of our soul.

Dvayam Mantra can be recited by any one at any time. There are ten meanings with ten Padams or words. This write-up is based on Sadagopan.org, Dhvya Churukku (துவயச்சுருக்கு) and other sources.

The Ten words are Sri, Sriman, Naaraayana, Charana, Sarana, Pra and Padh, Prapadhye, Sriman Naaraayana, the 4th case, and Nama.

Dva in Sanskrit and Duo in Latin mean two and are cognate words. This Mantra comes directly from Bhagavan in response to the request made by Sri (பிராட்டி) to ease the burden of the Jivas (embodied beings).

(Piratti = பிராட்டி = Goddess = Here Lakshmi; Female of Piran (பிரான்). பிராட்டி = Lady, mistress; Goddess தலைவி. பிரான் = Lord, king, chief, master; தலைவன். Piran = God; கடவுள். பிரான்).

Sriman Naaraayana Charanau, Saranam Prapadye
Srimathe naaraayanaaya namah.

The first part of the Mantram explains the Means (உபாயம் = UpAyam = Means) and the second part talks about Fruit (Palan = பலன்) resulting from employment of the means.

What is SAdhana: SAdhana is Jnana¹, Sravana², Manana³, NidhidhyAsana⁴, UpAsana⁵ (Spiritual Knowledge¹, Study of Sacred Texts², Contemplation³, Meditation⁴, Worship⁵), which are the UpAya or means to attain Moksa. This is also known as **Bhakti Yoga**. Prapatti is the easier alternative to Bhakti Yoga, entails complete surrender to God and is suitable for those who do not possess the ability or eligibility to perform Bhakti Yoga.

Commentators say that Nammalvar recommends Bhakti Yoga and or Prapatti for the spiritual aspirants as the means to attain Moksa. He adopted Prapatti as the means to attain the feet of Lord of Tiruvenkatam Hills.

Sriman Naaraayana Charanau is the **means**. This invokes Bhagavan's divine feet for protection (Rakshanam = Protection)

Saranam Prapadye is the **Fruit**. Here the embodied soul surrenders at the feet of the Lord; thus the burden of protection falls at the feet of the Lord, who is the Saranagatha Vathsalan (சரணாகத வச்சலன் = surrender-The Man capable of Great Love = The God who offers Great Love to the

Surrenderer). The responsibility now is in the hands of the Lord to free the devotee from the shackles of Metempsychosis and offer him salvation. One should remember that reaching the Feet of Bhagavan is the Fruit by itself.

Swami Desikan characterizes Dhvaya Mantram as the **dawn** after the KaaLa Raathri (காள இராத்திரி = Black Night) and the Saranagathy Mantram of the Lord. The Mantram offers both Means and the Object of attainment (UpAyam and UpEyam = உபாயம் --- உபேயம்). When the Black Night ends, we get the Dawn of Realization.

Dhvayam has the distinction of being the King of mantras (Mantrarajam - மந்திரராஜம்). The mantra has to be obtained from an Acharya as Upadesam (உபதேசம் = initialization, communication of initiatory Mantra). Once Saranagathy is made and initiatory Mantra was received, the Prapannan should act like a Krutha Kruthyan (One who done (has fulfilled), what he is supposed to do).

The Prapannan (பிரபன்னன் = He who accepts God as his sole refuge) should do Atma Samarpanam (ஆத்ம சமர்ப்பணம்), dedication of his soul to the Lord.

The birth of Dhvaya Mantra

The Mother (Piratti, Maha Lakshmi, Consort of Vishnu) could not bear to see the miseries of the Chetanams (embodied sentient souls) in the sea of Samsara and therefore upon request from Her, the Lord revealed the Dhvaya Mantra to the Chetanams. Since He formulated the mantras at the instance of Mother, it is superior to all Srutis. The Mantra contains 10 meanings. Desikan characterizes Lakshmi, the Mother Goddess as "**Innamuthil PiranthAL --இன் அமுதில் பிறந்தாள்**" the One born of Ambrosia" meaning that she took birth in the causal milk ocean churned for Nectar of immortality. The Lord is characterized as **PeNNamudhu uNDa PerumAn** (பெண்ணமுது உண்ட பெருமான்) meaning that He is Peruman, the imbiber of the Feminine Nectar. (பெருமான் = **Great or Noble Person or God.**). Desikan says that the Lord put two words from Katha Upanishad together and formulated the Mantra. Desikan adds: **தன் உரை மிக்க தனம் என தந்தான்** (he gave His best and the highest wealth and gift). He offered the Mantra as His gift to humanity and everlasting (wealth that will never be lost-- தொலயா நிதி) weal and wealth to all.

The six meanings of "Sri" Sound

*Srinan Naaraayana Charanau, Saranam Prapadye
Srimathe naaraayanaaya namah.*

Sri Sabdam has six separate meanings: Sreeyathe, Srayathe, Srunothi, Sravayathi, Srunathi and Sreenathi. Sabdam = sound, word.

Here is a comparative interpretation of the meaning of Sri.

srivaishnavan.com	Sadagopan.org
1) SRNATI = Nikhilan dosan = Sri removes all sins.	1) SruNATHi : ஸ்ருணாதி. SruNATHi : She banishes. She banishes the Moksha VirOdhis for the Mumukshus (Those who desire Moksham). Virodhi = enemy.
2) SRINATI = cagunair jagat = Sri nourishes the world by Her virtues.	2) SreeNATHi : ஸ்ரீணாதி. SreeNATHi : She makes the jeevans attain a ripe stage fit to

	qualify for Moksham. She perfects the ChEtanam to perform Kaimkaryam for Her Lord.
3) SRIYATE = caakhilair nityam = Sri is resorted to by all beings forever.	3) Sreeyathe : ஸ்ரீயதே: SreeyathE : She is reached by all those, who want ujjeevanam (upliftment) from SamsAric sorrows.
4) SRAYATE = PARAMAPADAM = Sri stays in the Highest abode.	4) SrayathE : ஸ்ரயதே: SrayathE : To save her suffering children, she approaches Her Lord.
5) SRNOTI = Sri hears the petitions.	5) SruNothi : ஸ்ருணோதி. SruNOthi : She listens to the chEthanams who pray to her to place them at the sacred feet of Her Lord.
6) SRAVAYATI = Sri makes the Lord hear.	6) SrAvayathi : ஸ்ராவயதி. SrAvayathi : She makes the Lord listen to Her regarding the sufferings of the jeevans.

Kaimkaryam = கையிங்கரியம் alternate spelling கயிங்கரியம் = Service to Bhagavan. கை = hand. Kaimkaryam is what is done by hand, mind and soul of the aspirant.

Sri is the mediator between Chetanams and Bhagavan and so is called Purushakara. In the Acharya Parampara, Sriman Narayana is the First Acharya; 2nd is Sri Herself; 3rd is Vishvaksena. Other Acharyas come later.

ஓர் உயிராய் நின்ற ஒண் இன்ப சுடர் உருத்தனிலும்

பேர் உருவத்திலும் பின் அதில் தோற்றும் உருக்களிலும்

ஓர் உருவான உலகிலும் ஏற்கும் உருக்களினால்

சேருதல் மன்னு செய்யாள் அன்பர் நம் மனம் சேர்ந்தனரே. (3)

ஓர் உயிராய் நின்றார் = 'He (Bhagavan) stood as Life' meaning He is the One Inner Abider in sentient beings and insentient objects. ஒண் இன்ப சுடர் = One Effulgent Bliss Form. ஏற்கும் உருக்களினால் சேருதல் மன்னு செய்யாள் = In all His Assumed Forms, Sri assumed appropriate complementary forms. அன்பர் நம் மனம் சேர்ந்தனரே = The dear One (Sri) abides in our heart, (mind and soul). (Just a diversion: The poetical Tamil ஒண் sounds similar to One in English, meaning one.)

He is Inner Abider in all Chetanams and Achetanams. He abides as the effulgent Bliss Form. He is of many forms. He is of the Jnana form. He has the world and the souls as His body. Sri is the constant companion of Baghavan in all His forms. He has taken his abode in our heart and mind.

Sriman means also the husband of Sri. Just an aid to remember: Who is the Man of Sri? Her Man is Naaraayana. Or Naaraayana is Sri's Husband or Consort. Remember that Lord Vishnu was the Original Man, Purusha.

