



THIRUMANTHRAM

श्रीमते रामानुजाय नमः



Swami Sri Pillai Lokacharya's

MUMUKSHUPADI

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Sri PB Annangarachar Swami's work, based on Muamunikal's Vyakhyanam

English Translation by Sri TCA Venkatesan

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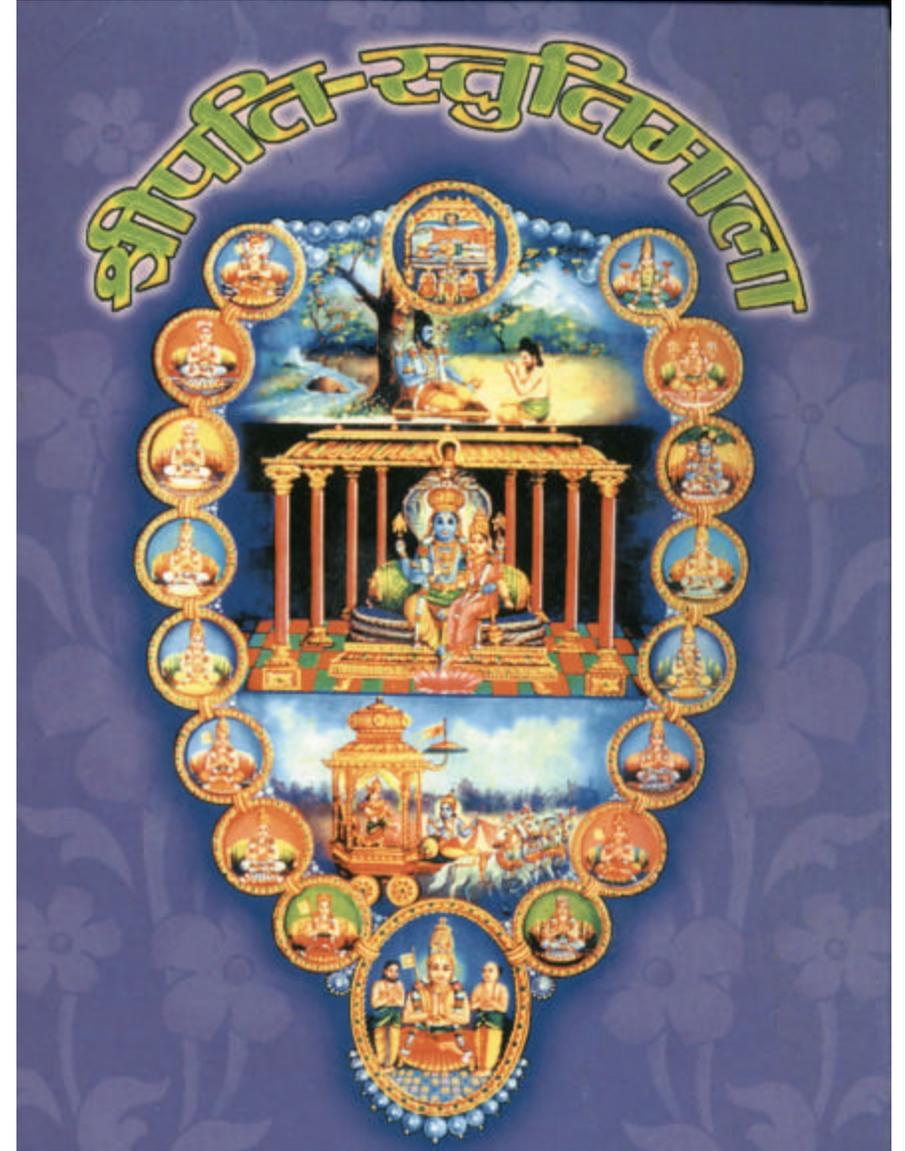
The Necklace of our Achaarya Lineage

Sri Manavala Mamuni, Sri Thiruvaiyemozhi Pillai, Sri Pillai Lokacharya, Sri Vadakku-Thiruvudhi Pillai, Sri Nampillai, Sri NanJeeyar, Sri ParasaraBhattar, Sri Embar,

Sri Ramanuja,

Sri Parankusa, Sri Yamunacharya, Sri RamaMisra, Sri Pundarikaksha, Sri Nathamuni, Sri Sattakopaya, Sri Vishvakseena

Sri (Maha Lakshmi, the Divine Mother), Sridhara (SrimanNarayana)



Sri Pillai Lokacharya's Mumukshupadi

thirumanthra prakaraNam

IOkAcArya gurave krishna pAdasya sUnavE
samsAra bhOGi sandaShta jeeva jeevAtavE nama:

Foreword:

All beings who are born repeatedly in this world and suffer in the samsaric cycle have to understand many things in order to obtain Moksha (liberation). Of these many things, one of the most important is the understanding of Artha Pancakam. The understanding of 1. Nature of the Supreme, 2. Nature of the Jiva, 3. The means to attaining liberation, 4. The nature of the goal to be attained, and 5. The obstacles in attaining the goal seeked, are known as Artha Pancakam.

The knowledge of these five is given clearly by the three rahasyas, Thirumanthiram, Dvayam and Carama slokam and as such the understanding of the rahasya- thrayam is very important for Mumukshus.

The origin of the rahasyathrayam is as follows. The Thirumanthram, also known as Periya Thirumanthram and Moola Manthram, originated in Badri. It was taught to Nara by Narayana. Dvayam which is also known as Manthra Rathnam, was revealed to Sri Mahalakshmi in Vishnu Loka by Sriman Narayana. Carama Sloka is part of the Bhagavad Gita and as such was told to Sri Arjuna by Sri Krishna. Thus the originator of all three rahasyas is Lord Sriman Narayana. Therefore, He is the first acharya in the Guru parampara. It is thus that Sri Kooraththazhvan said "Lakshminatha samarambam ... vande guruparamparam".

Therefore this rahasyathraya even though short in words has very many great, rare and majestic meanings and as such our acharyas

have studied it extensively and taught their meanings carefully to their disciples.

Prior to Swamy Ramanuja the acharyas guarded the rahasyathraya and their meanings and taught them exclusively to select disciples only. Bhagavad Ramanuja in his broad mind and large sympathy for those caught in the samsaric cycle, exceeded the norms of the day, and himself and through his disciples taught the rahasyathraya and their meanings to all who were interested. This is shown in Upadesa Raththinamalai as

OrANvazhiyAy upathEsiththAr munnOr,
erAr ethirAsar innaruLAl - pArulagil
AsaiyudaiyOrkkellAm AriyarkAL kURumenRu
pEsi varambaruththAr pin

From the time of Sri Ramanuja the meanings of these rahasyas were taught but there is no evidence that during his time their special meanings were recorded in written form by acharyas. There is a possibility that a rahasyathraya vyakhyanam was made into a grantha by Sri Koorathazhvan. Sri Vedantha Desikar in his Rahasyathrayasaram, in the Carama Sloka section talks about the Carama Sloka vyakhyanam of Azhvan. However, if there was such a grantha, it is not available now.

Sri Bhattar who is the son of Sri Koorathazhvan wrote the composition Ashtasloki as the essence of the rahasyathrayam. Even though this composition is short, Bhattar has included in it tremendous meanings of these manthras.

Sri Pillai Lokacharyar who is the son of Sri Vadakku Thiruveethi Pillai and who is considered the avathara of Sri Varadaraja, has composed the Ashtadasa Rahasyam which is a phenomenal collection of the meanings of rahasya granthas. Later Sri Achan Pillai also wrote rahasya arthas through works such as Parantha Rahasyam.

Amongst the Ashtadasa Rahasyas, Yathruccikappadi, Paranthapadi and Sriyapathippadi contain the meanings of the rahasyathraya

vyakhyanam but it is Mumukshupadi that has gained fame in many ways. The other granthas suffer from drawbacks such as being extensive or being very short or that they contain a mixture of Sanskrit and Tamil words. Mumukshupadi does not have any of these drawbacks. Also, this work contains special and rare meanings that are not present in the other granthas. Thus, this work occupies a special place in the purvacharya works and in the minds of Srivaishnavas.

Sutra 1:

முமுகுஷுவக்கு அறிய வேண்டிய ரஹஸ்யம் மூன்று.
mumUkshuvukku aRiya vENdiya rahasyam mUnRu.

Meaning:

There are three Rahasyas that one who craves Moksha (liberation) has to know for sure.

Sri PBA Swami's Sarartha Deepikai:

A being who has lost interest in this world and has the sole wish of reaching Sriman Narayana's lotus feet is known as Mumukshu. Such a person has to most assuredly know three rahasyas. Each person has to know the nature of self, the means and the purpose. These three are explained by the Rahasyathrayam and as such mumukshus have to understand these three rahasyas. The rahasyathrayam are Thirumanthiram, Dvayam and Carama Slokam. The word mumukshu comes from the combination of mokthum icchu: That is one who desires liberation from the samsaric cycle.

Sutra 2:

அதில் ப்ரதம ரஹஸ்யம் திருமந்த்ரம்.
athil prathama rahasyam thirumanthram.

Meaning:

Amongst the three rahasyas the first rahasyam that a mumukshu has to know is the Thiruvastakshara mahamanthram.

Sri PBA Swami's Sarartha Deepikai:

Amongst the three manthrams that a mumukshu has to know, the very first rahasyam he has to understand is the Thiruvastaksharam known as the Thirumanthram. The reason that this has to be learnt first is that only after the meanings of the self is understood can one understand the meanings of the means and the goal. Therefore, the Thirumanthram which explains the nature of the self has to be learnt ahead of the other two rahasyas which explain the means and the goal. A jiva is enslaved to the Lord. He is dependent on the Lord and He enjoys nothing but his association with the Lord - this is the understanding of the self. Thirumanthram which explains this meaning is therefore to be learnt first.

The Thirumanthram is made of two parts: Pranavam and Manthrasesham. Om is the Pranavam and Namo Narayanaya is Manthrasesham. Pranavam is expanded upon by Manthrasesham. Manthrasesham is expanded upon by Dvayam. Dvayam is expanded upon by Carama Slokam. By this order also Thirumanthram has to be learnt first.

The word manthram is obtained from "manthAram thrAyathe". It is that which protects those who recite it. The protection is of two types: One is via the sound of the manthra and the second is via the meaning of the manthra.

The benefits that are obtained by those who recite it and use it in Homas is obtained via the power of the sound of Thirumanthram. The benefit accrued by the prapannas who look to nothing but the Lord, is obtained by the power of the meaning of Thirumanthram.

The second meaning is explained by Sri Bhattar in Ashtasloki as follows. If a person thinks that his body is the same as his soul then he should look at the makaram of the pranavam. Since it talks about the soul with knowledge he would understand the knowledge-less body cannot be the same as the soul. Even if one

understands this, he may mistake that the soul is not dependent on the Lord and think that it is fully independent. Such a person should look at akaram in pranavam. Akaram emphasizes that the souls are enslaved to the Lord and therefore he will be cleared of his error. If he understands that a soul is enslaved to the Lord but thinks that it is similarly enslaved to many others, a fact that is commonly seen in this world, then he should look at the ukaram in pranavam. This ukaram shows that the souls are enslaved only to Sriman Narayana and as such he would correct his mistake. A person who understands all of this might still think that his own effort is sufficient to protect himself. Such a person should look at the nama: term. This term shows that the protection of the souls is the duty of the Lord and not of the self. If a person begins to develop great attachment to the people surrounding him, his wife, children, relatives, then he should look at the Narayana term. This teaches him that Sriman Narayana is the one and all relation to a soul. A person who becomes attached to things of this world should look at the "aya" term (chaturthi vibhakti). As this term signifies that eternal service to the Lord is the purpose for a soul, attachment to other things will be broken.

The thirumanthram that contains these meanings is therefore to be learnt first and is the refuge for all prapannas.

Sutra 3:

திருமந்தரத்தினுடைய சீர்மைக்குப் போரும்படி
ப்ரேமத்தோடே பேணி அநுஸந்திக்க வேணும்.
thirumanthraththinudaiya seermaikkup pOrumpadi prEmaththODE
pENi anusanthikka vENum.

Meaning:

This Thirumanthram has to be recited by giving it the respect due while keeping it hidden from those who are not qualified for it.

Sri PBA Swami's Sarartha Deepikai:

The greatness of the Thirumanthra is beginning to be explained from this point on. The first is the correct method of reciting it and keeping it in one's heart. The meanings of the four Vedas (Rk, Yajur, Sama and Atharvana) are contained within this manthra. It is considered

as the best amongst manthras, the best amongst rahasyas, and the best amongst the best things. As such, a person holding it in his heart should keep it there and recite it daily with the respect that is due to it, with a melted heart while with-holding it from those who are not qualified to hold it in their hearts. This also means that it should not be recited when the heart is not prepared and it should also not be recited in a loud voice.

