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
   Srimathē Nārāyanāya nama:
3. Sarva-dharmān parītyajya mām ekam śaranam vraja
   Aham tvā sarva-pāpebhyo mokṣayiṣyāmi mā śucah

Tirumantra$^1$ 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
These three secrets reveal the absolute status of Naaraayana and Sri, and relative status of Jivatma; His JagatkAranatva (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; Naarayana'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 Paramaata 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 Mantraratna (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 Mantraratna 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 Namo Narayana) by Goshthipurna

Ramanuja after 18 frustrating rejections was initiated into Tirumantra by Goshthipurna (Tirukkottiyur 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 Goshthipurna.

The eight-syllabled mantra of which the first word is Om, the second is Nama and the third Nārāyaṇāyā (Om Namo 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 (Goshthipurna), 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." Gosthispurna 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 : "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); Niyantaratra (being the Controller of the universe); Sesitva (being the Lord of the universe); AntaryAm (Indwelling Soul); Sesin (Sovereign of the Universe); NityavibhUti = நித்திக்கிருட்டியுதி = the eternal abode of Vishnu--Paramapadam; Devadideva (God of gods); Udbhayavibhuti-nathatva (Lordship of transcendental 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 (முல்லா மத்தியம்) to Sage Nara. Vishnu revealed and taught Dvayam or Mantra Ratnam (துவனம்/பேர்குறிக்கிருட்டியுதி) to Mahalakshmi. Krishna Bhagavan uttered the Charama Slokam (சபநசுலலோகம்) to Arjuna on the battlefield of Kurushetra.

சபநசுலலோகம் 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 (அர்த்த஧ஞ்சகம்) five Truths, principles or doctrines: Para SvarUpam¹, Sva svarUpam², Virodhi Svarupam³, UpAya SvarUpam⁴, Purushartha SvarUpam⁵ (பராஸ்வரூபம்¹, சவஸ்வரூபம்², விரெத்தி ஸ்வரூபம்³, உபயா ஸ்வரூபம்⁴, புருஷார்த்தி 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.
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 Nārāyaṇa

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 tantra 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: Bhagavadgīta Verse 18.66

सर्वधर्मान्मित्यज्य मामेकं शरणं भ्रम ||
अहं त्वां सर्वप्राणेऽयो मोक्षसिद्धामि मा शुचः || १८- ६६||
sarvadharmaṅ parityajya mām ekaṁ śaraṇaṁ vraja

aham tvā sarvapāpebhyaḥ mokṣayiśyāmi mā śucaḥ 18.66

sarva-dharmāṁ1 parityajya2 mām3 ekam4 śaraṇaṁ vraja5

aham6 tvām7 sarva-pāpebhyaḥ8 mokṣayiśyāmi9 ma10 śucaḥ11 18.66

parityajya2 = abandoning; sarva-dharmāṁ1 = all duties; śaraṇaṁ vraja5 = take refuge;
mām3 = in Me; ekam4 = only/alone . • aham6 = I; mokṣayiśyāmi9 = 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 Sararnagathy 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 Namo 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 Mantras encompass the self, the means and the goal.
1. Ashataksharam (eight-syllable Mantra) Tirumantram

Om namo Nārāyaṇāya

**Om Namo Naaraayanaaya**

Om$^1$ Na$^2$ mo$^3$ Naa$^4$ raa$^5$ ya$^6$ naa$^7$ ya$^8$

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
\textbf{Om = AUM. AUM written on paper looks like the dextrorotatory (dextrorsely) 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 \textbf{A} is the truncated form of the verb 'Ava' meaning 'to protect'. Thus the protector is Vishnu or Naaraayana. \textbf{U} is for Lakshmi or Sri, the Consort of Vishnu. \textbf{M} stands for Jivatma or the embodied soul or Chetanam, the sentient intelligent being. Jivatma \textbf{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 (अक्रम्य) of all that exists. Sri (His Consort) is His constant companion. We are called by the technical term \textbf{Cetanams or Chetanams} (चेतनम्), and form His body (Sarira = शरीरम्). The first letter \textbf{A} means Protection offered by Narayana and thus He is the Creator of all and Sarva Raksakan (सर्वरक्षक), the universal protector. Akaram demands that we meditate on the Protector of all. Akaram = letter \textbf{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 (संसारी = 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 (अधिमान = slavery) to the Lord (Seshi = शेषी = Master) remains hidden in AkAram.