The meaning of Naaraayana

*Sriman Naaraayana Charanau, Saranam Prapadye
Srimathe naaraayanaaya namah.*

காரணமாய் இரையாயாய்க் கதியாய் அமரும் பதியாய்

ஆரணம் ஓதும் அனைத்துறவாய் அகலா உயிராய்ச்

சீர் அணியும் சுடராய்ச் செறிந்து எங்கும் திகழ்ந்து நின்ற

நாரணனார் நமக்காய் நல்கி நாம் தொழ நின்றனரே. (4)

The word **Naaraayana**: It has two meanings. He is the Causal Agent (**காரணம்**) of all living beings (Janthu = **சந்து**). **Naaram** = **நாரம்** = water; living beings, souls. **Naaram** (**நாரம்**) = The living beings born of Naran (**நரன்** = **நரம்** = literal meaning is human being; in this context it means Bhagavan). **Naaraayana** = Vishnu reposing in waters. (Just remember that we are Naaram (water) because 60-70% of our body is made of water.) Naaraayana is the One who moves in Causal Waters. He is the One who is the abode of Causal Waters.

The second meaning of Naaraayana is that He is the Ruler of all.

aayana ஆயண as in Naaraayana) literally means **repose** and according Vaishnava Acharyas means **உபாயம், பலன், and ஆதாரம்** (Means, Fruit, Hypostasis or Base).

Thus Naaraayana is the Lord and becomes the Means and the Goal for all, who subside in the Divine Repository (Base).

The meaning of **Charana**

*Sriman Naaraayana **Charanau**, Saranam Prapadye
Srimathe naaraayanaaya namah.*

வான் அமர் மன் உருவாய் வகையால் அதில் நாலுருவாய்
மீனமது ஆமை கேழல் முதலாம் விபவங்களுமாய்
ஊனமர் உள்ளுருவாய் ஒளியாத அருச்சையுமாம்
தேனமர் செங்கழலான் சேர்த்தனன் கழல் என் மனத்தே. (5)

Charanau = சரண = foot. This refers to the Holy feet of Bhagavan and also the Divine Auspicious Form (திவ்ய மங்கள விக்ரகம்). Here Form means His body.

1) வான் அமர் மன் உருவாய் வகையால் அதில் நாலுருவாய் =

வான் அமர் மன் உருவன் = Bhagavan possessed of the Form in the Abode of gods, Vaikuntam or Paramapadam. Para Vasudeva in Sri Vaikuntam. **This is Para Form** -- Supreme Form--Para Vasudeva in Vaikuntam.

2) வான் அமர் மன் உருவாய் வகையால் அதில் நாலுருவாய் = This refers to the four forms, generally known as Vyuha manifestation. See the flowchart below. The foursome are Vasudeva, Sankarshana, Pradyumna and Aniruddha. **This is the Vyuha Form.** VyUha in this context means form or manifestation.

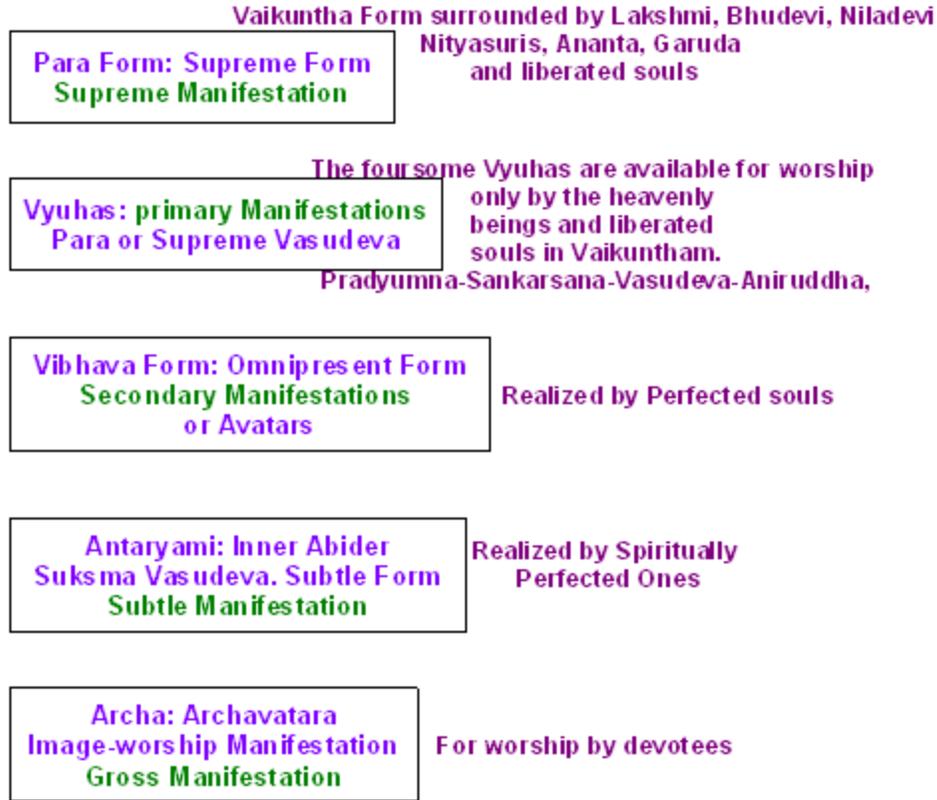
3) மீனமது ஆமை கேழல் முதலாம் விபவங்களுமாய்: Fish, Tortoise, and other incarnations: Varaha (Boar), Narasimha (Man-Lion), Kurma (Tortoise), Matsya (Fish), Vamana (Dwarf), Parasurama (The Rama with Battle-axe), Rama, Krishna, and Buddha).

4) ஊனமர் உள்ளுருவாய் ஒளியாத அருச்சையுமாம்: The Inner Abider (Antaryami) in the corporeal beings. **This is the Antaryami Form.**

5) ஊனமர் உள்ளுருவாய் ஒளியாத அருச்சையுமாம்: manifested Image Form (Temple images) for worship by the devotees of the Lord. Example: SriRanganathar in Srirangam, Varadaraja Perumal of Kanchi and Sri Venkatesvara of Tirupati. **This is Archa Form.**

6) தேனமர் செங்கழலான் என் மனத்தே சேர்த்தனன்: The Lord wearing the anklets entered and abided in my heart.

Five Forms of Vishnu of Sri Vaishnavism



Human beings do not have the privilege to worship the first four forms (Para, Vyuha, Vibhava and and Antaryami forms). Archa form (Image form) is the centerpiece of Vaishnava worship. Saranagati/Prapatti is performed to the Archa form. Since Bhagavan is a pervader, He pervades and abides in the icon once Pranaprathista (Infusion of life) is performed.

The placement of Aniruddha-Pradyumna-Samkarshana-Vasudeva in the configuration is as depicted in the table.

The configuration gives centrality to Vasudeva and Samkarshana; Aniruddha and Pradyumna flank both of them on either side, Aniruddha on your extreme right and Pradyumna on your extreme left.

Pradyumna	Samkarshana	Vasudeva	Aniruddha
Son of Lord Krishna and Rukmini	Brother of Lord Krishna, aka Baladeva	Lord Krishna Himself, son of Vasudeva and Devaki	Grandson of Lord Krishna and Son of Pradyumna (incarnation of KAma, god of love)
Dream sleep	Deep Sleep	Turiya	Wakefulness

Mahat	Jivan	Paramatman	Ahamkara
Creator	Destroyer	All qualities	Sustenance (Protector)
Knowledge and Intellect	Ego	Citta	Mind and senses
Presiding deity: Brahma	Presiding deity: Rudra	Presiding deity: The Soul	The presiding deity: Moon

Vyuha	Pradyumna	Sankarsana	Vasudeva	Aniruddha
Attributes			Jnāna (Wisdom)	
		Aisvarya (Auspiciousness)	Aisvarya (Auspiciousness)	
	Sakti		Sakti (Energy/Power)	
	Bala		Bala (Strength)	
			Virya (Valor)	Virya
			Tejas (Splendor)	Tejas
Color	The Rays of the Sun	Red	White	Dark
Color of Raiment	Red	Blue	Yellow	White
Weapons in four hands	Bow, Arrows, Conch, and abhaya mudra	Plough, Pestle, Conch, and Abhaya mudra	Discus and Mace, Conch, and Abhaya mudra	Sword, club, Conch, and Abhaya mudra
Special weapons	Bow and arrows	Plough and pestle	Discus and mace	Sword and club
Alternate configuration	Right upper: M Right lower:C Left upper:L Left lower:D	Right upper: L Right lower: C Left upper: D Left lower: M	Right upper: D Right lower: C Left upper: L Left lower: M	Right upper: D Right lower: L Left upper: M Left lower: C
Banner, Emblem	Makara (crocodile)	Tala (palm tree)	Garuda (Eagle)	Mrga (deer)

The meaning of the word Saranam.