Sutra 4:

மந்தரத்திலும் மந்தரத்துக்குள்ளீடான வஸ்துவிலும்
மந்தர்ப்ரதனான ஆசார்யன் பக்கலிலும் ப்ரேமம்
கனக்கவுண்டானால் கார்யகரமாவது.
manthraththilum manthraththukkuLLIdAna vasthuvilum
manthraprathanAna AcAryan pakkalilum prEmam ganakka
uNdAnAl kAryakaramAvathu.

Meaning:

If a person develops great affection and love for this manthra, for the Lord who is the inner meaning of this manthra and for the Acharya who teaches this Thirumanthra, then this manthra will act for him.

Sri PBA Swami's Sarartha Deepikai:

In the previous choorNai, it was said that a kind and melted heart was needed for the recital of this manthra. If the question arises, whether that is sufficient, the answer is no. The manthra's recital has its effect only when there is love for the manthra, for Lord Sriman Narayana who is the true meaning of the manthra, as well as for the Acharya who out of his great kindness taught the manthra to that person. Only then will the manthra have the true effect for the person reciting it.

Sutra 5:

ஸம்ஸாரிகள் தங்களையும் ஈச்வரனையும் மறந்து ஈச்வர
கைங்கர்யத்தையும் இழந்து இழந்தோமென்கிற
இழவுமின்றிக்கே ஸம்ஸாரமாகிற பெருங்கடலிலே விழுந்து
நோவுபட, ஸர்வேச்வரன், தன் க்ருபையாலே, இவர்கள்

தன்னையறிந்து கரைமரஞ் சேரும்படி தானே சிஷ்யனுமாய்
ஆசார்யனுமாய் நின்று திருமந்திரத்தை
வெளியிட்டருளினான்.

SamSArikaL thankaLaiyum Isvaranaiyum maRanthu Isvara
kainkaryaththaiyum izhanthu izhanthOmenkiRa izhavum inRikke
SamSaramAkiRa perunkadalilE vizhunthu nOvupada,
SarvEsvaran, than krupaiyAIE, ivarkaL thannai aRinthu
karaimaram sErumpadi thAnE sishyanumAy AchAryanumAy
ninRu thirumanthraithai veLiyittaruLinAn.

Meaning:

The baddha chetanas who are trapped in this samsaric world, forget that they are dAsas, forget that Sriman Narayana is their Lord (that is they forget that they are the seshas and that He is the seshi), do not live in service of the Lord, are not concerned that they have lost the most valuable thing that they possessed, and stay trapped in this samsaric ocean which is difficult to cross. Seeing this, the Lord out of His kindness (His nirhEduka krupai), in order to make these jIvas know Him and facilitate their crossing samsara and reaching Him, Himself became Nara the disciple and Narayana the acharya and taught the Thirumanthram which is the essence of Artha Panchakam.

Sri PBA Swami's Sarartha Deepikai:

Here the origination of the Thirumanthram is explained to show its greatness. The samsaric chetanas due to association with this prakruti which is timeless get trapped in the endless cycle of birth and death and forget themselves and the Lord. Forgetting themselves is this: all souls are naturally servile to the Supreme Soul; without difference whether they are in this world or the other world their only and true characteristic is that they are enslaved to the Lord; forgetting this fact of their natural servitude to the Lord is forgetting themselves. Forgetting the Lord is this: forgetting His supreme and all encompassing leadership.

Thus forgetting their nature as well as the nature of the Lord they lose the supreme goal of service to Him. Not only do they lose it, they even lose the feeling that they have lost such a valuable thing. Seeing the souls suffer thus and stay trapped in the samsaric ocean,

He took great kindness in His divine lotus heart toward them. He thought that they need to know Him so that they can cross this ocean and reach Him. Thus He Himself became Nara the sishya and Narayana the acharya and expositioned that Thirumanthra which holds in it the meaning of all Sastras and which shows clearly the artha panchakam.

Sutra 6:

சிஷ்யனாய் நின்றது - சிஷ்யனிருக்குமிருப்பு நாட்டார்
அறியாமையாலே அதை அறிவிக்கைகாக.
sishyanAy ninRathu - sishyanirukkumiruppu nAttAr
aRiyAmaiAIE aththai aRivikkaikAka.

Meaning:

If one wonders why Sriman Narayana who is the first among acharyas took on the role of a sishya, the answer is, since the jIvas in this world were not aware of the true nature of a disciple, He donned the role of one.

Sri PBA Swami's Sarartha Deepikai:

There may arise a question that why should He simply not have released the Thirumanthra as an acharya; why did He also have to take on the role of a sishya. The answer is that because the souls in this world did not know the nature of a sishya He took the role of a sishya and made known the nature of one. A further question might arise that did He have to actually become a sishya; could He not have simply advised the nature of a sishya to everyone. Had He done that it is possible that jIvas might think that He is announcing the Thirumanthra just to gather fame for Himself. By His becoming a sishya the jIvas would begin to wish that they too become sishyas to acharyas.

The nature of a sishya is this: one who is faithful to Sastras, one whose mind wishes to follow the dharmas detailed in them, one who has the mental strength to follow them, one who practices Bhakti to Sriman Narayana, one who does not have pride in him for having the above, one whose love for his acharya cannot be

measured by others, one who has no equal in his faith to his acharya, one who is restless in his service to his acharya. Also, one who considers himself and everything he has, as belonging to his acharya is a sishya.

Nyasa Vimshati explains the nature of a sishya thus: a sishya is one who has the knowledge of what to give up and what to keep as a means to his higher goal, one who based on this knowledge surrenders to his elders, one whose every day acts are based on this knowledge, one who seeks to understand the higher truth, one who is in the service of his acharya, one without ego, one who bows with his entire body, one who looks forward to listen and learn, one who has control of his mind and body, one who has no hatred toward anyone or anything, one who stays in his acharya's abode, one who has faith in the Sastras, one who has gratitude, such a person should be accepted and taught as a disciple.

Sriman Narayana became a sishya to show the above nature of a sishya.

Sutra 7:

ஸகல சாஸ்த்ரங்களாலும் பிறக்கும் ஜ்ஞானம் ஸ்வயமார்ஜிதம் போலே; திருமந்தரத்தால் பிறக்கும் ஜ்ஞானம் பைத்ருகதனம் போலே.

Sakala sAsthrankaLAlum piRakkum gnyAnam SvayamArjitham pOIE; thirumanthraithAl piRakkum gnyAnam paithrukathanam pOIE.

Meaning:

The knowledge gained by a person through Sastras such as Srutis and Smritis are like the wealth gained by him after much effort whereas the knowledge gained by a person through the Thirumanthra upadesam by an acharya is easily obtained like wealth inherited from his forefathers.

Sri PBA Swami's Sarartha Deepikai:

A question might arise that, are there not several Sastras that He Himself has provided to this world? Why should a person not

study these works and gather the knowledge held within? Are they not a way to reach Him; why would one have to try to reach Him through the recitation of the Thirumanthram? The fact that the knowledge gained from Thirumanthram is better than that gained from Sastras is shown here through the use of an example. A person works hard and gathers wealth; another gains wealth without any effort by inheriting it from his forefathers. While both enjoy the wealth, since one person struggled to obtain his wealth it is tinged with some pain; whereas the other person got his wealth easily and therefore enjoys it more. Similarly the wealth of knowledge obtained through Thirumanthram by the grace of an acharya will be most pleasing.

Sutra 8:

பகவன்மந்த்ரங்கள் தான் அநேகங்கள்.
bhagavan manthrankaL thAn anEkankaL.

Meaning:

The manthras that speak of the endless kalyANa guNas of the Lord and the avatharas that exemplify those guNas are limitless.

Sri PBA Swami's Sarartha Deepikai:

Let us accept for a moment that the knowledge obtained via Sastras is a tiring effort and that it is better obtained from manthras. However, is it not true that there are several manthras. Why does one have to use the Thiruvashthakshara manthra alone?

To answer this, Sri Pillai Lokacharya begins by pointing out that there are countless manthras. Then in the next several sutras, he will break up the manthras into two groups, show that we are not interested in the first group and that the Thirumanthra has a special and high status amongst the manthras in the second group.

Sriman Narayana's kalyANa guNas are endless. The avatharas that bring out those kalyANa guNas are also endless. Similarly the manthras that speak of His kalyANa guNas are also endless and so are the manthras that speak of His avatharas. As there is no limit to

His guNas or His avatharas, so also there is no limit to the manthras that speak of them.

Sutra 9:

அவைதான் வ்யாபகங்களென்றும் அவ்யாபகங்களென்றும் இரண்டு வர்க்கம்.

avai thAn vyApakankaLenRum avyApakankaLenRum iraNdu varkkam.

Meaning:

These manthras are of two kinds. Those that speak of the Lord in His limitless and all pervading form are known as vyApaka manthras. Those that speak of His avatharas, some of His limitless guNas and some of His leelas are known as avyApaka manthras.

Sri PBA Swami's Sarartha Deepikai:

The manthras that speak of the Lord are not all of the same kind. They are broken up as vyApaka manthras and avyApaka manthras. Those that show that the Lord's form is all pervading are grouped as vyApaka manthras. Those that speak of one or a few of His avatharas, His guNas or His leelas are grouped as avyApaka manthras.

Sutra 10:

அவ்யாபகங்களில் வ்யாபகங்கள் மூன்றும் ச்ரேஷ்டங்கள்.
avyApakankaLil vyApakankaL mUnRum srEshtankaL.

Meaning:

The vyApaka manthras are considered higher than the avyapaka manthras, and three vyApaka manthras, ashtAkshari, dvAdasAkshari and shadakshari that contain the Narayana, Vasudeva and Vishnu namas, are considered high amongst these vyApaka manthras.

Sri PBA Swami's Sarartha Deepikai:

In the previous sutra, the manthras describing the Lord were seperated into two groups. Of these two groups, the vyApaka manthras are considered higher than the avyApaka manthras. Even amongst the vyApaka manthras, three manthras are considered as very important. The Vishnu Gayathri mantra is well known: nArAyanAya vidmahe vAsudevAya dImahi, tanno vishNu: pracodayAt". In this mantra, three namas of the Lord are said: Narayana, Vasudeva, Vishnu. These three speak of the all-pervasiveness of the Lord and as such are vyApaka manthras. These three manthras are special amongst vyApaka manthras and are higher than the avyApaka manthras.

These three are namas; so, how can we call them as manthras? They are namas, but they are the inner meanings of their associated manthras. Also by adding the words Om, nama: and the chaturthi vibhakti (Aya) to them, they become manthras. Thus these three namas in the Vishnu Gayathri mantra are equivalent to three vyApaka manthras.

Sutra 11:

இவை மூன்றிலும் வைத்துக் கொண்டு பெரிய திருமந்திரம் ப்ரதானம்.

ivai mUnrilum vaiththuk koNdu periya thirumanthram prathAnam.

Meaning:

The ThiruvashTakshara mantra is considered as the first amongst the three vyApaka manthras that are higher than the avyApaka manthras.

Sri PBA Swami's Sarartha Deepikai:

The three important vyApaka manthras are:

1. Om Namō Narayanaya
2. Om Namō Bagavade Vasudevaya
3. Om Namō Vishnave

Amongst these three, the Ashtakshara mantra which is also known as the Periya Thirumanthra is considered the highest. Just

as there is no being superior to Sriman Narayana, so also there is no mantra superior to the Ashtakshari mantra ("yadA sarveshu deveshu nAsti nArAyaNAt para: tada sarveshu mantreshu nAsti sAshtAksharAt para:"). Also, one can see the greatness of this mantra by the fact that it is the first to be taken in the Vishnu Gayathri mantra.

Sutra 12:

மற்றையவை இரண்டுக்கும் அசிஷ்டபரிக்ரஹமும்
அபூர்த்தியுமுண்டு.
maRRaiyavai irANdukkum asishtaparikrahamum apUrththiyum
uNdu.

Meaning:

The two vyApaka mantras, DvAdasAkshari and Shadakshari have some drawbacks compared to the AshtAkshari vyApaka mantra: they are supported by kudrushtis and they are also incomplete in some respects.

Sri PBA Swami's Sarartha Deepikai:

Why is the Narayana mantra considered higher than the Vasudeva mantra and the Vishnu mantra, even though all three are vyApaka mantras?

Asishta parikraham means they are supported by kudrushtis who claim that the Supreme Lord is "nirvishesha cinmAttram". ApUrthi means that they do not explain everything that they seek out to explain and only talk about one part of it.

Why do kudrushtis support the Vasudeva and Vishnu mantras?

They claim that the Lord has no special kalyANa guNas and that He does not have a special divine form. They only consider His form as one that pervades everything and nothing more. The Vishnu and Vasudeva mantras speak mainly of His all pervading

form and not His guNas or His other forms. As such the kudrushtis support these mantras to a great extent.

So what if kudrushtis support these mantras? Why do we have to then consider them lower? Would we stop eating a food item just because it is being eaten by these people? To answer, this Pillai Lokacharya also points out that these mantras are somewhat incomplete.