\textbf{Samsari} = संसारी = he or she who leads worldly life subject to death and rebirth

\textbf{Mumukshus} = मुमुक्षु = the one who is eager for salvation and attained renunciation.

\textbf{Mukta} = मुक्त = Perfected soul. \textbf{Nityasuri} = (नित्यासुरी) 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.

\textit{Nalayira Divya Prabhandam (NDP) Verse 3559 (Thiruvaimozhi 6.10.10)}

अनंतसेर्वतिहं हरिसुपर लक्ष्मी अनंतोंसे श्रीवास्तव श्वासश्वरम्!

मनोविन्द्यायि लक्ष्मीनामं स्वात्मकं देवमनि विस्मितं

मनोविन्द्यायि लक्ष्मीनामं स्वात्मकं देवमनि विस्मितं

\textit{Sri Nambazhwar, Thiruvaimozhi}
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 = अक्षमाकर्म --अभक्षमाकर्म).

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 = तपति) 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.**
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Verse 688. Kulasekarar

**Angry Mother and crying child = God and His devotee**

कलसालुகम तिरुमुस्वामिके सातकोभात्ता वरुणदेवानु फमसालुकम

वीत्तिके बारा बालिके बालिके कन्नु तिरुवुम्ह्पातिके आलमुस्तान

अश्विनस्कारात्मक रक्षा के आलमुश्कित वमसामुन आलमुस्तान

अश्विनस्कारात्मक आलमुरुके, अश्विनस्कारात्मक आलमुश्कित. (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:

कलसालुकम तिरुमुस्वामिके सातकोभात्ता वरुणदेवानु फमसालुकम

वीत्तिके बारा बालिके बालिके कन्नु तिरुवुम्ह्पातिके आलमुस्तान

वीत्तिके बारा बालिके बालिके कन्नु तिरुवुम्ह्पातिके आलमुस्तान! न

वीत्तिके बारा बालिके बालिके कन्नु तिरुवुम्ह्पातिके आलमुस्तान. (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

मानकोर्कम तिरुमुस्वामिके बालिके बालिके कन्नु तिरुवुम्ह्पातिके आलमुस्तान! न

मानकोर्कम तिरुमुस्वामिके बालिके बालिके कन्नु तिरुवुम्ह्पातिके आलमुस्तान
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. கவனிகரம்

வாழ்கா ஆட்சிக்கு கலந்து மன்னருக்கு பாடும்

மாட்சு கலந்து விடுமானாக பாடும் பாடும்

மாட்சு காம்பித்தேன் விளக்கமிக்காமல் அமையும்!

நெடுநர் என் அருள் பாதையை ஆட்சிக்கு.

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

சோலமாக்காளர் குண்டு ஆனாம் மன்னருக்கு ஆட்சிக்கு!

சோலமா சோலமா சோலமா ஆனாம் கூர்க்கு அண்ணான்

சோலமா சோலமா கூடர் கூடர் கூடர் கூர்க்கு அண்ணான்

சோலமா கூர்க்கு கூடர் கூர்க்கு கூடர் கூர்க்கு அண்ணான்.