*Sriman Naaraayana Charanau, Saranam Prapadye
Srimathe naaraayanaaya namah.*

வேறு ஓர் அணங்கு தொழும் வினை தீர்த்து எமை ஆண்டுவான்

ஆறும் அதன் பயணும் தந்து அளிக்கும் அருளுடையான்

மாறு இலதாய் இலகும் மது மெல்லடிபோது இரண்டால்

நாறுதுழாழ் முடியான் நமக்குச் சரண் ஆயினனே-- 6

Bhagavan the wearer of Tulasi on his crown abolishes the Karma of metempsychosis from worshipping lesser gods. Thus He reigns over us and gives us the means, the fruit and the Grace. Resolute in His Grace, His nectarine tender feet become the refuge of Sarnagathan.

நாறுதுழாழ் முடியான் நமக்குச் சரண் ஆயினனே: The wearer of fragrant Tulasi garland on His crown.

வேறு ஓர் அணங்கு தொழும் வினை தீர்த்து எமை ஆண்டிடுவான்: ...He brings relief from the karma of worshipping the lesser gods.

வேறு ஓர் அணங்கு தொழும் வினை தீர்த்து எமை ஆண்டிடுவான்: (Having abolished our karma), He reigns over us.

ஆறும் அதன் பயணும் தந்து அளிக்கும் அருளுடையான்: The path (means) and its fruit: He gives.

ஆறும் அதன் பயணும் தந்து அளிக்கும் அருளுடையான்: Having given them, He is the Granter of Grace.

மாறு இலதாய் இலகும் மது மெல்லடிபோது இரண்டால்: Unwavering (unchanging, resolute) grantor.

மாறு இலதாய் இலகும் மது மெல்லடிபோது இரண்டால்: Radiant Honeyed tender pair of sacred feet (Radiant nectarine feet).

நாறுதுழாழ் முடியான் நமக்குச் சரண் ஆயினனே: Bhagavan becomes the refuge (of the Saranagathan: சரணார்த்தி = சணாகதன் = one who seeks refuge).

The meaning of Prapadye: (PR) PADYĒ VERB: PREFIX: “PRA”

*Sriman Naaraayana Charanau, Saranam Prapadye
Srimathe naaraayanaaya namah.*

பெருவது நாம் பெரியோர் பெறும்பேறு என நின்ற எம்மை

வெறுமை உணர்த்தி விலக்காத நன்னிலை ஆதரிப்பித்து

உறுமதியால் தனை ஒன்சரண் என்ற உணர்வு தந்த

மறுவுடை மார்பனுக்கே மன்னடைக்கலம் ஆயினமே. --(7)

Bhagavan gives us the realization that we can attain what the great men obtain by difficult-to-perform Yogas. He resolutely supports us and gives us the Jnanam to

perform Saranagati to Him. Thus in the Lord we take refuge. The commentators say that Prapadye stands for Jnanam or knowledge and Great Faith in Bhagavan. Falling at the feet of Bhagavan means that one has abiding faith in Bhagavan and brings Spiritual Knowledge.

The meaning of the word 'Sriman Naaraayana' Uttara PAkam (உத்தரபாகம் = பிற்பகுதி = the latter part).

*Sriman Naaraayana Charanau, Saranam Prapadye
Srimathe naaraayanaaya namah.*

சுருங்கா அகிலம் எல்லாம் துளங்கா அமுதக் கடலாய்
நெருங்காது அணைந்து உடனே நின்ற நம் திருநாரணனார்
இரங்காத காலங்கள் எல்லாம் இழந்தபயந்பெற ஓர்
பெருங்காதல் உற்று இனிமேல் பிரியாமை உகந்தனமே. (9)

Srimathe emphasizes and confirms the premise that the Mother (Piratti = பிராட்டி) and Bhagavan are an inseparable integer and Mother always remains with Him at all times, during Upaya anushtanam (உபாய அனுட்டானம் = observance of means), serves as Means (Upayam) in the same capacity as Bhagavan, ensures Her presence during Phalan-granting tasai (பலன் தசை = fruit-bearing state) and graciously accepting Kaimkaryam (service to Bhagavan) from Prapannan on behalf of Her and Bhagavan.

நம் திருநாரணனார் = Our Tirunaananaar refers to Naaraayana with the following characteristics. The fruit (பலன்) consists of being the God of gods and all, the inimitable nectar of Kalyana Gunas (Auspicious qualities), Aisvaryams (ஐச்சவரியம் or ஐசவரியம் = wealth, the quality or nature of the Lord), Divya Mangala Vighram (திவ்ய மங்கள விகிரகம் = Divine Stainless form) and Svamithvam (ஸ்வாமித்வம்--Ownership of the souls and the universe, godhood, the quality of being God).

The 4th case linked with Naaraayana sabdam or sound or word.

கடிகுடு³ மூன்றும்⁴ கழல்¹ பணிந்தார்க்குக்² கடந்திடவே⁵

முடிசூடி⁶ நின்ற⁷ முகில்⁸ வண்ணனார்⁹ முன் உலகளந்த

அடிகுடும் நாம் அவர் ஆதரத்தால் உடுத்தக் களையும்

படிகூடி அன்புடனே பணிசெய்யப் பணிந்தனமே. (10)

கழல் பணிந்தார்க்குக் கடிகுடு மூன்றும் கடந்திடவே முடிசூடி நின்ற முகில் வண்ணனார் = They who prostrate at the sacred feet of Bhagavan, He remains as the protective Cloud Cover banishing the three kinds of scorches that the devotees are faced with.

There are three scorches or miseries in the world and Bhagavan protects His devotees from these miseries: Exogenous misery, endogenous misery and theogenous misery (Adhibautika, adhiatmika, Adhidaivika).

Exogenous misery, Adhibautika: Misery inflicted by others, wars, natural disasters on which one has no control.

Endogenous misery, Adhiatmika: Misery coming from inside the body such as illness, diabetes, cancer, Alzheimer's disease....

Theogenous Misery, Adhidaivika: This dispensation is from God according to merits and demerits of a person. [BG02](#): verse 2.44 commentary.

More on the miseries, which Bhagavan removes.

Generally Prarabdha Karmic fruit comes in three flavors: [Adhibautika](#), [Adiyatmika](#), and [Adhidaivika](#) (Exogenous, Endogenous and Theogenous).

[Adhibautika](#) Karma brings fruits from external agents such as heat, cold, rain, storm, thunder, earthquake, floods, pestilence, tsunamis and other natural disasters.

The souls after death go to the world of Vishnu, Brahma, or Indra, live among gods and enjoy bliss, eating fruits of good deeds. Once this pleasant sojourn in heaven is over, it is time to eat the bitter fruits of evil deeds; the soul is taken to Yama, the god of death, who dispenses appropriate fruits for the sins. The suffering involves incineration, dipping in hot oils and other unspeakable hellish experiences. Once the fruits are eaten in heaven and hell, the soul returns to earth to expiate the remaining karma.

[Adhiatmika](#) Karma brings fruits from one's own body by way of disease, suffering, misery, old age and others.

[Adhidaivika](#) karmic fruit originates from God and determines the heredity, ancestry, and environment of the eater of the fruit. The birth may be of high, average or low status with its fruits; the souls after departure may enter heaven or hell for pleasure or pain. Vedas pronounce the word of God. The violator goes to hell and suffers; the complier goes to heaven and enjoys bliss. The Lord dispenses fruits according the merit or demerit of one's karma; that is the will of God. Suffering in hell abolishes sins.

கடிசூடு³ மூன்றும்⁴ கழல்¹ பணிந்தார்க்குக்² கடிந்திடவே⁵

முடிசூடி⁶ நின்ற⁷ முகில்⁸ வண்ணனார்⁹ முன் உலகளந்த

அடிசூடும் நாம் அவர் ஆதரத்தால் உடுத்தக் களையும்

படிசூடி அன்புடனே பணிசெய்யப் பணிந்தனமே. (10)

முடிசூடி நின்ற முகில் வண்ணனார் = Cloud-colored One wearing a crown. Sadagopa.org calls Bhagavan Neela Megha Shyamala Rajan (நீல மேக ஸ்யாமள ராஜன் = blue-cloud black king--The beauty and sacralization of the name are lost in translation. Vishnu is always depicted as having the color of the dark-blue Nimbus Clouds.

முன் உலகளந்த அடிசூடும் நாம் = We wear His sacred feet that once (in three steps) measured or traversed the whole world. It is submission, subservience, honor, grace and salvation to have Bhagavan's feet rest on the footstool of our head.