It is not sufficient that the mantra explains that He is all pervading. It should also explain what is being pervaded by Him and what is the effect of such pervasiveness. The nature and guNas of He who pervades all, has to be shown. The Vishnu mantra does not do all of this. In the case of Vasudeva mantra, it shows that He pervades everything by being present in the heart (antharyAmi) of everything ("vasudIdi vAsu:"). But it does not speak of who/what is being pervaded. It speaks of His guNas only by the use of another word ("bagavate"). It does not explain why He pervades (that is, the fruit of the pervasiveness). Therefore, the DvAdasAkshari and Shadakshari mantras are incomplete.

Such incompleteness does not qualify the ThiruvashAkshara mahA mantra. The nAra part explains the nature of who/what is being pervaded. The nArAyaNa part explains that He pervades all ("antharyAmithvam") and that He supports all ("thAragathvam"). The ayana part explains that He is the means ("upAyam") and the end ("upEyam"), for all. Thus, this mantra is complete as it explains what is being pervaded, how it is being pervaded, the effect of the pervasiveness, and the nature of He who pervades all.

Sutra 13:

இத்தை வேதங்களும் ரிஷிகளும் ஆழ்வார்களும்
ஆசார்யர்களும் விரும்பினார்கள்.
iththai vEthankaLum rishikaLum AzhvArkaLum AcAryarkaLum
virumbinArkaL.

Meaning:

This ThiruvashTakshara mahA mantra is loved and supported by

the Vedas, the Rishis that came to explain the Vedas, the Azhvans as well as our Acharyas.

Sri PBA Swami's Sarartha Deepikai:

The mantras other than Thirumanthra came to be supported by kudrushtis because of their incompleteness. Conversely we would expect that because of its completeness the Thirumanthra would be greatly supported by the true followers of Sriman Narayana. This is being shown in this sUtra.

Here the Vedas means the height of the Vedas which are the Upanishads. In many Upanishads, in the Ithihasas and Puranas written by great Rishis, in the divine works of Azhvans, and in the knowledge imparting works of our Acharyas, the greatness of the Thirumanthra is well spoken about.

Sutra 14:

வாச்யப்ப்ரபாவம் போலன்று வாசகப்ப்ரபாவம்.
vAcyap prabhAvam pOlanRu vAcakap prabhAvam.

Meaning:

The greatness of the mantra that speaks of the Lord is not the same as the greatness of the Lord Himself (that is, it is considered greater than His).

Sri PBA Swami's Sarartha Deepikai:

Till now, it was shown that the Thirumanthra is to be considered higher than other mantras. Now it is being said that it is higher than even Him.

vAcyā: the meaning of the word, who is Him

vAcaka: the word, which is Thirumanthra

The greatness of the Thirumanthra is not equal to that of the Lord of whom it speaks. It is considered greater than His greatness.

Sutra 15:

அவன் தூரஸ்த்தனானாலும் இது கிட்டி நின்று உதவும்.
avan dhUrasthananAnAlum ithu kitti ninRu uthavum.

Meaning:

Even if He, who is the meaning of the word, is far away, this Thirumanthra, which is the word, will stay close and will give that which those who recite it seek.

Sri PBA Swami's Sarartha Deepikai:

How can we say that the the word which speaks of Him is greater than Him?
It is because of the fact that even at the times that He is far away and not easily reached, the Thirumanthra stays closeby and gives to those who keep uttering it what they wish to have.

Sutra 16:

த்ரௌபதிக்கு ஆபத்திலே புடவை சுரந்தது திருநாமமிறே.
draupadikku AbaththilE pudavai suranthathu thirunAmamiRE.

Meaning:

It was the Govinda nAma that protected and saved Draupadi at her time of distress, by growing her sarees in the rajya sabha.

Sri PBA Swami's Sarartha Deepikai:

This is an example for the sutra that even if He were to stay far away, His nama will stay close and provide help to those who need it.

The story of the Pandavas losing Draupadi in a game of dice is well known. In the rajya sabha, Dushasana began to remove her clothes in front of everyone. At that time Draupadi attempted to

save herself using her own means and failed. Recalling that Sage Vasishtha had told her that she should think of Sri Hari whenever she is in great danger, she then surrendered to Him ("sanka chakra gadApANe! dvAraka nilayAcyuta! gOvinda! puNdareekAksha! raksha mAm sharaNAgatam" - I seek refuge with you, O Govinda, one who is adorned with the Conch, the Discus and the Mace, one who lives in Dvaraka, one who never abandons His devotees, and one who is lotus eyed). At that time, Sri Krishna was not nearby ("gOvindedi yadAkrantat krushNA mAm dUravAsinam, ruNam pravruttamiva me hrudayAt nAparppati" - when Draupadi begged for my help calling out Govinda, I was far away and that sadness has never left my heart; it keeps growing like interest on a loan). Even though, Krishna was far away, His gOvinda nAma (which stood for the Krishna avatar) grew her clothes and saved her.

Did we not start to explain the greatness of the Narayana nama? So, why are we using the example of Govinda nAma?

If the Govinda nAma, which is nothing but the Narayana nAma associated with one place, can do so much, then does one have to explain further the greatness of the Narayana nAma.

Sutra 17:

சொல்லும் க்ரமமொழியச் சொன்னாலும் தன் ஸ்வரூபம்
கெட நில்லாது.

sollum kramamozhiyas sonnAlum than SvarUpam keda nillAthu.

Meaning:

Even if one were to slip on the proper method of reciting it (with faith and completely surrendered), the Thirumanthra will not slip from its nature, which is providing full protection to those reciting it.

Sri PBA Swami's Sarartha Deepikai:

This is another way in which the Thirumanthra's greatness is being celebrated.

Previously it was stated that there are countless manthras that speak of the Lord. Any manthra will work only for those who fully believe in it, utter it with great bhakti and sraddha and in the proper manner. But the Thirumanthra will protect everyone who recite it, no matter how they do it. That is, it never fails in its nature.

Sutra 18:

இது தான் *குலம் தரும்* என்கிறபடியே எல்லா
அபேக்ஷிதங்களையும் கொடுக்கும்.

ithu thAn * kulantharum * engiRapadiyE eLLA
abEkshithankaLaiyum kodukkum.

Meaning:

This Thirumanthra will give that which is sought by devotees, as told by Thirumangai Azhvar in his pasuram "kulam tharum ...".

Sri PBA Swami's Sarartha Deepikai:

The greatness of the Thirumanthra is further explained by the fact that it will provide to those who recite it what they seek.

Thirumangai Azhvar's pasuram goes thus:

kulantharum selvam thanthidum adiyArpadu thuyarAyinave lAm
nilantheranjeyyum nILvisumarum aruLodu
perunilamaLikkum

valantherum maRRum thanthidum peRRathAyinumAyina seyym
nalantherunjsollai nAnkAndukoNdEn nArAyaNAvennum nAmam

The meaning of this pasuram is: the Narayana nama will give to those who recite it, a high class, wealth, it will destroy all that cause suffering to His devotees, it will give them mOksha, it will provide them His grace and the strength to remain in His anubhava, and give all good things that are sought by them.

Thus, the Thirumanthra will provide all the good things that are sought by those who keep reciting it.

Sutra 19:

ஐச்வரிய கைவல்ய பகவல்லாபங்களை
ஆசைப்பட்டவர்களுக்கு அவற்றைக் கொடுக்கும்.
aisvarya kaivalya bagavallApankaLai AsaippattavarkaLukku
avaRRaik kodukkum.

Meaning:

The Thirumanthra will act as the upAya in providing to those who utter it through japa and homa, that which they seek: be it wealth in this and the next worlds, kaivalya which is ATma bhOga, or His lotus feet which is the parama purushArththa.

Sri PBA Swami's Sarartha Deepikai:

Previously it was stated that Thirumanthra will give to everyone what they seek when they recite it. That is being explained here.

Wealth is of two kinds. One is the wealth of this world which is living like a king. Attaining Swarga and being there with some title and power is wealth of the other world. Kaivalyam is the realization of the soul; that is attaining Atma jnAna and enjoying that realization. The parama purushArththa is bhagavat prApti; that is, attaining His lotus feet and the fruit of kainkarya. The Thirumanthra will act as the sAdana and through the acts of japa and homa will give all these fruits to those who seek them ("aihalowkikamaishvaryam svargAtyam pAralowkikam, kaivalyam bagavantanjca mantroyam sAdayishyati").

Sutra 20:

கர்மஜ்ஞாநபக்திகளிலே இழிந்தவர்களுக்கு விரோதியைப்
போக்கி அவற்றைத் தலைக்கட்டிக் கொடுக்கும்.
karmagnAnabhaktikaLiE izhinhavarkaLukku virOthiyaip pOkki
avaRRaith thalaikkattik kodukkum.

Meaning:

For those who are interested in following either the Karma yoga or the Gnyana yoga or the Bhakti yoga, the Thirumanthra will help remove the obstacles that prevent them (who have taken its help) from starting in that path and will help them in completing their journeys in that path.

Sri PBA Swami's Sarartha Deepikai:

The Thirumanthra is further celebrated by showing that it will help support the Karma, Gnyana and Bhakti yogas.

As explained by Sri Alavandar in Gitartha Sangraha "karmayogas tapastIrtha dAnayagnyAdiasEvanam", the karma yoga is the use of penance, following rituals such as homas, etc. faithfully, completely and till the time that they bear the fruit sought. "gnyAnayogo jitasvAntai: parishuddhaatmani sthiti:" - gnyAna yoga is winning over the senses and forever focusing the thought and meditating on the pure soul. "bhaktiyoga: paraikAntaprItyaa: dhyanaadishu sthiti:" - bhakti yoga is having great love only to the paramapurusha and fixing that love via meditation, archana, etc.

Amongst these yogas, for those who wish to follow the karma yoga, if they perform japa and homa with the Thirumanthra, it will remove the obstacles that prevent them from even beginning this yoga and continue to help such that they always stay in that path. If they chose the gnyana yoga, as they recite the manthra, it will remove all obstacles in following this path and will help them fulfill their journey. If they chose the bhakti yoga, and take the Thirumanthra's help, it will remove the obstacles to that path and will keep growing their bhakti all the time.

Sutra 21:

ப்ரபத்தியிலே இழிந்தவர்களுக்கு ஸ்வரூபஜ்ஞாநத்தைப்
பிறப்பித்துக் காலகூடிபத்துக்கும் போகத்துக்கும்
ஹேதுவாயிருக்கும்.

prapaththiyiE izhinhavarkaLukku SvarUpagnyAnaththai
piRappiththuk kAlakshEbathtukcum bOgaththukcum hEthuvAy
irukkum.

Meaning:

For those who are interested in nothing but prapatti to the Lord, the Thirumanthra will make them understand the nature of their soul which is that it is enslaved to Him, it will facilitate the passage of time by its meanings and utterance, and by its own nature will be very sweet to them.

Sri PBA Swami's Sarartha Deepikai:

The yogas talked about before (karma, gnyana and bhakti) are not easily practised. Prapatti on the other hand is easy and for those who follow that path, the Thirumantra makes them understand their true nature of being enslaved to none but the Lord; it also is useful in passing their time by its utterance as well as learning its inner meanings; it is also by its very nature very sweet to study and recite - as said by Thirumangai Azhvar in the pasuram "enakkenRum thEnum pAlum amuthumAya thirumAl nAmam, nAnum sonnEn namarumuraimin namO nArAyaName". That is, it is most pleasing to experience, just as the Lord is ("enakkuth thEnE pAIE kannalE amuthE thirumAlirunsOlaik kOnE").

Sutra 22:

மற்றெல்லாம் பேசிலும் என்கிறபடியே அறியவேண்டும்
அர்த்தமெல்லாம் இதுக்குள்ளே உண்டு.
maRRellAm pEsilum engiRapadiyE aRiyavENDum
arththamellAm ithukkuLLE uNdu.

Meaning:

As in Thirumangai Azhvar's pAsuram "nin thiruvettezhuththum kaRRu maRRellAm pEsilum", this Thirumanthra has in it, all the meanings that are required for the upliftment of the soul.

Sri PBA Swami's Sarartha Deepikai:

The Thirumanthra is now being celebrated as one that contains all the meanings that one needs.

Thirumangai Azhvar sang, "maRRumOr theyvam uLathenRiruppArOdu uRRilEn uRRathum unnadiyArkkadimai, maRRellAm pEsilum nin thiruvettezhuththum kaRRu nAn thirukkaNNapurathtuRai ammAnE".

Its meaning is: O Lord of Thirukkannapuram! I will not be with those who consider attachment to gods other than You. Your divine ashtakshara manthra has in it all the meanings that one has to learn. Yet I will not consider all those meanings and instead consider that the only meaning of the Thirumanthra is bhAgavata kainkarya and learn that alone.

Here, by the phrase "maRRellAm pEsilum" it is clear that the Thirumanthra has in it all the meanings that are necessary for the upliftment of the soul to His lotus feet.

Sutra 23:

அதாவது அஞ்சர்த்தம்.
athAvathu anjarththam.