O the killer of the rutted charging elephant (Kuvalayapida), 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**

நல்லபடையில் கூர்க்கு அண்ணாங்கள் சோலமாக்கத்து காம்பித்தேன்

அண்ணாங்கள் அண்ணாங்கள் அண்ணாங்கள் அண்ணாங்கள்;

நல்லபடையில் நல்லபடையில் நல்லபடையில் அண்ணாங்கள். என்றா

அண்ணாங்கள் விளக்க அண்ணாங்கள் என்று கூர்க்கு நல்லபடையில்.
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**

娜ிப்புர்வனம் நீண்டு வண்டு காணத்தில் கொண்டு சுற்றிக்

கொடுத்து புர்வனம் சா (புதியே) பரவக்குங்களே; மன்னு அதோம்விடே

மீனுவது நீண்டு வண்டியில் மான்றுண்டிக்காரம் அம்மா! என்ன

சின்னை பிளரேலாரே கொண்டிருந்து ஆடங்கிருந்தது.

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**

நீர்கி நீர்கி பராப்பட்டம் பரங்கு எடுங்க நீர்கி நீர்கி நீர்கி

புர்வன அன்னைய் பரவக்குங்கள் நீலங்கண்; மன்னு அதோம்விடே

மீனுவது நீண்டு வண்டியில் நீலங்கணத்தில் அம்மா! என்ன

புர்வன அன்னைய் சின்னை இசுத்தவியுடன் மான்றுண்டிக்காரம், புர்வனவிடே.

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.


பல்லனூரியை தயார் பூமியால் பூம் வெளியால் பல்லனூரியை

பல்லனூரியை தயார் பூமியால் பூம் வெளியால் பல்லனூரியை, மாற்றாள்

பல்லனூரியை தயார் பூமியால் பூம் வெளியால் பல்லனூரியை!

பல்லனூரியை தயார் பூமியால் பூம் வெளியால் பல்லனூரியை.

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 Adyen will stand steady wanting to refuge in You only. Adyen = The One who serves at Bhagavan's feet.

697. Kulasekarar. **Paramatman and Jivatman.**

மித்தவிகியார்கள் அம்மா! என்னாலங்களே மித்தவிகியார்கள்
Om Namo 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. \textit{Nama} = (Na + Ma) = (No + Yes). No, you don't own anything; Yes, He owns everything. \textit{Nama} = நம் = Bowing, salutation, obeisance, reverence; மார்த்தம்ப்; பரவலாறு.

Om Namo Naaraayanaaya

\textbf{Narayana} = Nara + Ayanam.

The word Nara (Na + Ra) means \textbf{no destruction} and indicates eternality. 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 (ைஸ்வரா, அண்டராத்மன், அண்டர்யாத்மி, அண்டர்வார்தி, பரமாத்மி = 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 \textbf{Purushartam} (புருஷார்த்தம்: ஧ார்மம், அர்஥ம், கம்மம், மேற்கம் = dharma, 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.

\textbf{puru™f}rttam puru™frtha. Objectives worthy of human pursuit, four in number, viz., tarumam, aruttam, kƒmam, m†—cam: தருமம், அருட்டம், கம்மம், மேற்கம் = dharma, Artha, Kama, and Moksa. Lexicon Madras University.

What is meant by Achit. It is Matter as depicted in the flowchart.
2. Dvaya mantram (two line mantra.)

Sriman nArAyana CharaNau SaraNam PrapadyE,
SrimatE nArAyanAya Nama:

“Sriman nArAyana CharaNau SaraNam PrapadyE,
SrimatE nArAyanAya Nama:”
Sriman Nārāyana charaṇau saranam prapadye

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 (Jivam) invokes Bhagavan for protection (Rakshanam = ராக்ஷணம் = protection, salvation). Jivam: (ஜீவம்-ஜீவனம்) is derived from 'Jivi' --ஜிவம் --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 (பல்லுள்) squarely on the shoulders (at the feet) of Bhagavan, known in this context as Saranagata Vathsalan (சரணாகத்து வாத்தலம்).

Vatsalam = 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 (வாத்தலம்) is the parental love. The entire burden of giving salvation to the Prapanan 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
nArAyaNaaya = 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 = பாதுகாப்பார்த்த நெதுவுடன்)
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 an 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 (துவாங்குவறை) and other sources.

The Ten words are Sri, Sriman, Naaraayana, Charana, Sarana, Pra and Padh, Prapadyhe, 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 (பொயம்) to ease the burden of the Jivas (embodied beings).