அவர் ஆதரத்தால் உடுத்தக் களையும் படிசூடி = He shows His love to us. We wear the Vasthram (வஸ்திரம் = garment, a waist cloth; Dhoti) that he wore and shed, eat the Prasadam (பிரசாதம் = favor, grace, it generally means food served to God and partaken by the devotees)

அன்புடனே பணிசெய்யப் பணிந்தனமே = We lovingly perform service to Him and prostrate at His feet.

Nama: the meaning of the Sabdam, Sound or Word. Uttara PAkam (உத்தரபாகம் = பிற்பகுதி = the latter part).

Srīman Naaraayana Charanau, Saranam Prapadye
Srīmathe naaraayanaaya namah.

தனது அன்று இவையெனத் தான் அன்று என மறை சொன்ன வெலாம்

தனதென்றும் யான் என்றும் என்னுதலால் வரும் ஈனமெலாம்

மனது ஒன்றி இன்று நம என்றதே கொண்டு மாற்றுதலால்

தனது அன்றி ஒன்றும் இல்லாத் தனித்தாதை சதிர்த்தனனே.

There are two syllables in **NaMa** = Na + Ma = No + Yes or Not Mine. No, all this is NOT mine; Yes, all this belongs to Bhagavan. The renunciation of **Ahamkaram and Mamakaram** which are part of one's **svaroopam** (ஸ்வரூபம் or சொரூபம் = Real nature; natural state or condition.), **Gunam** (குணம் = Attribute, property, quality.), and **sariram** (சரீரம் = body)

Ahamkaram and Mamakaram. (Ego and self-conceit = அகங்காரம் ---மமகாரம்).

தனது அன்று இவையெனத் தான் அன்று என மறை சொன்ன வெலாம் = All this is not mine. I am not all this, meaning I am not the body, made of matter. That is what the Sacred Texts say.

தனதென்றும் யான் என்றும் என்னுதலால் வரும் ஈனமெலாம் = This is mine and I am...: all these thoughts bring miseries.

மனது ஒன்றி இன்று நம என்றதே கொண்டு மாற்றுதலால் = Change the attitude and focus your mind on **NaMa**

தனது அன்றி ஒன்றும் இல்லாத் தனித்தாதை சதிர்த்தனனே = Attitude of none are mine destroys (Ahamkaram and Mamakaram) and Bhagavan stands to gain.

The ten meanings of Dhvaya Mantram

சேர்க்கும் திருமகள் சேர்த்தியின் மன்னுதல் சீர்ப் பெரியோற்கு

ஏற்கும் குணங்கள் இலக்காம் வடிவில் இணையடிகள்

பார்க்கும் சரண் அதில் பற்றுதல் நம்நிலை நாம் பெறும் பேறு

ஏற்கின்ற எல்லைகள் எல்லாம் களையறவு எண்ணினமே.

1) சேர்க்கும் திருமகள் = The Tirumakal who is united with Naaraayana. Tirumagal = Sri, Lakshmi, The sacred daughter of Samudra Raja--the daughter of the Ocean.

2) சேர்த்தியின் மன்னுதல் = Sri and Naaraayana as always together

3) ஏற்கும் குணங்கள் = His auspicious qualities

4) இணையடிகள் = pair of feet

5) பார்க்கும் சரண் = seeking refuge

6) அதில் பற்றுதல் = To embrace (the feet)

7) நம்நிலை = The steadfastness of Bhagavan

8) நாம் பெறும் பேறு = The blessings or gain that we obtain

9) எல்லைகள் = Goal

10) களையறவு = the destruction and removal of (Ahamkaram and mamakaram).

The following is an extract from Sadagopan.org.

1) சேர்க்கும் திருமகள் = **Meaning of Sri Sabdham found in the Poorva BhAgam of Dhvaya Manthram**

2) சேர்த்தியின் மன்னுதல் = **“SErtthiyin mannuthal” = the meaning of “MAdhuph” section of “SrImath”.**

3) ஏற்கும் குணங்கள் = **the meaning of Naaraayana Sabdam.**

4) இணையடிகள் = **the meaning of Charana Sabdam.**

5) பார்க்கும் சரண் = **the meaning of Sarana sabdam.**

6) அதில் பற்றுதல் = **the meaning of the prefix, Pra united with Padh.**

7) நம்நிலை = **the quality of Sriman naaraayanan as the Uttama Purushan and its meanings.**

8) நாம் பெறும் பேறு = the meaning of Sriman Naaraayana sabdam found in the Utthara Bhagam.

9) எல்லைகள் = the meaning of the fourth case (aaya).

10) களையறவு = the meaning of the nama sabdam.

Charama Sloka: Charama Slokam

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥18.66॥

Sarva-dharmān parityajya mām ekam śaraṇaṁ vraja

Aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

Charamasloka Churrukku = சரமஸ்லோகசுருக்கு = A short version

Meaning of the Charamslokam by Vedanta Desikan in a short form

The remaining ten Paasurams interpret the following words respectively :

(1) Sarva-dharmān parityajya

(2) mām

(3) ekam

(4) śaraṇaṁ

(5) vraja

(6) Aham

(7) tvāṁ

(8) sarva-pāpebhyo

(9) mokṣayiṣyāmi

(10) mā śucaḥ

The Full meaning of Charama Slokam

கல்லார் அகலும் கருமமும் ஞானமுங் காதலும்

மற்றெல்லா நிலைகளுக்கு ஏற்ப விதித்த கிரிசைகளும்

வல்லார் முயல்க வலியிழந்தார் என்றனைத் தொழுகென்று

எல்லாத் தருமமும் உரைத்தவன் இன்னடி சேர்ந்தனமே.

Bhagavan says to Arjuna and indirectly to us that once Saranagaty is made to Bhagavan, all the powerless souls can stop grieving any more.

வல்லார் முயல்க வலியிழந்தார் என்றனைத் தொழுகென்று: Let the competent ones keep trying (pursuit of) the difficult-to-practice Bhakti Yogam. Let the powerless and the weakest offer their worship to Me.

எல்லாத் தருமமும் உரைத்தவன் = He is the One who has given instructions on all Dharmas.

இன்னடி சேர்ந்தனமே = Desikan says in this verse that he himself attained His feet by Saranagati.

Karma, Jnana, and Bakti Yogas can be practiced by competent Yogis and not by ordinary men and women. Almost all of them drop out after repeated failures. All those failures do have recourse to Saranagati, which is easy to perform by anybody to attain liberation (Moksa).

வெறுமை உணர்ந்து அது முன்னிட்டு வேறு அங்கம் இல்லை எனக்

குறியவன் இன்னற எட்டக் குறித்திடுங் கோணைதுறந்து

உறுமயன் அத்திரம் என்னப் பொறாநிலை ஓர்ந்திடவோர்

அறநெறி யன்றுரைத் தானழி யாவற மாயினனே.

The six meanings of '(1) Sarva-dharmān parityajya'.

Sarva-dharmān parityajya mām ekam śaraṇaṁ vraja

Aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

1st meaning of Sarva-dharmān parityajya : வெறுமை உணர்ந்து = Realizing the emptiness or powerlessness of the Chetanam. வெறுமை means uselessness, profitlessness or poverty. When one is faced with poverty or lack of means to attain Moksa, one has to perform Saranagati.

Give up all Dharmas. This is the advice Bhagavan gives to Arjuna and us and to recommends Prapatti Yogam

2nd Meaning **Sarva-dharmān parityajya** : அது முன்னிட்டு = 'On account of it' meaning that the Chetanam is destitute of means (அகிஞ்சனன் *Destitute person; தரித்திரன்*). Destitution or poverty of means is known as Akincanyam --அ(ஆ)கிஞ்சன்யம். This condition of the Chetanam is called KARpanyam (**Kārpaṇyā** = wretchedness, poverty).

3rd meaning of **Sarva-dharmān parityajya**: வேறு அங்கம் இல்லை என: meaning there are no other limbs or ramifications. அங்கம் means literally 'limb'. Prapatti Yogam easily observable Angams: Ānukūlya Saṅkalpam, Prātikūlya Varjanam, Goptṛtva Varaṇam, Kārpaṇyam, Mahā Viśvāsam, Ātma-nikṣepa. Bhakti and other Yogas has Yama, Niyama and other limiting limbs hard to observe. Bhakti and other Yogas have 8-point do's and Dont's, which are hard to observe or follow.

4th meaning of **Sarva-dharman parityajya**: குறியவன் இன்றை எட்டக் குறித்திடுங் கோணைதூறந்து = refers to a person of low stature (in height) abandons his many attempts to reach the honeycomb on the tree branch while jumping up and down. As the dwarf cannot reach the honeycomb and abandons his effort, the Chetanam should abandon all Yogas and other futile efforts to attain Moksa and go for Saranagati. குறியவன் = the one who aims to reach the honeycomb.