Meaning:

What are the meanings that are to be understood? Those are the five known as Arththa Panchakam. They are: nature of the Supreme, nature of the Jiva, the nature of the means, the nature of the goal seeked and the obstacles to reaching the goal.

Sri PBA Swami's Sarartha Deepikai:

Both the Vedas and their angas profess only five meanings. They are: the nature of the Lord who is to be attained, the nature of the soul that strives attain Him, the nature of the means to attaining Him, the nature of the goal once He is reached, and the nature of the obstacles to that goal. These are collectively known as the Arththa Panchakam.

As said in the Thiruvaymozhi taniyan "mikka iRai nilaiyum meyyAm uyir nilaiyum, thakka neRiyum thadiyAgith thokkiyalum oozhvinaiyum vAzhvinaiyum Othum kurukaiyarkOn yAzhinisai vEthaththiyal", it is the meaning of this arththa panchakam that is being stressed in Nammazhvar's Thiruvaymozhi as well.

In the Thirumanthra, the praNava expresses the nature of the soul, the nama: expresses the nature of the means as well the obstacles to the goal, nArayaNa expresses the nature of the Supreme, and the chaturti vibhakti (Aya) expresses the nature of the purushArththa. Therefore, the Thirumanthra also stands for the meanings of the Arththa Panchakam only.

Sutra 24:

பூர்வாசார்யர்கள் இதில் அர்த்தம் அறிவதற்கு முன்பு, தங்களைப் பிறந்தார்களாக நினைத்திரார்கள்; இதில் அர்த்தஜ்ஞாநம் பிறந்த பின்பு *பிறந்தபின் மறந்திலேன்* என்கிறபடியே இத்தையொழிய வேறொன்றால் காலகூடிபம் பண்ணியறியார்கள்.

pUrvAchAryargaL ithil arththam aRivathaRku munbu, thangaLaip piRanthArgaLaka ninaiththirArkaL; ithil arththa gnyAnam piRantha pinbu *piRanthapin maRanthilEn engiRapadiyE iththai ozhiya vERonRAI kAlakshEbam paNNiyaRiyArkaL.

Meaning:

Purvacharyas starting from Srīman Nathamuni thought themselves as unborn, as in Thirumazhisai Azhvar's pasuram "anRu nAn piRanthilEn", until the time that they understood the meanings of the Thirumanthra. Once that knowledge was obtained, again as in Thirumazhisai Azhvar's pasuram "piRantha pin maRanthilEn" they would use nothing but the Thirumanthra in spending their time.

Sri PBA Swami's Sarartha Deepikai:

The greatness of the Thirumanthra in a general sense is being presented by Sri Pillai Lokacharya. As in Thirumazhisai Azhvar's pasuram "anRu nAn piRanthilEn" (I was not born then),

purvacharyas such as Srīman Nathamuni, Alavandar and Ramanuja did not think themselves as born until the time that they understood the meanings of the Thirumanthra. Once they fully understand its meanings, as in Thirumazhisai Azhvar's pasuram "piRantha pin maRanthilEn" (once born I will not forget), they will not use anything but the meanings of the Thirumanthra in passing their time.

This pasuram occurs as the 64th in the Thiruccanthaviruttham by Thirumazhisai Azhvar. It states "anRu nAn piRanthilEn", because without true knowledge a soul has no essence. Once that knowledge is obtained from Him ("mayarvaRa mathinalam aruLinan"), the soul gains upliftment using it and this is stated as "piRantha pin maRanthilEn". That is, lack of Thirumanthra knowledge is lacking essence. And having the essence is the non-stop enjoyment of that knowledge.

Can one say that purvacharyas do not spend their time with anything but the Thirumanthra - do they not spend time with the Vedas, Sastras and Azhvars divine works? That is true. However, even when they spend time with those, it is done using the meanings of the Thirumanthra. Therefore, it is appropriate to state that they use only the Thirumanthra.

Sutra 25:

வாசகத்திற்காட்டில் வாச்யத்திலே ஊன்றுகைக்கு அடி ஈச்வரனே உபாயோபேயமென்று நினைத்திருக்கை.

vAcakaththiRkAttil vAcyaththilE oonRukaikku adi IsvaranE upAyOpEyamenRu ninaiththirukkai.

Meaning:

Previously it was shown that the Thirumanthra (vAcakam) is greater than the Lord (vAcyan) of whom it speaks about. Then, why were our acharyas attached so much to Him rather than to just the Thirumanthra?

Our acharyas did not seek to attain certain things using the Thirumanthra, or use other means to a certain end while keeping the Thirumanthra as supporting means. They considered only Him as both the means (upAya) and the end (upeya).

Sri PBA Swami's Sarartha Deepikai:

In the previous sutras, the importance and power of the Thirumanthra were greatly talked about. It was said that that the Thirumanthra helps bring about things that are seeked; also that it helps support and complete the Karma, Gnyana and Bhakti yoga paths.

As the Thirumanthra has such greatness, why doesn't everyone simply be immersed in it alone - instead, why are our acharyas so deeply attached to Him who is spoken by the Thirumanthra? It is because of the following reasons. There are many that use the Thirumanthra as the tool to obtain certain things that they seek. Others seek Him as the goal and use the Karma, Gnyana and Bhakti yogas while using the Thirumanthra as a supporting tool in their path. Our acharyas are unlike either group. They only consider Him as the means as well as the goal. As such, they are greatly attached only to Him (vAcya), who is spoken by the Thirumanthra (vAcaka), rather than on the manthra itself.

Till this sutra, the greatness of the Thirumanthra was explained by Sri Pillai Lokacharya. From here on, he begins to explain the meanings of the manthra.

Sutra 26:

இதுதன்னில் சொல்லுகிற அர்த்தம் - ஸ்வரூபமும்
ஸ்வரூபாநுரூபமான ப்ராப்யமும்; ஸ்வரூபமும் உபாயமும்
பலமென்னவுமாம்.

ithu thannil sollugiRa arththam - SvarUpamum
SvarupAnurUpamAna prApyamum; SvarUpamum upAyamum
palamumennavumAm.

Meaning:

The meanings of the Thirumanthra are: the nature of the soul which is being enslaved to Him and having no refuge but Him; and the kankarya goal which is the natural order for the soul. The meanings are also brought out as: through the praNavam the nature of the soul is established; through the nama: the means which is the knowledge that there is no self-dependence is established; and through nArAyaNAya the goal seeked is established.

Sri PBA Swami's Sarartha Deepikai:

From this sutra on, the meanings of the Thirumanthra will be explained in detail.

First, the meanings of the words making up the Thirumanthra are explained in two ways. One way is that the Thirumanthra shows the nature of the soul and the goal; and the other way is that it shows the nature of the soul, the means, and the goal seeked.

The nature of the soul is that it is enslaved to the Lord and that it has no other refuge. The goal seeked is the nithya kankaryam (eternal service) to Him. The praNavam and nama: in the Thirumanthra show this svarUpa of the soul and the nArAyaNAya shows the kankarya goal seeked.

In the second way, instead of taking that praNavam and nama: together define the svarUpa of the soul, it is shown that pranaVa shows the svarUpa of the soul, the nama: shows the means (to the goal), and nArAyaNAya shows the goal seeked.

How does nama: show the means?

In order to reach Him, one has to lose the thought that one can save oneself; the knowledge of complete dependence on the Lord is the way to attaining the kankarya phala. The false knowledge of self independence is removed in the the utterance of the nama: and as such it represents the means.

Sutra 27:

பலமிருக்கும்படி ப்ரமேயசேகரத்திலும் அர்ச்சிராதிகதியிலும் சொன்னோம்.

palamirukkumpadi pramEyasEkaraththilum arcchirAthigathiyilum sonnOm.

Meaning:

The end result of the goal seeked by souls has been explained by Sri Pillai Lokacharya shortly in the rahasya grantha Prameya Sekharam and in detail in the rahasya grantha Arcchirathigathi.

Sri PBA Swami's Sarartha Deepikai:

In the previous sutra, in showing the meanings of the words that make up the Thirumanthra, it was said that Narayana shows the result of the goal seeked. If one wishes to know the details of what this result is, which starts from attaining mOksha and ends in earning His eternal service, it has been explained in two rahasya granthas - in short in Prameya Sekharam and in detail in Arcchirathigathi.

Sutra 28:

இதுதான் எட்டுத் திருவக்ஷரமாய் மூன்று பதமாயிருக்கும்.
ithu thAn ettuth thiruvaksharamAy mUnRu pathamAy irukkum.

Meaning:

The Thirumathra is made up of eight aksharas (letters) and is of three parts.

Sri PBA Swami's Sarartha Deepikai:

This sutra shows the the number of aksharas and parts that make up the Thirumanthra. This will be followed by the explanations of the meanings of these letters and parts.

Some people break up the Thirumathra as follows. They break the nArAyaNAya as "nAra ayanAya" which then becomes six aksharas. Then, they drop the praNavam in order to derive the eight aksharas. However, as this contradicts the sruthi

"OmityekAksharam; nama iti dve akshare; nArAyaNAyeti panjAksharANi", such break up is not considered appropriate.

Sutra 29:

மூன்று பதமும் மூன்று அர்த்தத்தைச் சொல்லுகிறது.
mUnRu pathamum mUnRu arthaththais soullgiRathu.

Meaning:

The three parts of the Thirumanthra, praNavam, nama: and nArAyaNAya, show three meanings.

Sri PBA Swami's Sarartha Deepikai:

The three meanings previously talked about (in sutra 26) are mentioned again as a prelude to further explaining these meanings.

Sutra 30:

அதாவது சேஷத்வமும், பாரதந்த்ரியமும், கைங்கர்யமும்.
athAvathu sEshathvamum, pArathanthriyamum, kinkaryamum.

Meaning:

The three meanings are: sEshathvam which is defined by the praNavam, pArathanthryam which is defined by the nama:, and kinkaryam which is defined by the nArAyaNAya.

Sri PBA Swami's Sarartha Deepikai:

The three meanings are being enslaved to the Lord, having no other refuge but Him and eternal service at His lotus feet.

Seshathvam and pArathantryam together define the nature of the jIva and kinkaryam defines the goal seeked. Thus the meaning "SvarUpamum SvarupAnurUpamAna prApyamum" (from sutra 26) is brought out.

Sutra 31:

இதில் முதற் பதம் ப்ரணவம்.
ithil muthaR patham praNavam.

Meaning:

Amongst the three parts of the Thirumanthra, the first part is praNavam.

Sri PBA Swami's Sarartha Deepikai:

Om which is the praNavam is the first part of the Thirumanthra. There are some who use "am" instead of "Om" to make up the Ashtakshara manthra. Perhaps to correct them, Sri Pillai Lokacharya is explicitly stating that the praNavam is the first part. The reason why he says praNavam instead of Om is because the manthra itself has to be received from an acharya through an upadesa.

Sutra 32:

இது அ என்றும் உ என்றும் ம என்றும் மூன்று திருவகூடம்.
ithu a enRum u enRum ma enRum mUnRu thiruvaksharam.

Meaning:

This praNavam is the combination of the three aksharas "a", "u" and "m".

Sri PBA Swami's Sarartha Deepikai:

Here the aksharas that make up the praNava are being shown separately. The akAram (a) and ukAram (u) combine by grammatical rules to form the "O" and therefore the praNavam is made up of a, u and m.

The sruti shown before says "Omiti EkAksharam", meaning that the praNavam is just one akshara. So, how can we say that it is made up of three aksharas?

There are two rules to consider. One is called samhitaAkAram and the other is asamhitaAkAram. The AkAram that is formed using the

combination rules (sandi) is called samhitaAkAram; the AkAram that is not formed using the combination rules is called asamhitaAkAram. Using asamhitaAkAram (non-combination), the praNavam is made up of three parts (each letter is a part) and gives three meanings. When samhitaAkAram (combination) is used, the praNavam is one letter making one part and has one meaning. Thus the sruti "OmityEkAksharam" is based on samhitaAkAram.

Sutra 33-34:

மூன்று தாழியிலே தயிரை நிறைத்துக் கடைந்து
வெண்ணெய் திரட்டினாற் போலே மூன்று வேதத்திலும்
முற்றகூடரத்தையுமெடுத்தது.

ஆகையால் இது ஸகல வேதஸாரம்.

mUnRu thAzhiiyilE thayirai niRaitthuk kadainthu veNNai
thirattinARpOIE mUnRu vEthaththilum mUnRu aksharaththaiyum
eduththathu.

AgaiyAl ithu sakala vEtha sAram.

Meaning:

33. This is like collecting buttermilk in three vessels and extracting the butter from them. The essence of three Vedas has been extracted in the form of the three aksharas.

34. Therefore, the praNavam is the essence of all Vedas.

Sri PBA Swami's Sarartha Deepikai:

Previously it was said that samhitaAkAram can be used to explain the sruti "OmityEkAksharam", while asamhitaAkAram can be used to break the praNavam into three aksharas. Is the use of asamhitaAkAram acceptable, as it goes against the sruti?