(Piratti = பொயம் = Goddess = Here Lakshmi; Female of Piran (பிரன).  பொயம் = Lady, mistress; Goddess தலைவி. பிரன = 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 (முறும் = 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 (சரணாகத்து

மத்காயின் = 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 (காலா ராத்ரி = Black Night) and the Sarannagathy 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.

Dhvaya has the distinction of being the King of mantras (Mantrarajam - மண்ட்ரராஜம்). The mantra has to be obtained from an Acharya as Upadesam (ஓப்படைம் = 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 (பிறப்பன் = He who accepts God as his sole refuge) should do Atma Samaranam (அத்மா சாமர்பனம்), 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 --திரு அழவுள் பிறகுள்" 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 (பெலென்முத்து உன்னா பூருமணன்) meaning that He is Peruman, the imbiber of the Feminine Nectar. (பொருளாதாரம் = Great or Noble Person or God.). Desikan says that the Lord put two words from Katha Upanishad together and formulated the Mantra. Desikan adds: டைள் ரோபே விளக்கம் கருதும் குறுக்குள் (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-- தனிப்பு தெள்) wealth to all.

The six meanings of "Sri" Sound

Sri man 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.

<table>
<thead>
<tr>
<th>srivaishnavan.com</th>
<th>Sadagopan.org</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) SRNATI = Nikhilan dosan = Sri removes all sins.</td>
<td>1) SruNAti: சுமார்நாதி. SruNAti: She banishes. She banishes the Moksha VirOdhis for the Mumukshus (Those who desire Moksham). Virodhi = enemy.</td>
</tr>
<tr>
<td>2) SRINATI = cagunair jagat = Sri nourishes the world by Her virtues.</td>
<td>2) SreeNAti: ஸ்ரீநாதி. SreeNAti: She makes the jeevans attain a ripe stage fit to</td>
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<tr>
<td>3) SRIYATE = caakhilair nityam = Sri is resorted to by all beings forever.</td>
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<tr>
<td>3) Sreeyathe: SreeyathE: She is reached by all those, who want ujjeveanan (upliftment) from SamsAric sorrows.</td>
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<tr>
<td>4) SRAYATE = PARAMAPADAM = Sri stays in the Highest abode.</td>
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<tr>
<td>4) SrayathE: SrayathE: To save her suffering children, she approaches Her Lord.</td>
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<tr>
<td>5) SRNOTI = Sri hears the petitions.</td>
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<tr>
<td>5) SruNothi: SruNothi: She listens to the chEthanams who pray to her to place them at the sacred feet of Her Lord.</td>
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<tr>
<td>6) SRAVAYATI = Sri makes the Lord hear.</td>
<td></td>
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<tr>
<td>6) SrAvayathi: SrAvayathE: She makes the Lord listen to Her regarding the sufferings of the jeevans.</td>
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</tr>
</tbody>
</table>

**Kaimkaryam** = கைம்கர்யம் alternate spelling கைம்கர்யம் = 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.

**Kuyu குயு = 'He (Bhagavan) stood as Life' meaning He is the One Inner Abider in sentient beings and insentient objects. **

**Kuyu குயு பிகல்குத்தியநாம் தந்த தாம் மற்றும் முருகன்கிழிறும்**

**Kuyu குயு பிகல்குத்தியநாம் தந்த தாம் மற்றும் முருகன்கிழிறும்**

**Kuyu குயு பிகல்குத்தியநாம் தந்த தாம் மற்றும் முருகன்கிழிறும்**

He is Inner Abider in all Chetnanams 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 naaraayanaaaya namah.

The word Naaraayana: It has two meanings. He is the Causal Agent (காராஜந்த) of all living beings (Janthu = குடும்ப). Naaram = நாரம் = water; living beings, souls. Naaram (நாரம்) = The living beings born of Naran (நாரன் = நாரன் = 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 ஆயனம் as in Naaraayana) literally means repose and according Vaishnava Acharyas means பெயர், பெரும், and அத்தன் (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 naaraayanaaaya namah.