5th meaning of **Sarva-dharman parityajya**: Man should abandon all his futile efforts and adopt Prapatti Yogam. It is like a man holding on to a straw to stop from drowning.

6th meaning of **Sarva-dharman parityajya**: உறுமயன் அத்திரம் என்னப் பொறாநிலை ஓர்ந்திடவோர்: This is an analogy. If one has a doubt on the efficacy of Asthīram (Brahmasthanam = Brahma's missile) and if he sends another to reinforce it, the Brahmasthanam will not be effective. This is Brahmasthanam Nyayam, Doctrine or philosophy. The advice is that one should not doubt the efficacy of Prapatti Yogam.

The meaning of the word 2) Maam (To Me = Bhagavan) who has the Inimitable qualities.

Sarva-dharmān parityajya **mām**² ekam śaranam vraja

Aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

வாரிதி விட்டு மலர்மகளோடு மதுரை வந்து

பாரத வெஞ்சமர் பார்க்கள் பாரஞ் செகவுகந்து

சாரதி யாய் முன்பு தூதனுமாய்த் தளரும் விசயன்

தேரதில் நின்றவனைத் தேற்றினான் திறமாயினமே.

Me (maam²) describes his qualities. Who is Me?

Having left the Ocean, Bhagavan came to Madurai with Malarmagal (flower-daughter, Sri or Lakshmi). He served as the envoy earlier. He served as the Charioteer for Visayan (Arjuna). He infused strength to enfeebled Arjuna. Commentators interpret **Mam** as referring to Inseparable Sri also, since there is a reference to Malarmagal.

வாரிதி = ocean. வெஞ்சமம் = war. தளரும் = enfeebled. விசயன் = Arjuna திறம் = firmness, stability.

This verse extols the inimitable qualities of Bhagavan.

Bhagavan has the following qualities: **Saulabhya** (Easy accessibility, Affability); **Sausīlya** (Gracious Condescension); **Vātsalya** (Loving disposition); **Kṛpa** (Compassion); **Audārya** (Generosity); **Bandhutva** (friendly relationship).

Saulabhya = Easy accessibility, Affability. Bhagavan makes Himself easily accessible to His devotees by manifesting Himself in different forms either in Vibhava or Archa forms. (See the Five forms of Vishnu flowchart.above) Because of this easy access, we can approach Him and obtain salvation. Nammalvar extols His easy access in the following verses in Divyaprabhandam.

பத்து உடை அடியவைக்கு **எளியவன்** 2921

எளிவரும் இயல்வினன் நிலை வரம்பு இல பல பிரப்பாய் --2922.

யாரும் ஓர் நிலைமையன் என அறிவு அரிய எம் பெருமான்

யாரும் ஓர் நிலைமையன் என அறிவு **எளிய எம் பெருமான்--2924**

Sausīlya (Gracious Condescension). Bhagavan condescends to the level of human beings and interacts with them without any reserve. His condescension shows when He offered himself as the charioteer for Arjuna, when Rama embraced Guha, the hunter. Though the Alvars called Bhagavan in the form of Krishna as a 'Butter Thief' he condescended to them and granted Grace. Bhagavan lived among the cowherds showing his Sausilya. Alvars see the divine hand in that Bhagavan chose the humble Alvar of lowest birth to sing His glory.

Vātsalya (Loving disposition). He shows the loving nature to His devotees, despite their sins and shortcomings as in the case of mother to the child and the cow to its calf by licking it clean soon after birth.

Kṛpa (Compassion). Compassion and Grace (**அருள்**) are synonymous in the mind of Alvars. The Cosmic Creator out of Mercy and Grace incarnates Himself in human form to shower Grace on His devotees. nammalvar extols the virtue of Bhagavan as conferring compassion and Grace to him by blessing him with spiritual and poetical knowledge on someone like him without in return demanding any spiritual discipline. That is compassion and Grace.

He sings as follows:

உயர்வு அற உயர் நலம் உடையவன் எவன்? அவன்.

மயர்வு அற மதி- நலம் அருளினை எவன்? அவன்.

அயர்வு அறும் அமரர் கள் அதிபதி எவன்? அவன்

துயர் அறு சுடர்-- அடி தொழுது எழு என் மனனே!--2899 Divyaprabhandam

Who is of Higher virtue than the highest? It is Him.

Who is the One who removes ignorance and grants knowledge? It is Him.

Who is the Chief of all indefatigable gods? It is Him.

O my mind! Worship His grief-removing effulgent feet and rise.

Now we come to Ekam and its definition.

Sarva-dharmān parityajya mām **ekam** śaranam vraja

Aham tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucah

தன்னருளால் பெறும் சாதனம் சாதகன் என்று இவற்றைத்

தன்னுடன் எண்ணுதல் நீங்கத் தனித்து ஒரு சாதனமாய்ப்

பொன் அருலோடும் அப்பூமகளோடும் புகழ் நின்ற

இன்னுரைய ஈசனையே ஏகம் எண்ண விசைந்தனமே.

தன்னருளால் பெறும் = What is obtained by the Grace of Bhagavan. it is the Grace of the Lord that gives the Means.

சாதனம் சாதகன் என்று இவற்றைத் தன்னுடன் எண்ணுதல் நீங்கத் = He removes the ego of possessing the means and being the pursuer from the psyche of the individual soul.

சாதனம் (sAthanam = means, Instrument). **சாதகன்** (sAthakan = One who is advanced in the pursuit of the MEANS of attaining salvation.) Sathanam is the Means and and SAthakan is the Pursuer. The idea of Means and the Pursuer belongs to the individual

soul is a wrong notion. If it is not for Bhagavan, the means and the pursuer do not exist. Thus Bhagavan removes the ego of the individual soul as owning the means and himself.

Ekam (only) indicates **ஏகத்துவம்** (Ekattuvam) Oneness; this oneness includes Sri in its essence. Ekam attached to Mam (**MAM Ekam**) gives a **special meaning** (விசேட அர்த்தம் = VisEsa Artham) to the combined words. That special meaning refers to **Bhagavan**. Bhagavan or Sarvesvaran (சர்வேச்சுரன் = சர்வேஷ்வரன் = The Supreme Ruler of All) is the Fruit (**பலன்**) to be enjoyed by the aspiring soul. The Lord is the Goal. The Means to the fruit is Parpatti Yogam or Upayam (the five tenets of Prapatti).

Thus the word Ekam encompasses in its content and meaning both UpAyam and Phalan (Means and Fruit), which are no other than Bhagavan Himself.

In order for the Chetanam to observe 5 tenets of Prapatti Bhagavan's Grace is necessary. Bhagavan induces man to use his body, mind and organs to perform the means (UpAyams = உபாயம்).

There are two kinds of UpAyams: **SiddhOpAyam** and **SaadhyOpAyam**. **SiddhOpAyam** = Siddhi + UpAyam = The One who existed before all else + Means. **SaadhyOpAyam** = Saadhya + UpAyam. Saadhya = Saadhana Steady and persevering practice = Bhakti, Jnana and Karma Yogas.

Because Bhagavan existed before all else, He is known as SiddhOpAyam and the means also carries the same name. Siddhopayam is to declare Prapatti in full faith and observance and take refuge at His feet.

SaadhyOpAyan is performing the Yogas, which are difficult to perform because of powerlessness, inability, lack of will and persistence and uncertain results.

Bhagavan recommends Siddhopayam for His devotees because it is a sure-fire means to attain liberation.

Between Siddhopayan and Sadhyopayan, Siddhopayan is like quenching urgent thirst by drinking water from a pond and the latter is digging a well to obtain water to quench the thirst.

Bhagavan accepts Prapatti as Vyajam (**வியாஜம்** = a pretext for the real thing). Prapatti is an acceptable, alternate, effective and working paradigm for attaining Paramapadam (**பரமபதம்** = Supreme Place = Vaishnava heaven)

Bhagavan does not expect any more or other endeavors from the Mumuksus. Even Nammalvar did not perform Bhakti, Jnana or Karma Yogas. He recommended Prapatti as a means to Moksa (liberation). The more important reason that the Vaishnava Theologian did not practice Yogas is because of his caste (he is not a Brahmana). Upanishads forbid low-cast people (except Brahmana, Ksatriya and Vaisya) to practice Yogas. Nammalvar being a Sudra was ineligible for the Yogas. he pursued Prapatti as this was the only recourse he had to attain moksa.

Prapatti has two principles as its mainstay: 1) God as Sarvesvara (சர்வேஸ்வரன்) endowed with DayA (தயை = compassion), Omniscience (sarvajnyatva), and

Omnipotence (saravasaktitva). he is the ONLY refuge (Saranya) for those aspiring for liberation. 2) The individual souls (Chetanams) mired in Samsara is not capable of any means other than Him to break the bonds of Samsara and attain liberation.