Here it is shown that the srutis accept the breaking up of the praNavam into three aksharas and that the three aksharas are the essence of three Vedas.

The aksharas that make up the praNavam are "a", "u" and "m". These arise out of the Rk, Yajur and Sama Vedas. From these three

Vedas come the Bhu:, Bhuva: and Suva: (the three great vyAhRtis) which were created and run by Him, and He stood within them and created these three aksharas. Therefore, this is bringing out the essence of the Vedas, which is like bringing out the butter which is the essence of buttermilk. Are there srutis to support this? There are, such as "pUriti rkVEdAt" and others.

Sutra 35:

இதில் அகாரம் ஸகல சப்தத்துக்கும் காரணமாய் நாராயணபதத்துக்கு ஸங்க்ரஹமாயிருக்கையாலே, ஸகல ஜகத்துக்கும் காரணமாய் ஸர்வரக்ஷகனான எம்பெருமானைச் சொல்லுகிறது.

ithil akAram Sakala sabthaththukkum kAraNamAy nArAyaNa pathaththukku SankrahamAy irukkaiyAlE, Sakala jagaththukkum kAraNamAy SarvarakshaganAna emperumAnais sollugiRathu.

Meaning:

The first akshara amongst the three aksharas of prAnavam, is akAram ("a"). This akshara is the cause for all the sounds (words); it also stands for NarAyaNa padam which itself stands for one who protects all. Thus akAram stands for Him who is the cause of all and the protector of all.

Sri PBA Swami's Sarartha Deepikai:

Here the meaning of the first aksharam is explained. The meaning of akAram is He who is sakala jagat kAraNabhUta (cause of all worlds) and sarva rakshaka (protector of all).

How are these brought out by akAram?

There are two rules to consider: prakruti sakthi and dAtu sakthi. The prakruti sakthi brings out the causal nature and the dAtu sakthi brings out the protective nature.

Prakruti means natural being. The natural disposition of akAram is that it is the source of all sounds (as in the Thirukkural "akara

muthala ezhuththellAm"). Sriman Narayana has a similar nature, of being the cause of everything. By this similarity, akAram stands for Him who is the cause of all.

akAram also represents the dAtu "ava". This dAtu stands for protection as in "ava rakshaNE". Thus akAram also stands for Him who is the protector of all.

Sutra 36:

ரக்ஷிக்கையாவது விரோதியைப் போக்குகையும் அபேக்ஷிதத்தைக் கொடுக்கையும்.

rakshikkaiyAvathu virOthiyaip pOkkukaiyum abEkshithaththaik kodukkaiyum.

Meaning:

The protection of the chetanas by Him is removing the obstacles in their way and giving them what they seek.

Sri PBA Swami's Sarartha Deepikai:

Earlier it was shown that akAram stands for Him who is the cause of all and the protector of all. Since rakshaNam is a very important characteristic, one has to understand what this protection entails.

Protecting a person in this world means removing that which causes him trouble and providing him what he wants. That is, rakshagatvam means anishta nivarttagatvam and ishta prApagatvam. Removing the obstacles that cause grief and providing the abEkshithams which cause happiness is rakshagatvam.

Sutra 37:

இவையிரண்டும் சேதனர் நின்ற அளவுக்கு ஈடாயிருக்கும். ivai iraNduM chEthanar ninRa aLavukku eedAyirukkum.

Meaning:

The obstacles that He removes and the wishes that He grants to the chetanas would match the status of the chetanas.

Sri PBA Swami's Sarartha Deepikai:

The next questions would be, for those who are protected, what are the obstacles and what are their wishes?

Those who are protected by Him are separated into four categories: samsAris, mumukshus, muktas and nithyas. The obstacles and the wishes of these souls depend on the category to which they belong.

Sutra**38:**

ஸம்ஸாரிகளுக்கு விரோதி சத்ருபீடாதிகள், அபேக்ஷிதம் அன்னபாநாதிகள்; முமுகுக்களுக்கு விரோதி ஸம்ஸாரபந்தம், அபேக்ஷிதம் பரமபதப்ராப்தி; முக்தர்க்கும் நித்யர்க்கும் விரோதி கைங்கர்யஹானி, அபேக்ஷிதம் கைங்கர்யவ்ருத்தி.

SamSArikaLukku virOthi sathrupeedAthipathikaL, abEkshitham anna pAnAthikaL; mumukshukkaLukku virOthi SamSARA Sambantham, abEkshitham paramapatha prApthi; muktharkkum nithyarkkum virOthi kankaryahAni, abEkshitham kankaryavruththi.

Meaning:

For SamSAris, the problems that come from their enemies are the obstacles while things like food and water are what they seek. For Mumukshus who want to break from the SamSAric misery, staying in this world is the obstacle while being with Him in SriVaikuntam is what they seek. For Muktas and Nithyasooris, anything that can cause a break in their service to Him is the obstacle while uninterrupted continuance of their service to Him is what they seek.

Sri PBA Swami's Sarartha Deepikai:

Here the obstacles and goals sought by the different classes of souls are explicitly explained.

Those who think that their body is everything and do not even consider that there is something as a soul inside that body and are forever immersed in worldly matters are Baddha SamSAris. The obstacles faced by them are the problems caused by their enemies and problems due to diseases of the body and the mind. The things that they seek to get are food, water, etc. Thus the protection of such souls is removing these obstacles and providing them food and water.

Those who find SamsAra a source of misery (iruL tharumA nyAlaththuL ini piRavi yAn vENdEn, AthalAl piRavi vENdEn) and wishing to have nothing more with this world (thAVi vaiyam koNda thadanthAmaraikatKE kUVik koLLum kaIAm innam kuRukAthO) seek to reach His abode (nalamanthamilAthathOr nAdu) are known as Mumukshus. To them being in this world with this body (poy ninRa nyAnamum pollAvozhukkum azhukkudambum) is the obstacle. Being with Him and enjoying Him endlessly is what they seek. Therefore, the protection of mumukshus is removing the SamSARA bhanda and giving paramapada prApti.

The muktAs are those who have been in the SamSARA bhanda for a long time but have broken from it (vinai paRRaRukkum) and have reached His abode. The nithyasUris are those who never leave Him and are forever at His abode in His service (ozhivil kAlamellAM udanAy manni vazhuvilA adimai). To them both, anything that interrupts their service at His lotus feet is the obstacle and what they seek is the uninterrupted continuance of that service (kankaryAbhivrutti).

Thus, as He removes obstacles and provides what everyone seek, based on their status, He is known as sarva rakshaka.

Sutra 39:

'ஈச்வரனையொழிந்தவர்கள் ரக்ஷகரல்லர்' என்னுமிடம்
ப்ரபந்நபரித்ராணத்திலே சொன்னோம்.

'Isvaranai ozhinhavarkaL rakshakarallar' ennumidam prapanna
parithrANaththiLE sonnOm.

Meaning:

That no one other than Sarvesvaran is capable of offering
protection was told in the rahasya grantha Prapanna Parithranam.

Sri PBA Swami's Sarartha Deepikai:

Is it correct to say that He is the only rakshaka? Don't we see many
people offer protection every day in this world?

The father protects his children; the elder sibling protects the
younger; the husband protects the wife; the king protects the
people; dEvatas such as Indra, Surya and Varuna also offer
protection. This issue has been addressed by Sri Pillai Lokacharya
in the rahasya grantha Prapanna Parithranam.

In this grantha, Sri Pillai Lokacharya shows, using many itihAsas
and purANas, that limited relations such as mother, father, etc or
other dEvatas do not have the power to protect and that He who is
the one and true relation to all souls and one who never abandons
anyone at any time is the only one who can protect. A few
examples from this grantha are shown here.

That brothers are not rakshakas is shown by Vali and Ravana; that
children are not rakshakas is seen with Rudra and Kamsa; that
parents are not rakshakas is shown by Kaikeyi and Hiranya; that
husbands are not rakshakas is shown by Dharmaputra and NaLa.
Devas such as Chandra, Indra, etc are defeated by the likes of
Hiranya and Ravana and become their slaves and as such they
cannot be rakshakas. Brahma is not a rakshaka as Madhu Kaidaba
took away the Vedas from him and he suffered (kaNNizhanthEn
thanamizhanthEn). Rudra had Brahma's head stuck in his hand and
he had to have someone cleanse him of that sin and therefore
cannot be a rakshaka.

Sutra 40:

ரக்ஷிக்கும்போது பிராட்டிஸந்நிதி வேண்டுகையாலே,
இதிலே ஸ்ரீஸம்பந்தம் அநுஸந்தேயம்.

rakshikkum pOthu pirAtti sannithi vENdukaiyAlE ithilE Sri
Sambantham anuSanthEyam.

Meaning:

At the point where He protects the chetanas, as it is imperative that
pirAtti be with Him, in the akAram that shows Him as sarva
rakshaka Her association has to be included.

Sri PBA Swami's Sarartha Deepikai:

Thus far, in establishing the meaning of the first akshara of
praNavam which is akAram, the meaning of akAram which is
Him, the meaning of protection offered by Him, the different types
of protection based on status of the souls, and that He is the only
protector have been shown.

Now, it is shown that Lakshmi sambantham is included in the
akAram.

In providing rakshaNam, while He is capable of providing it
without using any help and all by Himself, the Sastras say that He
does it in the company of Sri MahaLakshmi. There are many
several pramanas for this such as "lakshmyA saha hrushIkesO
devyA kAruNyarUpaya, rakshakas sarva siddhAnte vedAntebi cha
gIyate" (all Sastras show that the Lord protects only along with
Lakshmi who is compassion personified).

There is a possibility, when a chetana comes before Him, due to
the the chetana's countless sins and due to His own svAtantryam
(independence), that He could reject the chetana. Therefore, Her
presence with Him which generates compassion in Him is required
during the time that He provides rakshaNam. Thus, Her
sambandham to Him has to be thought of when the akAram is
explained as showing His rakshgatvam. That is, the meaning of
akAram is Sriman Narayana who is never separated from His
consort.

When Narayana is thought of, He is thought of as Sriman Narayana; so why does it have to be explicitly said that Sri Sambandham should also be included in that?

This is true; nevertheless, it is appropriate to remind everyone of that sambandham.

Sutra 41:

அத்ர பகவத்ஸேநாபதிமிச்ரர் வாக்யம் :- "அவன் மார்பை விட்டுப் பிரியில் இவ்வக்ஷரம் விட்டுப் பிரிவது".

athra bagavathSEnApathimisar vAkyam: "avan mArbai vittup piriyil invaksharam vittup pirivathu".

Meaning:

Here, a quote by Sri Senapathi Jeeyar, a renowned scholar is mentioned. That is, if Sri Mahalakshmi could leave His divine chest, then could She leave the akAram in the praNavam.

Sri PBA Swami's Sarartha Deepikai:

There was a great bhAgavata known as Sri Senapathi Jeeyar a long time ago. His assertion is being quoted here. Just as Sri Mahalakshmi never leaves His divine chest even for a second ("agalakillEn iRaiyumenRu alarmElmagai uRai mArbA"), so too She does not leave the akAram which stands for Him. That is, She has nithya sambandham with Him and similarly She has nithya sambandham with the akAram.

Sutra 42:

பர்த்தாவினுடைய படுக்கையையும் ப்ரஜையினுடைய தொட்டிலையும் விடாதேயிருக்கும் மாதாவைப் போலே ப்ரதம சரமபதங்களை விடாதேயிருக்குமிருப்பு.

barththavinudaiya padukkaiyaiyum prajaiyinudaiya thottilaiyum vidAthE irukkum mAthAvaip poLE prathama carama pathankaLai vidAthE irukkum iruppu.

Meaning:

Just as a mother does not give up either her husband's bed or her child's cradle, so too Sri Lakshmi does not give up the first akshara (akAram) or the last akshara (makAram) in the praNavam and is associated with both.

Sri PBA Swami's Sarartha Deepikai:

Tathva thrayam (Ishvara, Chit and Achit) is seen in this world. Then, which tathvam does Sri Lakshmi belong to? It is meaningless to even consider that She belongs to the Achit category. Looking at the previous sutra it would appear that She belongs to the Ishvara tathvam. However, in that case She would be seen as Ishvara. Instead our acharyas have said that She belongs to the chetana tathvam. How does one determine that? Sri Pillai Lokacharya answers that by showing that She is associated with both akAram which stands for Him and makAram which stands for chetanas. That is, She is associatd with both the protector and the protected.

This meaning is shown using a worldly example. A mother will be attached to her husband by following him while she remains attached to her child by protecting the child. Proving her seshathva nature to her husband she will not let go of his bed, and proving her rakshakathva nature to her child she will not let go of the child's cradle. Similarly pirAtti also does not leave the akAram which stands for Her consort who is the Lord, while also not leaving the makAram which stands for the chetanas who are Her children. Because She has sambandham with both, She will be attached with Him for His pleasure and will be attached with the chetanas for their protection. Because Her association with the protector and the protected is endless, She will neither give up the akARam nor give up the makAram.