Charanau = சாரணை = foot. This refers to the Holy feet of Bhagavan and also the Divine Auspicious Form (உணவு படிப்பு விஸ்மய வடிவம்). Here Form means His body.

1) வாடன் ஆனது வாடன் வேங்கம் மேற்கொள்ளவும் இருந்ததை நூறுவெளிக்கும் =
1) 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) 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) Fish, Tortoise, and other incarnations: Varaha (Boar), Narasimha (Man-Lion), Kurma (Tortoise), Matsya (Fish), Yamuna (Dwarf), Parasurama (The Rama with Battle-axe), Rama, Krishna, and Buddha.

4) **This is the Antaryami Form.**

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

6) **The Lord wearing the anklets entered and abided in my heart.**
Human beings do not have the privilege to worship the first four forms (Para, Vyuha, Vibhava 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 Pranapratistha (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.

<table>
<thead>
<tr>
<th>Pradyumna</th>
<th>Samkarshana</th>
<th>Vasudeva</th>
<th>Aniruddha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Son of Lord Krishna and Rukmini</td>
<td>Brother of Lord Krishna, aka Baladeva</td>
<td>Lord Krishna Himself, son of Vasudeva and Devaki</td>
<td>Grandson of Lord Krishna and Son of Pradyumna (incarnation of Kama, god of love)</td>
</tr>
<tr>
<td>Dream sleep</td>
<td>Deep Sleep</td>
<td>Turiya</td>
<td>Wakefulness</td>
</tr>
<tr>
<td>Vyuha</td>
<td>Pradyumna</td>
<td>Sankarsana</td>
<td>Vasudeva</td>
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<tr>
<td>Attributes</td>
<td></td>
<td>Jnāna (Wisdom)</td>
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<tr>
<td></td>
<td>Aisvarya (Auspiciousness)</td>
<td>Aisvarya (Auspiciousness)</td>
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<tr>
<td></td>
<td>Sakti</td>
<td>Sakti (Energy/Power)</td>
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<tr>
<td></td>
<td>Bala</td>
<td>Bala (Strength)</td>
<td></td>
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<tr>
<td>Color</td>
<td>The Rays of the Sun</td>
<td>Red</td>
<td>White</td>
</tr>
<tr>
<td>Color of Raiment</td>
<td>Red</td>
<td>Blue</td>
<td>Yellow</td>
</tr>
<tr>
<td>Weapons in four hands</td>
<td>Bow, Arrows, Conch, and abhaya mudra</td>
<td>Plough, Pestle, Conch, and Abhaya mudra</td>
<td>Discus and Mace, Conch, and Abhaya mudra</td>
</tr>
<tr>
<td>Special weapons</td>
<td>Bow and arrows</td>
<td>Plough and pestle</td>
<td>Discus and mace</td>
</tr>
<tr>
<td>Banner, Emblem</td>
<td>Makara (crocodile)</td>
<td>Tala (palm tree)</td>
<td>Garuda (Eagle)</td>
</tr>
</tbody>
</table>

The meaning of the word Saranam.

Srīnā Naaraayana Charanau, Saranam Prapadye Srimathe naaraayanaaaya namah.
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.

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

Srman Naaraayana Charanau, Saranam Prapadye
Srimathe naaraayanaaaya namah.

Bhagavan gives us the realization that we an 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 Prapadyye 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 (உத்தரப்பகம் = ப்பூந்த என்பது = the latter part).

**Sriman Naaraayana Charanau, Saranam Prapadyye**

**Srimathe naaraayanaaya namah.**

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

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

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

*There are three scorchers 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).

Adhibhautica 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.
Nama: the meaning of the Sabdam, Sound or Word. Uttara PAkam (டுத்தர்பாகம் =
பிரித்தல் = the latter part).