பொன் அருலோடும் அப்பூமகளோடும் புகழ் நின்ற

இன்னுரைய ஈசனையே ஏகம் எண்ண விசைந்தனமே.

His golden Grace and the Flower-wife (பிராட்டி = consort of Vishnu) are both One and the means and the Goal.

Nammalvar sings the following verse Tiruvaimozi 5.7.10 or Divyaprabhandam Verse 3416.

ஆறு எனக்கு நின் பாதமே சரண் ஆகத் தந்தொழிந்தாய்; உனக்கு ஓர்கைம்

மறு நான் ஒன்று இலேன்; எனது ஆவியும் உனதே-

சேறு கொள் கரும்பும் பெரும் செந்நெலும் மலி தண் சிரீவரமங்கை

நாறு பூந் தண் - துழாய் முடியாய்! தெய்வ -- நாயகனே.

My refuge is Your Feet: that was Your doing. What am I going to do as a return for your Grace? I have nothing to handover to You. My life is Yours (My soul is Yours). O Wearer of fragrant Sacred Basil on your hair, O God of gods, You abide in the cool City of Sirivaramangai where the the sugar cane and luscious paddy grow.

These are the conditions for claiming the use of Prapatti: **Ākiñsanya**, absolute inability to perform Bhakti Yoga; **Ananya-gatitva** (அனன்னிய கதித்துவம்), lack of any refuge other than God.

Swami Desikan says that Prapannan should perform Atma Samarpanam or Atma Niksepa with its 5 limbs of Prapatti.

Atma Samarpanam is Angi (Primary Limb) and the other five are the secondary limbs (Angam). All are important.

Prapatti is a discipline with 1 Angi and 5 Angas to follow: **Ātma-nikṣepa** is the **primary Angi** or component; The 5 Angas are **Ānukūlya Sañkalpam**, **Prātikūlya Varjanam**, **Gopṭva Varaṇam**, **Kārpaṇyam**, **Mahā Viśvāsam**,

Ātma-nikṣepa = Casting the soul (at His feet) for protection and worship. (the Most Important).

Ānukūlya Sañkalpam = Doing only god-pleasing acts.

Prātikūlya Varjanam = Not doing god-displeasing acts.

Goptṛva Varaṇam = Seeking and requesting God for protection.

Kārpaṇyam = Feeling humility for helplessness to perform other means of salvation.

Mahā Viśvāsam = Irrevocable and absolute faith in God as the sole protector.

The Meaning of the word, '**Saranam Vraja**'.

Sarva-dharmān parityajya mām ekam **śaranam vraja**

Aham tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucah

ஊனி ல் இணைத்து உழல்விக்கும் வினைக்கடளுள் விழுந்த

யான் எனதான குணங்கள் எனக்கு இசை நல்வழியும்

தான் உதவித்-தனை தந்திட நின்ற தனித் தருமம்

நான் இனி வேறு ஓர் பரம் நணுக வகை பரநணு காவலை நல்கியதே.

ஊனி ல் இணைத்து உழல்விக்கும் வினைக்கடளுள் விழுந்த யான் எனதான குணங்கள் =Having been united with corporeal body, the soul falls in the swirling sea of Samsara.

எனக்கு இசை நல்வழியும் தான் உதவி தனை தந்திட = You (Bhagavan) has pointed the good path and extended a helping hand to the suffering me.

தனை தந்திட நின்ற தனித் தருமம் = He gave Himself as Siddhopayam, the special Dharma.

நான் இனி வேறு ஓர் பரம் நணுக வகை பரநணு காவலை நல்கியதே. = I do not have to approach anyone else because Bhagavan gave me the protection.

The meaning of the word Vraja

கடு வினை நாம் பெறும் பேற்றைத் தகைந்தமை கண்டு நம்மேல்

ஏற்று தொடை விலகாமல் இசைந்து ஒரு காலம் துணிவுடனே

உடைமை அடைக்கலமாக அடைக்கும் உகப்பதனால்

அடை யென அன்று உரைத்தான் அடைவித்தனன் தன்னடியே.

The severe Karma prevented us from gaining Mokṣam. That we found out.

We should not abandon the Sacred Texts, and do only acts that please Bhagavan.

We should entertain Mahavisvasam towards Bhagavan. We should dedicate our soul to Him.

That day in the past, He instructed (Arjuna) to seek and take refuge at His feet and us now to do the same.

Saranam Vraja = Take **Refuge**. It means Atma **Samarpanam** (**Dedication** of the soul) to Bhagavan. It corresponds to the Main Tenet (Angi = main aspect) **Atma Niksepa**.

Sadagopan.org interprets the words as aspects of Prapatti.

கடு வினை நாம் பெறும் பேற்றைத் தகைந்தமை கண்டு நம்மேல் = **Kārpaṇyam** = Feeling humility for helplessness to perform other means of salvation.

தொடை விலகாமல் = **Prātikūlya Varjanam** = Not doing god-displeasing acts.

இசைந்து = **Ānukūlya Saṅkalpam** = Doing only god-pleasing acts.

துணிவுடனே = **Mahā Viśvāsam** = Irrevocable and absolute faith in God as the sole protector.

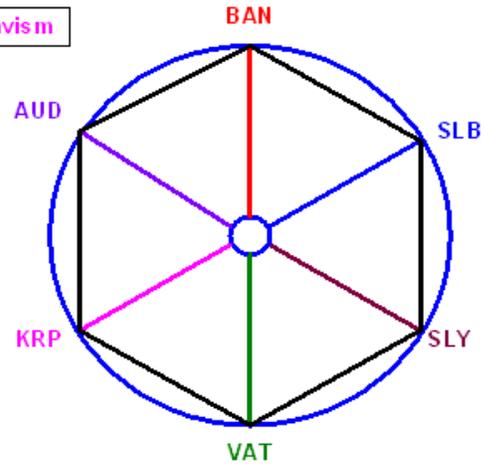
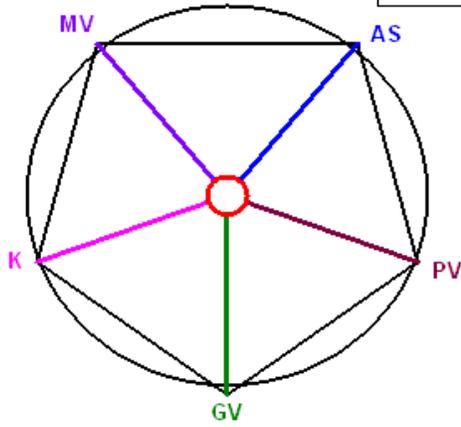
அடைக்கலமாக = **Goptṛva Varaṇam** = Seeking and requesting God for protection.

அடை = **Ātma-nikṣepa = Atma Samarpanam = Dedication of the soul to Bhagavan. Casting the soul (at His feet) for protection and worship. (the Most Important).**

Prapatti Angi and Angas

Bhagavan's six Qualities

SriVaishnavism



Atma-niksepa = Casting the soul (at His feet) for protection and worship. (the Most Important).
Anukulya Sankalpam = Doing only god-pleasing acts.
Pratikulya Varjanam = Not doing god-displeasing acts.
Goptrtva Varanam = Seeking and requesting God for protection.
Karpanyam = Feeling humility for helplessness to perform other means of salvation.
Maha Visvasam = Irrevocable and absolute faith in God as the sole protector.

Bhagavan's six Qualities

Saulabhya (Easy accessibility, Affability); **Sausilya** (Gracious Condescension);
Vatsalya (Loving disposition); **Krpa** (Compassion); **Audarya** (Generosity);
Bandhutva (friendly relationship).

mām ekam śaranam vraja = Take Refuge in Me only.

Lord Oppiliappan in Tiruvinnagaram, a form of Lord Vishnu has the above Inscription on the palm of His Right Lower Arm.

The Oppiliappan Koil (Tiruvinnagaram) is located at Thiru Nageswaram near Kumbakonam in the Thanjavur district of Tamil Nadu.

The Lord in this temple bears the charama sLOkam in His right hand palm as "maam Ekam Saranam vraja" and offers abayahastham. Hence this is also known as the "paripoorana chranaagathi" offering kshethram.

Lord Oppilappan, the main deity, blesses one and all, with His "Panchaavataram" or five forms, viz. Hema (Ponnappan), Muktha (Muthappan), Mani (Maniappan), Vyoma Pureesan (ViNNagarappan) and Matpathi (Ennappan).