Sutra 43:

ஸ்ரீநந்தகோபரையும் க்ருஷ்ணனையும் விடாத யசோதைப் பிராட்டியைப் போலே.

Sri nandagOparaiyum krushNanaiyum vidAtha yasOthaip pirAttiaip pOIE.

Meaning:

Just like Yasodha who did not leave her husband Nandagopa or leave her son Krishna (as in the Thiruppavai pasuram "ambaramE thaNNeerE").

Sri PBA Swami's Sarartha Deepikai:

The simple example shown in the previous sutra, about a mother not leaving her husband or child, is now shown with a special case.

In the Thiruppavai pasuram "ambaramE thaNNeerE", first Andal awakens Nandagopa ("emperumAn nandagOpAlA ezhunthirAy"), then she awakens Yasoda pirAtti ("asOthAy! aRivuRAY") and then she awakens Krishna ("umbar kOmAnE! uRangAthezhunthirAy"). In this sequence, Yasoda is seen in the middle. It appears that she is present in between her husband Nandagopa (to please him) and her son Krishna (to protect him). Similarly, Sri Lakshmi also stays between the first part of praNavam which is Ishvara and the last part of praNavam which is the chetanas and never leaves either.

Sutra 44:

ஒருவனடிமை கொள்ளும்போது க்ருஹிணிக்கென்றன்றே ஆவணையோலை எழுதுவது; ஆகிலும், பணிசெய்வது க்ருஹிணிக்கிறே; அதுபோலே நாம் பிராட்டிக்கு அடிமையாயிருக்கும்படி.

oruvan adimai koLLum pOthu gruhiNikkenRanRE AvaNaiyOlai ezhuthuvathu; Agilum, paNi seyvathu gruhiNikkiRE; athupOIE nAm pirAttikku adimaiyAyirukkumpadi.

Meaning:

In this world, when a man hires a servant to do work in his house, he writes a contract that the servant will do his bidding but does

not explicitly note that the servant should do the bidding of his wife. Nevertheless, we see that the servant does the work as ordered by the wife. Similarly, we are also enslaved to Sri Mahalakshmi.

Sri PBA Swami's Sarartha Deepikai:

Is it not said in the praNavam that the chetana is enslaved to the Lord - so, how can one say that he is also enslaved to Mahalaskshmi?

This is answered using an example from this world. When a rich person hires some servants to do work at his home, there will usually be a contract written. This contract is called AvaNai Olai. When this contract is written, the man would typically have it written in his name and not in his wife's name. Nevertheless, it is very often seen that the servant ends up doing mostly the bidding of the wife. Similarly, while the akAram only mentions that we are enslaved to Him, it does not preclude that we are also enslaved to pirAtti.

Sutra 45:

ஆகப் பிரித்து நிலையில்லை.
Agap piriththu nilaiyillai.

Meaning:

Therefore, there is no separation between Him and His consort.

Sri PBA Swami's Sarartha Deepikai:

By using all the reasonings shown in the previous sutras, it is established that the Divya Dampatis (Sri and Narayana) are forever together and are never separated.

Sutra 46:

ப்ரபையையும் ப்ரபாவானையும், புஷ்பத்தையும் மணத்தையும் போலே.

prabhaiyaiyum prabhAvAnaiyum, pushpaththaiyum
maNaththaiyum pOIE.

Meaning:

Take this (the non-separation of Sri and Narayana) as similar to the non-separation of sun rays and light and that of a flower and its fragrance.

Sri PBA Swami's Sarartha Deepikai:

Two examples are used to show that there is no separation amongst the Divya Dampatis.

Consider the case of rays from the Sun and other light producing objects. There is no separation of their rays and light. Likewise there is no separation in the case of fragrance and flowers. Similarly, it is understood that there is no separation between the Lord and His consort.

These examples are not new. They have been used by our elders before. In the Ramayana, at the Asoka Vana when Ravana presented some silly notions to Sita Piratti, She made Her replies to a piece of grass that She threw in front. In Her replies, She mentioned "ananyA rAghavENaHam bhAskarENa prabhA yadA", meaning that Sri Rama is like the Sun rays and She is like the light. Later after the Agni pravesham of Sita Piratti, Sri Rama also uses the same example "ananyA hi mayA sItA bhAskarENa prabhA yadA". The example of flower and fragrance is used by Sri Parasara Bhattar in SriGunaratnakOsam "prasUnam pushyandImapi parimaLartthim jigadishU:".

Sutra 47:

ஆக, இச்சேர்த்தி உத்தேச்யமாய் விட்டது.
Aga issErththi uththEsyamAy vittathu.

Meaning:

Thus, as there is no separation between Sri and Narayana, it is the Divya Dampatis that are our refuge.

Sri PBA Swami's Sarartha Deepikai:

Since the Divya Dampatis do not have any separation, it is them together that become the refuge for all of us. That is, it is not right for us to seek them separately. If we do, then we would become like Ravana and Surpanaka. Only if we become attached to both will we live like Sri Vibeeshana.

Sutra 48:

இதிலே சதுர்த்தியேறிக் கழியும்.
ithilE chathurththiyERik kazhiyum.

Meaning:

It is taken that the fourth case is hidden inside the akAram.

Sri PBA Swami's Sarartha Deepikai:

Thus far the meaning of the akAram has been explained. Now, Sri Pillai Lokacharya takes it that a vibhakti (case) is present in the akAram and begins to explain its meaning. The fourth case (chaturthi vibhakti) is hidden inside the akAram.

Sutra 49-50:

சதுர்த்தியேறினபடி என்? என்னில்.
நாராயண பதத்துக்குச் ஸங்க்ரஹமாயிருக்கையாலே.
chaturththi ERinapadi en? ennil.
nArAyaNa pathaththukku sangkrahamAy irukkaiyAIE.

Meaning:

49. While there are several cases (vibhakti, vERRumai) present, why would one take it that it is the fourth case that is present inside the akAram?

50. Because, the akAram is the essence of the nArAyaNaya that follows in the Thirumantra. And in that term, the fourth case is explicitly present.

Sri PBA Swami's Sarartha Deepikai:

As there several cases in grammar, why should it be said that it is the fourth case that is present in the akAram?

It is because the akAram is the essence of the Narayanaya term that follows and Narayanaya is the expansion for the akAram. And in the Narayanaya term, it is the fourth case (chaturthI vibhakti) that is explicitly present. Therefore, it is correct to take it that the fourth case is present in the akAram.

Sutra 51:

இத்தால் ஈச்வரனுக்குச் சேஷமென்கிறது.
iththAl Isvaranukku sEshamenkiRathu.

Meaning:

Through this hidden fourth case, being enslaved to Him is being shown.

Sri PBA Swami's Sarartha Deepikai:

What is the meaning of this hidden fourth case (chaturthi vibhakti)?

It stands for bhagavat sEshatvam. That is being enslaved to Sriman Narayana who is the meaning of the akAram.

Sutra 52-53:

சேஷத்வம் துக்கரூபமாகவன்றோ நாட்டிற்
காண்கிறதென்னில்.

அந்த நியமமில்லை; உகந்த விஷயத்துக்கு
சேஷமாயிருக்குமிருப்பு ஸுகமாகக் காண்கையாலே.

sEshathvam dhukka rUpamAgavanRO nAttil kANgiRathennil:
antha niyamam illai; ugantha vishayaththukku sEshamAy
irukkumiruppu sugamAgak kANkaiyAIE.

Meaning:

52. In this world, don't we see that being enslaved to someone is a matter of sorrow?

53. It is not a rule that being enslaved is always a matter of unhappiness. In desired situations, it is seen that being enslaved brings about happiness

Sri PBA Swami's Sarartha Deepikai:

Do we not see that being enslaved to another person is a matter of unhappiness? Therefore, it is something that is to be rejected. So, how is it that one can say that something that is to be rejected is the thing to desire.

There is no rule that says all enslavement is a matter of unhappiness. It is seen in this world that in desired cases, being enslaved is matter of great happiness. Dushyanta tells Sakunthala "samvAhayAmi charANAvuta padmatAmrau". Men tell women in this world "Would you like me to take your feet in my lap and gently massage them? Would you like me to fan a gentle breeze toward you?", etc. Thus, as it is seen that in longed for situations being enslaved is being happy, it is not acceptable as a rule to say "sEshatvam dhukkarUpam".

Sutra 54:

அகாரத்திலே கல்யாண குணங்களைச் சொல்லுகையாலே
இந்த சேஷத்வமும் குணத்தாலே வந்தது.

akAraththiIE kalyANa guNankaLais sollukaiyAIE intha
sEshathvamum guNaththAIE vanthathu.

Meaning:

The akAram describes Sriman Narayana as the rakshaka. His kalyANa guNas are the reason behind His rakshaNam. The bhagavat sEshatvam that is described by the hidden case is also because of the kalyANa guNas.

Sri PBA Swami's Sarartha Deepikai:

It is true that on selected situations being enslaved brings about happiness in this world. But this is based on certain guNas that are present in the lord which the person who is enslaved enjoys. So, is there anything like that in the bhagavat sEshatvam described by the hidden fourth case in the akAram?

Sri Pillai Lokacharya answers yes. Because the akAram describes His kalyAna guNas, the sEshatvam also comes out of the same guNas. Previously, it was shown that the akAram describes the Lord as rakshaka. This rakshaNam is based on His kalyANa guNas. Therefore, the bhagavat sEshatvam, that is described by the hidden fourth case in the akAram, is also the result of His kalyANa guNas. Therefore (that is, because it arises due to the delightful kalyANa guNas), the sEshatvam also brings about happiness.

Sutra 55:

சேஷத்வமே ஆத்மாவுக்கு ஸ்வரூபம்.
sEshathvamE AthmAvukku SvarUpam.

Meaning:

The sEshatvam described is not a limited quality of the soul; instead it is its complete nature.

Sri PBA Swami's Sarartha Deepikai:

If the sEshathvam arose out of seeing His kalyANa guNas, then is it not likely that it is only a characteristic of the soul rising out of a special situation?

Sri Pillai Lokacharya says that that is not true and that the sEshatvam is actually the complete nature of the soul. As an example it was shown that in this world people tend to enjoy enslavement due to the guNas seen with their lord and therefore it was told that kalyANa guNas are present with Sriman Narayana. But irrespective of that example, all Sastras clearly show that sEshatvam is the nature of the soul.

Sutra 56-57:

சேஷத்வமில்லாதபோது ஸ்வரூபமில்லை.
ஆத்மாபஹாரமாவது ஸ்வதந்த்ரமென்கிற நினைவு:
ஸ்வதந்த்ரமாம்போது இல்லையாய் விடும்.
sEshathvam illAtha pOthu SvarUpam illai.
AthmApahAramAvathu Svathanthram enkiRa ninaivu:
SvathanthramAmpOthu illaiyAy vidum.

Meaning:

56. Only through sEshatvam is the nature of the soul to be determined.

57. The stealing of the soul, which is the thought that one is completely independent, is the highest sin as per the Sastras. This assertion of independence is the opposite of sEshatvam and as such brings great danger to the realization of one's true nature.

Sri PBA Swami's Sarartha Deepikai:

Why say sEshatvam is the nature of the soul; does it then mean that the soul which is knowledge does not have a nature outside of sEshatvam?

No says Sri Pilla Lokacharya. If there is no sEshatvam then it brings about the thought that one's nature is independence. Such a thought is known as stealing one's soul. This thievery is considered to be the root of all sins. So, as soon as a person thinks that he is fully self dependent he immediately loses the realization of his true nature. Therefore it is correct to say "without sEshatvam there is no svarUpam".

With this the meanings of the akAram are concluded.

Sutra 58:

ஸ்தாநப்ரமாணத்தாலே உகாரம் அவதரரணார்த்தம்.
SthAnapramANaththAIE ukAram avathararaNArththam.

Meaning:

The ukAram is used in place of the word eva (only, exactly) and therefore it has the meaning of avatAraNam (descent).

Sri PBA Swami's Sarartha Deepikai:

The meaning of ukAram has to be taken as the same as if the word eva had been used. In the Vedas it is in place of eva that ukAram is usually used ("tadEvAgnis tat vAyus tat sUryas tadu candramA:"). Thus by being used in place of eva the meaning of ukAram can be taken as avatAraNam.

Sutra 59:

இத்தால் பிறர்க்கு சேஷமன்றென்கிறது.
iththAl piRarkku sEshamanRenkiRathu.

Meaning:

With this ukAram's avatAraNam, anya sEshatva nivrutti (not being enslaved to another) is being shown.

Sri PBA Swami's Sarartha Deepikai:

There are two types of cases that arise out of the avatAraNam: ayOgavyavaccEtam and anyayOgavyavaccEtam. If a statement is made "the conch has the color white", that is the ayOgavyavaccEtam case. If a statement is made that "the white color is no where but in a conch", then it is the anyayOgavyavaccEtam case. As the second statement is false, the second case cannot be used there. If one says "Arjuna is the only archer", the meaning there is that he has no equal in wielding the bow and therefore the case is anyayOgavyavaccEtam.