Srīman Naaraayana Charanau, Saranam Prapadye
Srīmathe naaraayanaaya namah

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 (சுவரூபம் or விருப்பம் = Real nature;
natural state or condition.), Gunam (குணம் = Attribute, property, quality.), and sariram
(சரிரம் = body)

Ahamkaram and Mamakaram. (Ego and self-conceit = அகமகரம் ---மாமகரம்).

The ten meanings of Dhvaya Mantram
1) *Sri Tuirumakal* = The Tirumakal who is united with Naaraayana. *Tirumagal* = Sri, Lakshmi, The sacred daughter of Samudra Raja—the daughter of the Ocean.

2) *Sri Tuirumakal* = Sri and Naaraayana as always together

3) *Naaraayana* = His auspicious qualities

4) *MAdhuph* = pair of feet

5) *Sri Tuirumakal* = seeking refuge

6) *MAdhuph* = To embrace (the feet)

7) *SrImath* = The steadfastness of Bhagavan

8) *Sri Tuirumakal* = The blessings or gain that we obtain

9) *Sri Tuirumakal* = Goal

10) *Sri Tuirumakal* = the destruction and removal of (Ahamkaram and mamakaram).

The following is an extract from Sadagopan.org.

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

2) *Sri Tuirumakal* = “SErtthiyin mannuthal” = the meaning of “MAdhuph” section of “SrImath”.

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

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

5) *Naaraayana* = the meaning of Sarana sabdam.

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

7) *Naaraayana* = the quality of Sriman naaraayanan as the Uttama Purushan and its meanings.
8) nama sabdam = the meaning of Srimal Naaraayana sabdam found in the Utthara Bhagam.

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

10) nama sabdam = the meaning of the nama sabdam.

Charama Sloka: Charama Slokam

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्र्मं सर्वप्पापेभ्यो मोक्षयिष्यामि मा शुचः ॥18.66॥

Sarva-dharmān parityajya mām ekam śaraṇarīn vraja

Aham tvāṁ sarva-pāpebh yo mokṣaiśyāmi mā śucaḥ

Charamasloka Churrukkku = சர்வத்ருட்டம் பாதுகாப்பு மக்கிட்டுவார்த்தம் = A short version

Meaning of the Charamlokkam 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) śaraṇarīn

(5) vraja

(6) Aham

(7) tvāṁ
The Full meaning of Charama Slokam

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

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).

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

Sarva-dharmān parityajya mām ekam śaraṇāṁ vraja
Aham tvāṁ sarva-pāpebhya mokṣayiṣyāmi mā śucaḥ

1st meaning of Sarva-dharmān parityajya: धर्मान् पर्यायायम् = Realizing the emptiness or powerlessness of the Chetanam. धर्मान् 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: अति (परित्याजित) = 'On account of it' meaning that the Chetanam is destitute of means (अति (Destitute person; अतिक्रीत). Destitution or poverty of means is known as Akincanyam --अति (कारपप्त)मा. This condition of the Chetanam is called Kārpanyam (Kārpanyā = wretchedness, poverty).

3rd meaning of Sarva-dharmān parityajya: तथा अनंतर तीव्रतमा तता: meaning there are no other limbs or ramifications. अनंतर means literally 'limb'. Prapatti Yogam easily observable Angams: Ānukūlya Saṅkalpam, Prātiṣṭhā Varjanam, Gopīva Varanam, Kārpanyam, 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 Don'ts, which are hard to observe or follow.

4th meaning of Sarva-dharman parityajya: अग्रिस्तस्व विभक्तमा रूपम् अग्रिस्तस्वि विभक्तमाः = 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. अग्रिस्तस्वि = 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: सत्त्वस्व अक्षमयं श्रायम् श्रायमूलभावाः अग्रिस्तस्वि: This is an analogy. If one has a doubt on the efficacy of Asthiram (Brahmasthiram = Brahma's missile) and if he sends another to reinforce it, the Brahmasstham will not be effective. This is Brahmasstha Naayam, 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 māṁ ekam śaranam vraja

Aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

mandaḥ दमद् द न्तमास्कटवाणि द्रव्यं वार्तिये
Me (maam) 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.