Lord Oppilappan: Thiru Nageswaram near Kumbakonam in the Thanjavur district of Tamil Nadu.
Moolavar: Than oppaarillapan
Thaayar : Bhoomidevi thayar
Uthsavar: Than oppaarillapan (the same Name as perumaal).
The Lord in this temple bears the charama sIokam in His right hand palm as "maam Ekam charanam vraja" and offers abayahastham . Hence this is also known as the "paripoorana chranaagathi" offering kshethram .
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The Meaning of AHAM

Sarva-dharmān parityajya mām ekam śaranam vraja

Aham tvā sarva-pāpebhyo mokṣayiṣyāmi mā śucah

கான் என்ற வேதங்கள் காக்கும் பரன் என்று காட்ட நின்றோன்

தான் என்று அறியகிலார்க்கு அறிவிக்கும் தனித்திறலோன்

வான் ஒன்றினாரோடு மானிடன் என்ன அவதரிப்பான்

நான் என்ற நம் திருமால் நம்மை நல் பதம் சேர்த்துடுமே.

Jungle, that is what the Vedas are (because we don't know their meaning. Supreme Protector that He is.

Ignoramuses he shows to, as to who He is.

Incarnation as a human He takes.

AHAM is What our Tirumal is. His Feet are our refuge. He will take us to Moksa.

AHAM is the Supreme 'I' of Bhagavan, who condescended to offer refuge at his Feet to the Prapannans who surrendered at His feet with Mahavisvasam (Great Loyalty and Faith) and thus would be led into Moksam.

தன்னிலை காட்டி தனிமை உகந்து தனித்தகவால்

அன்னிலை தீர அடைக்கலம் கொண்டு அடி சேர்த்திடவே

பல்நிலை மூல யெழுத்திலும் பாண்டவன் தேர்தனிலும்

முன்னிலை கொண்ட பிரான் எமை முன்னிலை கொண்டனனே.

His svarupam He showed to us, which is different (from those of The Chetanams and Achetanams).

Saving us from our Samsaric state, he offered us Refuge at His Feet.

Knowing our many other futile means, pursuits, and inability, He took pity on us.

The First that Bhagavan is, He has brought us to the forefront (for taking us to Moksam).

முன்னிலை கொண்ட பிரான் = Piran (Bhagavan) who is in the Forefront, meaning that He is the First letter (A) of the alphabet, he is the First in the universe, and that He sat in front of Arjuna as his Charioteer.

The Meaning of the word Tva = You.

Bhagavan addresses Arjuna and all Chetanams individually.

The following is adapted from Sadagopan. org.

Bhagavan says the following by the word "Tva". Because of my upadesam (உபதேசம் = Spiritual Instruction, communication of Mantras) you have become familiar with the Mantrams. Your Vivekam (விவேகம் = Discrimination, the capacity to reason and distinguish) has been awakened. You have given up futile means and pursuits in this world. You have now the fruit. Now you know the hard path of Yogas. You now know I am your Means and Goal and I destroy your moksa virodhis (மோட்ச விரோதி = they who are impediments to Moksa). Bhagavan has taken the burden of protection of the Chetanams. Because you have performed Saranagati (சரணாகதி), you are now **kiruta-kiruttiyan** (Krutha Kruthyan = கிருதகிருத்தியன் = One who has done his duty).

The meaning of the word SarvaPapebhyo.

Sarva-dharmān parityajya mām ekam śaranam vraja

Aham tvā **sarva-pāpebhyo** mokṣayiṣyāmi mā śucah

காடுகளோ நரகோ கடிதாம் கரளத் திரளோ

சூடு விட அனலோ தொலையா நிலை நள்ளிருளோ

சாடு படச் சரணல் அன்று சாடிய சாரதியார்

வடு செய்வித்து நமை விடுவிக்கின்ற பாவங்களே.

Jungles, hell, poison, raging fire, everlasting dark night are the descriptive of sins. Bhagavan will release us from the sins and take us Home (வீடு = Home = வைகுண்டம் = Vishnu's heaven). Bhagavan will trample on the papams as He did before on a demon.

Here Paapam (பாபம்) indicates Religious demerit. The opposite of Paapam is Punyam (புண்ணியம்), Religious Merits. Punyam takes a person to a temporary heaven; once the term and lease come to an end, the soul is put back on the earth in the embodied form. Krishna's heaven is a permanent place for the liberated. Once the Prapannan takes and practices the vows of Prapatti/Saranagati, Bhagavan takes him to the Permanent Paramapadam (பரமபதம் = Supreme Abode or வைகுண்டம் = Vishnu's Heaven).

Papam in this context includes both Merits and Demerits. Sarva means all. Sarva Paapebhyo = all sins; all Karmas. Both are binding and send the soul to the world of miseries. There is no permanent relief or liberation from them. For Mumukshu (முழுட்சு = one who is eager for salvation), both Svargam (சுவர்க்கம் = lower heaven = Indira's heaven, the world of gods) and Narakam (நரகம் = infernal region) are no bargain. His goal is Bhagavan's feet and destination Vaikuntam.

Sri Vaishnavism lists the following as the agents of bondage: AVidya (அவித்தை = Spiritual ignorance) generates Papam. Vasanas (வாசனை = Predisposition in the present life due to the experiences of a former birth) are like genes; they have the predilection to make a person behave the way he behaves. It is like the fragrance that sticks to the clothes. Association with Prakrti (பிரகிருதி = Original producer or passive creative power of the material world). Once these are driven away by Saranagati, Shackles fall off from the Jivatman (சீவாத்மா or சீவாத்துமா = Individual soul/Living being). All papam accumulated before Saranagati.

The meaning of Moksaisyami

Sarva-dharmān parityajya mām ekam śaranam vraja

Aham tvā sarva-pāpebhyo mokṣayiṣyāmi mā śucah

சென்று உயர் வான் அமர்ந்து அவ்வடியாருடன் சேர்ந்திடவே

இன்று எனில் இன்று நாளை எனில் நாளை இனிச்செறிந்து

நின்ற நிலை நின் அனைத்து வினையும் நின் விட்டகலக்

கன்றி விடுப்பன் என்றான் கருத்தால் நமைக்-காத்திடுமே.

Bhagavan gives Prapannan relief from all the bondages and miseries of this world and let him join others in Vaikuntam. He could let the Prapannan (both the distressed and the satisfied Prapannans) attain **Videha Mukti** (**incorporeal liberation**, meaning liberation following death) today or tomorrow as he desires. This shows his willingness and flexibility to oblige the Prapannan. Bhagavan will destroy all the Karmas (Vinai = வினை). Bhagavan would protect us.

Mukti is of two kinds: **Videha mukti** and **Jivan Mukti**. The first one means '**liberation without the body**' and after death; that is Bodiless liberation (**Incorporeal liberation**). Sirviashnavas believe only in **Videha mukti**. They say that a person may be perfect and yet when that perfect soul as long as it wears a body does not enjoy **Moksa**. Body has no place in Vaikuntam. Every liberated incorporeal soul is a Pure Spirit, Which goes through many purifications on the way to Vaikuntam. The Pure Spirit is divested of all connections to body, world, gender, Karma, Impressions, Vasanas or any other accretion it may have before arrival in Vaikuntam.

Saivas believe that a perfect man can attain **liberation while alive** in this world. That is **Jivan Mukti**. It is like Early Admission when a lucky Senior is admitted into a Ivy League College before the general admission. Jivan Mukta has a reserved seat in Saiva Heaven.