In the avatAraNam used for the ukAram, it is the anyayOgavyavaccEtam case that stands. That is, the ukAram shows that the sEshatvam shown to the Lord is only toward Him and cannot be shown anywhere else. Just as "prutviyAm Eva gantha:" shows that the quality of fragrance is present nowhere but in the prutivi (that is, anyayOgavyavaccEtam), so too here it is

taken as "jIva: Ayaiva") and that the jIva is enslaved only to Him and no one else.

By the hidden case when it is shown that the soul is enslaved to the Lord, why even bring up the question whether he is enslaved to another and prove that he is not?

In this world, we see that something that is owned by one person is also owned by others. This is seen in the case of a home, a place, a servant, a son, etc. Therefore it is possible that a doubt might come up whether that is the situation between the jIvas and the Lord. To answer that, the case has been taken up and shown that it is not so here.

Sutra 60:

பெரிய பிராட்டியார்க்கு சேஷமென்கிறதென்றுஞ்
சொல்லுவர்கள்.
periya pirAttiiyArkku sEshamengiRathenRunj solluvarkaL.

Meaning:

Some acharyas determine that the meaning of the ukAram is Sri Lakshmi and therefore the souls are enslaved to Her.

Sri PBA Swami's Sarartha Deepikai:

Previously it was said that the meaning of ukAram was avatAraNam. Some acharyas say that it means Sri Mahalakshmi. They determine that the Sri sambandham to Him does not have to be found inside the akAram and that there are sastric verses that show explicitly that akAram shows Him and ukAram shows Her and sEshatvam to Her.

Sutra 61:

அதிலும் அந்நய சேஷத்வம் கழிகையே ப்ரதாநம்.
athilum anya sEshathvam kazhikaiyE prathAnam.

Meaning:

The meaning of anya sEshatva nivrutti is the better one than the meaning of Lakshmi sEshatvam.

Sri PBA Swami's Sarartha Deepikai:

Rather than taking Lakshmi as the meaning of ukAram, it is better to take it that avatAraNam is its meaning. That is the meaning that is to be sought. Sri Sambandham can be realized through the akAram itself. Since there is no better place than the ukAram to show anya sEshatva nivrutti, it is better to take its meaning as avatAraNam.

Sutra 62:

தேவர்களுக்கு சேஷமான புரோடாசத்தை
நாய்க்கிடுமாபோலே, ஈச்வர சேஷமான ஆத்மவஸ்துவை
ஸம்ஸாரிகளுக்கு சேஷமாக்குகை.
thevarkaLukku sEshamaana purOdaasaththai naaykkidumaa pOIE,
Isvara sEshamaana aathmavaSthuvai SamSaarikaLukku
sEshamaakkukai.

Meaning:

Enslaving the soul which belongs only to Him, to another samsaari is like giving the oblation from a yagna which is meant for Indra and other Devas to a lowly dog.

Sri PBA Swami's Sarartha Deepikai:

Why does one have to compulsorily remove sEshatvam to another; is it really such a terrible thing?

Yes, it is. The soul belongs to Him who is the Lord and to subject it to slavery to other samsaris is indeed a terrible thing. To do so is like giving the oblation from a yagna that is due to Indra and other devas ("vAnidai vAzhum avvAnavarkku maRaiyavar vELviyil vaguththa avi"), to a lowly dog. Since it is very important that this terrible thing which is anya sEshatvam be removed, it is better to take the meaning of ukAram as avatAraNam rather than as Lakshmi.

Sutra 63:

பகவத்சேஷத்வத்திலும் அந்யசேஷத்வம் கழிகையே ப்ரதாநம்.
bagavath sEshathvaththilum anya sEshathvam kazhikaiyE
prathAnam.

Meaning:

More important than being enslaved to Him, is not being enslaved to another.

Sri PBA Swami's Sarartha Deepikai:

The meaning shown in Sutra 61 is being stressed again here. As shown before, removing of anya sEshatvam which is a terrible thing is very important for a jIva. Therefore, even more important than being enslaved to Him is not being enslaved to another. It is not just that the meaning of ukAram is better taken as avatAraNam rather than Lakshmi. The removal of anya sEshatvam even more than having bhagavat sEshatvam, is the most necessary thing.

Sutra 64:

"மறந்தும் புறந்தொழா மாந்தர்" என்கையாலே.
"maRanthum puRanthozhaa maanthar" enkaiaIE.

Meaning:

By the divine words of Thirumazisai Azhvar that says Srivaishnavas are those who even if they forget His name will not become enslaved to another.

Sri PBA Swami's Sarartha Deepikai:

To explain the previous sutra, the 68th pasuram from Nanmugan Thiruvanthaathi ("maRanthum puRanthozhA mAnthar") is being shown as an example here. In Sri Vishnu Purana there is a sloka

"svapurushamapivIkshya paasahaStam vadati yama: kila tasya
karNamUle

parihara madhusUdanaprapannaan praburahamanyanruNaam na vaishNavaanaam".

This has been translated by Thirumazhisai Azhvar as

"thiRambElmin kaNdIr thiruvadi than nAmam
maRanthum puRanthozhA mAntharai iRainjsiyum
sAthuvarAyp pOthuminkaLenRAn namanum than
thUthuvaraik kUvis sevikku".

The interesting phrase here is "thiruvadi than naamam maRanthum puRanthozhaa maanthar". adi, adikaL, thiruvadi all stand for Him. What is being shown in this phrase is that it is possible that one can even forget His divine nama; however, one should not be enslaved to another. For example, a wife may not have love for her husband; in time, she may become affectionate with him. But, it is not correct that she develops love for another. Similarly, in Sri Vishnu Purana the sage Parasara says "madhusUdana prapannaan" and Thirumazhisai Azhvar said the same as "maRanthum puRanthozhaa maanthar". Therefore it is very important, even more than having bhagavat sEshatvam, that bhaagavatas should not have anya sEshatvam.

Sutra 65:

இத்தால், தனக்கும் பிறர்க்கும் உரித்தன்றென்கிறது.
iththaal thanakkum piRarkkum uriththanRenkiRathu.

Meaning:

The ukAram that shows anya sEshatva nivrutti says that the soul neither belongs to another (other than Him) nor does it belong to itself.

Sri PBA Swami's Sarartha Deepikai:

The phrase "anya sEshatvam kazhikai" is further explained here. It is not just that the soul should not be enslaved to another samsari who is like itself. It also means that the soul should not be enslaved to itself. The term anya includes the self as well, as the self belongs

to the same category as the anya's. anya seshatva nivrutti includes the removal of enslavement to the self also; there is no need to show a separate effort for the same. SvasEshatva nivrutti is included therefore through the mening of anya sEshatva nivrutti in the ukAram.

Thus far, the meanings of ukAram have been explained.

Sutra 66:

மகாரம் இருபத்தஞ்சாம் அக்ஷரமாய் ஜ்ஞாநவாசியுமாய்
இருக்கையாலே ஆத்மாவைச் சொல்லுகிறது.
makAram irupaththanjAm aksharamAy njAnavAsiyumAy
irukkaiyAIE AthmAvais sollukiRathu.

Meaning:

The makAram that follows the ukAram is the 25th letter (starting from ka); it also describes knowledge as it arises out of the root for the word gnAna. Therefore, it stands for the Atma which is the 25th tattva and whose nature and quality is gnAna.

Sri PBA Swami's Sarartha Deepikai:

The third part of praNavam which is makAram is now explained.

It is said that each of the aksharas explains one tattva. The 24 aksharas starting from ka till bha explain 24 tattvas and the 25th akshara which is ma shows the jivAtma which is the 25th tattva, as in "pongkaimpulanum poRiyainthum kaurumEnthiriyam aimbootham, ingivvuyirEy pirakiruthi mAnAngkAra manangkaLE".

Also, makAram arises out of the root "mana-jnAnE" or "manu-avabodhane" and as such it stands for the Atma whose nature and whose quality is knowledge.

Sutra 67-68:

இதுதான் ஸமஷ்டி வாசகம்.
ஜாத்யேகவசநம்.
ithu thAn Samashti vAsakam.
jAthyEka vacanam.

Meaning:

67. This makAram that speaks of the Atma, is the akshara that stands for all Atmas.
68. It is in the singular that **points** to the Atma jAti.

Sri PBA Swami's Sarartha Deepikai:

The makAram in the praNavam is in the singular (Eka vacanam) and therefore stands for one Atma. Therefore, is it correct to say that the bhagavat sEshatvam described before talks about the sEshatvam of only one Atma?

Atmas are divided as Baddhas, Muktas and Nityas and bhagavat sEshatvam is the quality for all Atmas. So, how does that fit into this singular use of the makAram?

Pillai Lokacharya answers that the makAram here is a jAtyEka vacanam. That is, the singular used here stands for the type rather than a single case. For example, if one says "umbrella sold in this shop", it does not mean a single umbrella. Similarly the makAram speaks of the Atma jAti rather than a single Atma. Therefore, it stands for all Atmas.

Sutra 69:

இத்தால், ஆத்மா ஜ்ஞாதாவென்று தேஹத்தில் வ்யாவ்ருத்தி சொல்லிற்றாயிற்று.
iththAl, AthmA njAthAvenRu thEhaththil vyAvruththi solliRRaYiRRu.

Meaning:

With this makAram, the Atma whose quality is bhagavat sEshatvam, is shown as the vessel holding knowledge. Therefore,

the difference between the Atma and the body which is bereft of knowledge, is shown.

Sri PBA Swami's Sarartha Deepikai:

The Atma has several dharma such as sEshatvam, njAtrutvam, Ananditvam etc. This makAram which is the 25th akshara and which speaks of knowledge, speaks of the dharma for the Atma which is knowledge. By stating this, it is shown that the Atma is different from acEtana which is the body.

Sutra 70:

தேஹத்தில் வ்யாவ்ருத்தி தத்வசேகரத்தில் சொன்னோம்.
thEhaththil vyAvrutti thathvasEkaraththil sonnOm.

Meaning:

The difference between the Atma and the body was explained in detail in the rahasya grantha Tatvasekaram by Sri Pillai Lokacharya.

Sri PBA Swami's Sarartha Deepikai:

There are some that argue that the body is the soul or that there is no difference between the soul and the body. Then, how do we show that the soul is different from the body?

Sri Pillai Lokacharya declines to address that issue here. He has already explained that in detail, in another work called Tatvasekaram and he refers to that document here for further study.

Sutra 71:

மணத்தையும் ஒளியையுங்கொண்டு பூவையும் ரத்நத்தையும் விரும்புமாபோலே சேஷமென்று ஆத்மாவை ஆதரிக்கிறது; அல்லாதபோது "உயிரினாற் குறைவில்" என்கிறபடியே

த்யாஜ்யம்; அது தோன்ற சேஷத்வத்தைச் சொல்லிப் பின்னை ஆத்மாவைச் சொல்லுகிறது.

maNaththaiyum oLiyaiyum koNdu pUvaiyum rathnaththaiyum virumbumApOIE sEshamenRu AthmAvai AtharikkiRathu; allAtha pOthu "uyirinAR kuRaivilam" enkiRapadiyE thyAjyam; athu thOnRa sEshathvaththais sollip pinnai AthmAvai sollukiRathu.

Meaning:

The flower is liked because of its fragrance and the precious stone is liked because of its brilliant shine. Similarly the Atma is liked because of the fact that it is enslaved to the Lord. If the Atma is not enslaved to Him, then it is to be given up. This is per Nammazhvar's pasuram "thadam punala sadaimudiyam thaniyoru kURamaranthu uRaiyum udambudaiyan kavaraAtha uyirinAl kuRaivilamE".

Sri PBA Swami's Sarartha Deepikai:

In explaining something, the correct order is to show the nature of the being first and then talk about its dharma. If that is the case, then in the praNavam, it is the Atma that should have come first and its quality which is sEshatvam should have come after. So, why does the praNavam have the ukAram first and then the makAram?

The reason is as follows. In this world, we see that it is due to the fragrance that a flower is liked and it is due to its brilliant light that a precious stone is liked. In the same fashion, it is out of the quality of seshatvam that a soul is liked. If a soul does not possess that wealth, then it is to be discarded.

What is the pramANam for this?

The answer is Nammazhvar's pasuram: "thadam punala sadaimudiyam thaniyoru kURamaranthu uRaiyum udambudaiyan kavaraAtha uyirinAl kuRaivilamE" (Thiruvaymozhi 4-8-10). The essence of this pasuram is that that soul which is not attached to Him should be discarded. Alavandar too says the same in his Stotraratnam.

Therefore, to emphasize the importance of sEshatvam which is spoken about this way by our acharyas who are knowledge incarnate, sEshatvam is placed ahead and Atma is placed after in the prANavam.

Sutra 72:

ஆக ப்ரணவத்தால் "கண்ணபுரமொன்றுடையானுக்கு அடியேன் ஒருவர்க்குரியேனோ" என்கிறபடியே ஜீவபரஸம்பந்தஞ் சொல்லிற்று.