This verse extols the inimitable qualities of Bhagavan.

Bhagavan has the following qualities: Saulabhya (Easy accessibility, Affability); Sausīlya (Gracious Condescension); Vātsalya (Loving disposition); Kṛṣṇa (Compassion); Aūḍārya (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. Namalvar extols His easy access in the following verses in Divyaprabhandam.

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 Sausīlya. 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.
Kīpa (Compassion). Compassion and Grace (Artham) 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:

सर्वाधर्मान्विन्याया मम एकमक्षरान्मव्रज

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.

सर्वाधर्मान्विन्याया मम एकमक्षरान्मव्रज

Aham tvāṁ sarvāpāpebhovākṣayisyāmi mā śucaḥ

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

Aham tvāṁ sarvāpāpebhovākṣayisyāmi mā śucaḥ

He removes the ego of possessing the means and being the pursuer from the psyche of the individual soul.
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 இன்றும் (Ekattuvam) Oneness; this oneness includes Sri in its essence. Ekam attached to Mam (MAM Ekam) gives a special meaning (மின்னைவுத்துறுள்ளையை = VisEsa Artham) to the combined words. That special meaning refers to Bhagavan. Bhagavan or Sarvesvaran (ஸ்ரீவேஸ்வரன் = ஸ்ரீவேஸ்வரன் = The Supreme Ruler of All) is the Fruit (பெண்ணை) to be enjoyed by the aspiring soul. The Lord is the Goal. The Means to the fruit is Parappatti 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 = பாயம்).


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 (பாரம்பதம் = 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 (ஸ்ரீவேஸ்வரம்) endowed with DayA (தெய்வம் = compassion), Omniscience (sarvajnyatva), and
Omnipotence (sarvasakti), 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.

Nilakanta Aritamkula Aritamkula (prabhu pranath)

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

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

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: Ākṣṣān, absolute inability to perform Bhakti Yoga; Ananya-gatīva (अनान्यगतिव (अन्यान्यातिव), 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 Āngi (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, Pratikūlya Varjanam, Gopiṭṭva Varaṇam, Kārpaṭyam, Mahā Viśvāsam,

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

Ānukūlya Sañkalpam = Doing only god-pleasing acts.
Prātiṣṭhāna Varjanam = Not doing god-displeasing acts.

Gopīṭva Varanām = 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 māṃ ekam śaranam vraja

Aham tvāṁ sarva-pāpebhaya mokṣayiṣyāmi mā śucaḥ

Having been united with corporeal body, the soul falls in the swirling sea of Samsara.

You (Bhagavan) has pointed the good path and extended a helping hand to the suffering me.

He gave Himself as Siddhopayam, the special Dharma.

I do not have to approach anyone else because Bhagavan gave me the protection.

The meaning of the word Vraja

Avasthitam brahma-paramānanda paramānandam sarvāmy

Paramātmā avasthitam paramātmām cintāmānaḥ svadbhavaḥ

Aham aham eva bhūtabhūtaḥ avasthitam paramātmām.
The severe Karma prevented us from gaining Moksam. 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.

कर्पण्याम = **Kārpaṇyām** = Feeling humility for helplessness to perform other means of salvation.

प्रतिकुल्य वर्जनम् = **Prātikūlya Varjanam** = Not doing god-displeasing acts.

अनुकुल्य सफळपम = **Ānukūlya Saṅkalpam** = Doing only god-pleasing acts.

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

गोप्तिवा वरानम् = **Goptīva Varaṇam** = Seeking and requesting God for protection.

अत्म-निक्षेप = **Atma-nikṣepa = Atma Samarpanam = Dedication of the soul to Bhagavan.** *Casting the soul (at His feet) for protection and worship, (the Most Important).*
Lord Oppiliappan in Tiruvinnagaram, a form of Lord Vishnu has the above Inscription on the palm of His Right Lower Arm.