The Meaning of Maa Sucha

Sarva-dharmān parityajya mām ekam śaranam vraja

Aham tvā sarva-pāpebhyo mokṣayiṣyāmi **mā śucah**

அறிவும் அனைத்தும் இலா அடியயோமை அடைக்கலம் கொண்டு

உறவு என நின்ற எல்லாம் உறவே நின்ற தான் எமக்காய்

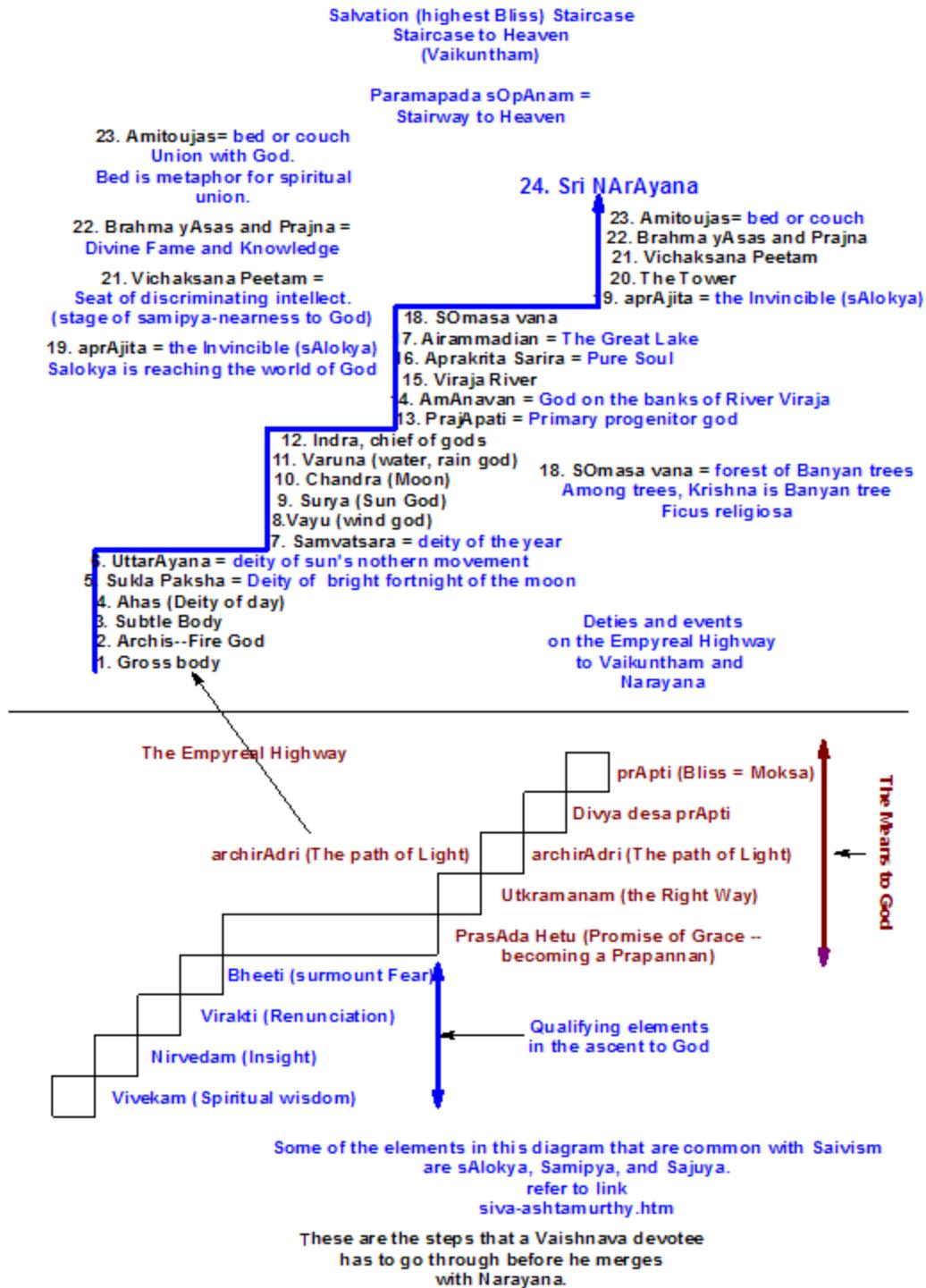
மறு பிறவித் துயர் வாராவகை மனம் கொண்டு அகலா

இரைவன் இன்னருளால் எங்கும் சோகம் தவிர்த்தனனே.

maa sucha means 'do not grieve'. Bhagavan offers his assurance to Chetanam that He will release the Prapannan from all the sorrows of the world and offer him protection and refuge. He will prevent the Prapannan from taking another birth full of misery. Thus He removes all grief and grants Grace (அருள்).

Varadaraja Perumal of Kanchi has the 'Maa Sucha' engraved on His palm.

Here is the staircase to Paramapadam. As you see, the liberated soul has to dip into river and lake for purification before it comes before Narayana. This is the Empyrean Highway to Vaikuntam.



About the author:

Veeraswamy Krishnaraj, M.D; F.R.C.P (Canada) is a board certified pediatrician in active practice until the end of 1998. He immersed himself in study of Hinduism in depth. He has sufficient knowledge and

understanding of Hindu religion that he is confident to publish this book. He kept the words simple, supple, illuminating and to the point, while retaining the original flavor, beauty and grace. Compound words in Sanskrit are a nightmare for the beginner, as they are spliced together compactly in one continuous stretch of characters. He parsed the compound words into digestible syllables or words with superscripts and sequential numbers and rearranged the words in the verse in a readable form in English. In this book, he claims ownership of shortcomings and cedes the rest to Bhagavan.

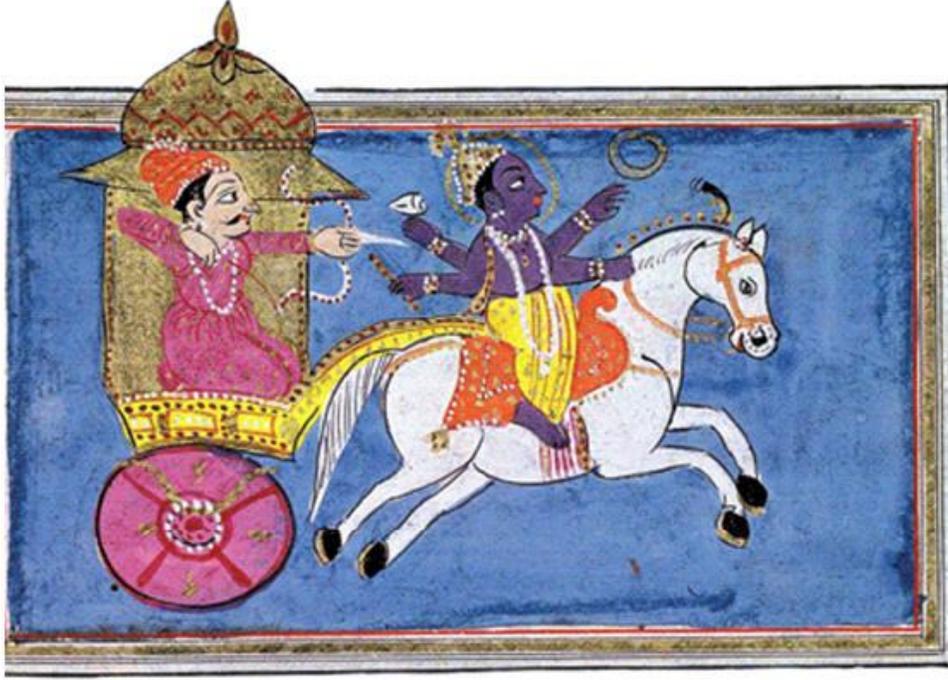
This book is good for students, and devotees reading the Bhagavad-Gita in Satsang (true company). Two verses nestle in two boxes in one page with no break or carry-over to the next page. Diacritics help the reader enunciate the words like a Sanskritist. The English words are reader-friendly. Wherever there is a need for elaboration, an addendum supports it.

Simplicity, authority, universality, and profundity are the hallmark of the Bhagavadgita, the Bible of the Hindus. The Bhagavadgita is the Song of the Lord. It provides guidelines for daily living with no dogmas and ritual overtones. It encourages and supports your individuality. It also explains the consequence of errant ways. Total surrender to Bhagavan releases the devotee from the ills of life on earth. Hinduism as a term is an external appellation from non-Hindus. Its true name is Sanatana Dharma (Eternal Law or Eternal Order) commensurate with Rta (Cosmic Order). The beauty about the Bhagavadgita is its appeal is universal.

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संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥१८- १॥

arjuna uvāca: saṁnyāsasya mahābāho tattvam icchāmi veditum

tyāgasya ca hṛṣīkeśa pṛthak keśiniṣūdana 18.1

arjuna uvāca: sannyāsasya¹ mahābāho² tattvam³ icchāmi⁴ veditum⁵

tyāgasya⁶ ca⁷ hṛṣīkeśa⁹ pṛthak⁹ keśi-niṣūdana¹⁰ 18.1

arjuna uvāca = Arjuna said: mahābāho² = O mighty-armed one; hṛṣīkeśa⁹ = O Killer of Demon Kesi; icchāmi⁴ = I desire; veditum⁵ = to know; tattvam³ = the truth; sannyāsasya¹ = of asceticism or renunciation; ca⁷ = and; tyāgasya⁶ = of Tyaga; pṛthak⁹ = severally [one by one, individually and comparatively = compare and contrast]; keśi-niṣūdana¹⁰ = O Killer of Demon Kesi. 18.1

18.1 Arjuna said: I wish (or desire) to know the Truth about Sannyāsa and Tyāga and the difference (thereof), O Mahabaho, O Kesi-nisūdana.