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 (Mutthappan), Mani (Maniappan), Vyoma Pureesan (ViNNagarappan) and Matpathi (Ennappan).
The Meaning of AHAM

Sarva-dharmān parityajya mām ekam śaranam vraja

Ahām tvā sarvā-pāpebhya mokṣaiṣyāmi mā śucaḥ

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.
Sarva-dharmān parītyajya mām ekam śaranam vraja

Aham tvā sarva-pāpebhyo mokṣayiṣyāmi mā śucah

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).

(प्रथमोऽन्यःैव भगवानः प्रगाः = 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 (प्रदीक्ष = Spiritual Instruction, communication of Mantras) you have become familiar with the Mantrams. Your Vivekam (विवेक = 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 (मक्षीय = they who are impediments to Moksa). Bhagavan has taken the burden of protection of the Chetanams. Because you have performed Saranagati (सर्वनामस्याय), you are now kiruta-kirutilyan (Krutha Kruthyan = किरुटकिरुतिलय = One who has done his duty).

The meaning of the word SarvaPāpebhyo.

Sarva-dharmān parītyajya mām ekam śaranam vraja

Aham tvā sarva-pāpebhyo mokṣayiṣyāmi mā śucah
Jungles, hell, poison, raging fire, everlasting dark night are the descriptive of sins. Bhagavan will release us from the sins and take us Home (मंत्र = Home = सत्याग्रहम = Vishnu’s heaven). Bhagavan will trample on the papams as He did before on a demon.

Here Paapam (पापम्) indicates Religious demerit. The opposite of Paapam is Punyam (पुण्यम्), 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 (परंपरागत = Supreme Abode or श्रीकृष्ण = 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 (मुमुक्षु = one who is eager for salvation), both Svargam (स्वर्गम् = lower heaven = Indra’s heaven, the world of gods) and Narakam (नरकम् = 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 (अविद्य = Spiritual ignorance) generates Papam. Vasanas (वासनाः = 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 (प्राकृतिः = Original producer or passive creative power of the material world). Once these are driven away by Saranagati, Shackles fall off from the Jivatman (जीवात्म = Individual soul/Living being). All papam accumulated before Saranagati.

The meaning of Moksaisyami

Sarva-dharmān parityajya mām ekam śaranam vraja

Aham tvā sarva-pāpebhyo mokṣayisyāmi mā śucah

कतिपय यथा माया आत्मार्थम् आत्मावथायाम् तत्सत्यिर्भवति
मन्त्रादित्याय द्वायादि द्वायादि नारायण तिरुलिङ्कितश्च
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The meaning of Moksaisyami

Sarva-dharmān parityajya mām ekam śaranam vraja

Aham tvā sarva-pāpebhyo mokṣayisyāmi mā śucah
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 = விநை). 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). Sirvaiashnavas 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

mma 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 (ஆனை).

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

Here is the staircase to Paramapadham. As you see, the liberated soul has to dip into river and lake for purification before it comes before Narayana. This is the Empyreal 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.
Bhagavadgita in Sanskrit, Transliteration, and Translation

Word for word transliteration, Translation, and Word superscription

Veerawamy Krishnaraj

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Sample Verse

अर्जुन उवाच

संन्यासस्य महाबाहों तत्त्वमिच्छामि वेदितम् ।

त्यागस्य च हृषीकेश पूथक्रेष्मिनिपूदन ॥ १८- १॥

arjuna uvāca: sarīnyāsasya mahābāho tattvam icchāmi veditum
tyāgasya ca hṛṣīkeśa pṛthak keśinīṣūdana 18.1

arjuna uvāca: sannyāsasya¹ mahābāho² tattvam³ icchāmi⁴ veditum⁵
Arjuna uvāca = Arjuna said: mahābāho = O mighty-armed one; hṛṣīkeśa = O Killer of Demon Kesi; icchāmi = I desire; veditum = to know; tattvam = the truth; sannyāsasya = of asceticism or renunciation; ca = and; tyāgasya = of Tyaga; prthak = severally [one by one, individually and comparatively = compare and contrast ]; keśi-niṣūdana = 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-niṣūdana.