Aga praNavaththAl "kaNNapuram onRudaiyanukku adiyEn oruvarkkuriyEnO" enkiRapadiyE jIvaparaSambantham solliRRu.

Meaning:

By what was said thus far, the meaning told by the praNavam is the relationship between the jIvAtmA and the paramAtma which is sEsha sEshi bhAva (nature). This is per the Thirumangai Azhvar pasuram "kaNNapuram onRudaiyanukku adiyEn oruvarkkuriyEnO".

Sri PBA Swami's Sarartha Deepikai:

Thus far all the meaning of the praNavam was explained in detail. Now its collected meaning is shown.

The praNavam speaks of the relationship between the jIvAtma and the paramAtma which is sEsha-sEshi svarUpam.

To show this, Thirumangai Azhvar's divine words "kaNNapuram onRudaiyanukku adiyEn oruvarkkuriyEnO" is used. This phrase from the pAsuram literally looks like the praNavam. The meaning of the akAram (with the hidden fourth case) is shown by "kaNNapuramonRudaiyanukku". The meaning of makAram which shows the Atma whose quality is sEshatvam is brought out by "adiyEn". The ukAram which rejects being enslaved to another is brought out by "oruvarkku uriyEnO".

Sutra 73:

இத்தால், *தாமரையாள் கேள்வன்* ஒருவனையே
நோக்குமுணர்வென்றதாயிற்று.

iththAl *thAmaraiyAL kELvan oruvanaiyE nOkkum
uNarvenRathAyIRRu.

Meaning:

With this praNavam, as per Sri Poygai Azhvar's Srisookti, the relationship between the jIvAtma and the paramAtma is told.

Sri PBA Swami's Sarartha Deepikai:

Previously it was told that when He is protecting the jIvas it is required that Lakshmi be present and therefore the Sri sambandham is included in the akAram (sutra 40). Therefore, in the relationship between the jIvAtma and the paramAtma, the sEshi is now shown as the Divya Dhampati (Divine Couple).

The praNavam can also be chanted through Poygai Azhvar's divine words "oNdAmaraiyAL kELvan oruvanaiyE nOkkum uNarvu". Through thAmaraiyAL kELvan, Sriman Narayana who is the meaning of akAram and who is the sEshi is told. Through oruvanaiyE nOkkum, the Atma's sEshatvam to the one Lord and no one else, which is shown by the fourth case and the ukAram, is told. Through uNarvu, the Atma which is shown by the makAram, whose nature is knowledge and whose quality is that sEshatvam, is told.

Therefore if one wishes to chant the praNavam while bringing out the Lakshmi sambandham, then they can chant this pasuram of Poygai Azhvar.

Sutra 74:

அகாரத்தாலும் மகாரத்தாலும் ரக்ஷகனையும் ரக்ஷயத்தையும்
சொல்லிற்று; சதுர்த்தியாலும் உகாரத்தாலும்,
ரக்ஷணஹேதுவான ப்ராப்தியையும் பலத்தையும் சொல்லிற்று.

akAraththAlum makAraththAlum rakshakaniyum
rakshyaththaiyum solliRRu; chathurththiyAlum ukAraththAlum,
rakshaNahEthuvAna prApthiyaiyum palaththaiyum solliRRu.

Meaning:

The akAram spoke of the Protector; the makAram spoke of that which is protected; the fourth case spoke of that which is the reason for the protection; and the ukAram spoke of the result.

Sri PBA Swami's Sarartha Deepikai:

In the 72nd and 73rd sutras, the combined meaning of the praNavam was shown in one way. There the sEshatvam that is in the hidden fourth case inside the akAram was kept in focus. Now, the root of the akAram is used to show another combined meaning for the praNavam.

The root for akAram is taken as ava-rakshaNE and as the meaning of that root is protection, that is kept in focus and used to derive the meaning of the praNavam here.

The akAram shows Him who is the protector. The makAram shows that which is to be protected which is the Atma. The reason that He protects is because the Atma is enslaved to Him; therefore the fourth case speaks of the sEshatvam which is the reason for the protection. The result of this protection is that the Atma continues in the service of the same protector and this fact that the Atma is undeviatingly enslaved only to Him is spoken by the ukAram.

Thus, the praNavam speaks of the rakshaka, the rakshaNeeya, the rakshaNa hEtu and the rakshana prayOjana.

Sutra 75:

இனிமேல் ப்ரணவத்தை விவரிக்கிறது.
inimEl praNavaththai vivarikkiRathu.

Meaning:

The parts other than the praNavam in the Thirumanthram explain the praNavam.

Sri PBA Swami's Sarartha Deepikai:

From here on, the nama: part of Thirumathram which is known as mantra sEsham and the nArAyanAya part have to be explained.

First it is said that the mantra sEsham is an explanation for the praNavam. Breaking a word or phrase into multiple parts and showing the meanings of each part is the usual method of explaining something. So, why would it be said that the mantra sEsham explains praNavam, when it does not break the praNavam part by part and show their meanings?

Even if it does not take the parts of the source and explain them, as it speaks the essential meanings of the source and expands on it, the mantra sEsham can be said to explain the praNavam. That is, the collected meanings of the praNavam that were shown before are explained in great detail by the remaining two parts of the Thirumanthram.

Sutra 76:

உகாரத்தை விவரிக்கிறது நமஸ்ஸு; அகாரத்தை
விவரிக்கிறது நாராயணபதம்; மகாரத்தை விவரிக்கிறது
சதுர்த்தி; நாரபதமென்றுஞ் சொல்லுவர்கள்.

ukAraththai vivarikkiRathu namaSSu; akAraththai vivarikkiRathu
nArAyaNapatham; makAraththai vivarikkiRathu chathurththi;
nArapathamenRum solluvarkaL.

Meaning:

The ukAram which is taken as avatAraNam that removes anya sEshatvam is explained by the nama: part. The akAram which shows Him who is the rakshaka is explained by the nArAyaNa part. The makAram which shows the jIvAtma that has the quality of sEshatvam, is explained by the fourth case (Aya). It is also said that the nAra part explains the makAram.

Sri PBA Swami's Sarartha Deepikai:

Previously it was told that the mantra sEsham explains the praNavam. This is being shown here.

The ukAram whose meaning is avatAraNam was shown to remove anya sEshatvam before. SvasEshatvam (enslaved to oneself) is included inside the anya sEshatvam. Therefore, the nama: which removes the SvasEshatvam explicitly, explains the ukAram.

nArAyaNa explains in detail the nature of Him who is the rakshaka, the nature of the chEtanas who are protected by Him, the guNas which are required for the protection and the method of giving the protection. Therefore it explains the akAram.

Without doing some service the sEshatvam will not bear fruit and the fourth case shows this service. This fourth case explains the makAram which shows the Atma that holds the sEshatvam.

The Atma which is the meaning of makAram has the qualities of being eternal, one and many. These qualities are shown by the nAra part and therefore it can also be said to explain the makAram. Ra comes from the root riJN-kshayE which means that which can be destroyed. Therefore nara means that which is not destroyed; that is, it is eternal (nityatvam). Through the meaning of community, this becomes nAra and shows the quality of many. Similarly other qualities can be shown.

Sutra 77:

அடைவே விவரியாதொழிகிறது விரோதிபோய் அநுபவிக்க
வேண்டுகையாலே.

adaivE vivariyAthozhikiRathu virOthi pOy anubavikka
vENdukaiyAIE.

Meaning:

Why is the order in the praNavam not followed in the mantra sEsham that explains it? The nama: that explains the ukAram came

ahead because the obstacles such as I and mine have to be removed first before experiencing Him.

Sri PBA Swami's Sarartha Deepikai:

In the praNavam, there is an order which is akAram, ukAram and then makAram. If the mantra sEsham explains the praNavam, should it also not follow the same order? That, is the nArAyaNa part that explains the akAram should have been first. Instead why do we see that the nama: part is ahead?

The reason is as follows. Through the Narayana part which explains the akAram one gets the bhagavat anubhavam. There are obstacles to this experience which are ahankAram and mamakAram. As the removal of these through the nama: will lead to the bhagavat anubhavam being good, it is appropriate that the nama: be ahead. Just as the bee is removed before the honey is taken, so too through the nama: the obstacles are removed and through the nArAyaNa the honey which is bhagavat anubhavam is taken.

Sutra 78:

நமஸ்ஸு ந என்றும், ம: என்றும் இரண்டு பதம்.
namaSSu na enRum, ma: enRum iraNdu patham.

Meaning:

The nama: is made up of two parts - na and ma:.

Sri PBA Swami's Sarartha Deepikai:

In order to show the meaning of the nama: part, it is broken up further into two parts (avAntara vibhAgam). That is, na and ma:.

Sutra 79-80:

ம: என்கிற வித்தால், தனக்கு உரியன் என்கிறது; ந என்று அதைத் தவிர்க்கிறது.

ma: enkiRa viththAl, thanakku uriyan enkiRathu; na enRu aththaith thavirkkiRathu.

ஆக, நம: என்கிற வித்தால் தனக்கு உரியனன்றென்கிறது.

Aga nama: enkiRa viththAl thanakku uriyananRu enkiRathu.

Meaning:

79. Through ma:, it is said that it belongs to the self. Through the na, it is shown that that is to be rejected.

80. Together the nama: shows that it does not belong to the self.

Sri PBA Swami's Sarartha Deepikai:

The meanings of the na and the ma: parts are shown. ma: is the makAram with the sixth case which has the meaning of mine. Therefore, it carries the idea that I belong to myself. With the na, that idea is rejected and together it means that "I do not belong to myself".

Sutra 81:

பிறர்க்குரியனானவன்று தன் வைலக்ஷண்யத்தைக் காட்டி மீட்கலாம்; தனக்கென்னுமன்று யோக்யதையுங் கூட அழியும்.

piRarkkuriyanAnavanRu than vailakshaNyaththaik kAtti meetkalAm; thanakkennumanRu yOgyathaiyum kooda azhiyum.

Meaning:

If a person becomes enslaved to another then it is possible to shown him the difference between others and the Lord and correct him. If he is enslaved only to himself (living as I and mine), it is difficult to bring him to the right path (therefore, it can be taken that removal of anya sEshatvam is connected to the removal of svasEshatvam, which is shown by the nama:).

Sri PBA Swami's Sarartha Deepikai:

Previously it was told that the nama: explains the ukAram. Also, that the ukAram removes being enslaved to others (other than Him) which includes the removal of being enslaved to oneself. If

the nama: explains the ukAram, then can it stop at stating that one does not belong to one's self?

Should it also not show that one does not belong to others?

Between anya sEshatvam and svasEshatvam, it is svasEshatvam that is more dangerous. If a person is enslaved to another, it means that the person is agreeable to that idea; then it is easy for Him to show this person His divine qualities and the difference between Him and others and enslave him. When a person becomes enslaved to himself, it is difficult to correct him and make him enslaved to the Lord.

Therefore, as svasEshatva nivrutti is more important than anya sEshatva nivrutti, it is that which is shown in the nama: part.

Sutra 82-84:

இத்தால், விரோதி கழிக்கிறது.

விரோதி தான் மூன்று.

அதாவது - ஸ்வரூப விரோதியும், உபாய விரோதியும், ப்ராப்ய விரோதியும்.

iththAl virOthiyaik kazhikkiRathu.

virOthi thAn mUnRu.

athAvathu - SvarUpa virOthiyum, upAya virOthiyum, prApya virOthiyum.

Meaning:

82. With the namaS, obstacles are removed.

83. There are three obstacles.

84. They are, SvarUpa virodhi, upAya virodhi and prApya virodhi.

Sri PBA Swami's Sarartha Deepikai:

The namaS removes obstacles which are of three type. They are SvarUpa virodhi, upAya virodhi and prApya virodhi.

The SvarUpam was gathered out of the praNavam and the obstacle to that is SvarUpa virodhi. The means is born out of the meaning of namaS and the obstacle to that is upAya virodhi. The goal is described by the nArAyaNaya and the obstacle to that is upEya virodhi.

It was shown before that the Thirumantra explains the SvarUpam, upAya and purushArtham. Since all three have virodhis, the namaS removes those obstacles.

The SvarUpam which is sEshatvam has the ahankAra mamakAra obstacles. The upAya which is looking to no one but Him has the obstacle which is the belief that the self can be protected by itself. The purushArtham which is service to Him has the obstacle that the jIva derives pleasure for itself in that service.

How does the namaS remove these obstacles?

As told by Sri Parasara Bhattar in Ashtasloki "mantrabrahmaNi madhyamEna namasA pumsa: svarUpam gati: gamyam shikshitamikshitEna purata: pashcAdapi sthAnata:", the namaS joins with the parts before and after (kAkAkshi nyAya)and also stays by itself, and removes the three virodhis. Joining with the part before, it becomes "Om nama: "; joining with the part after, it becomes "nArAyaNaya nama: "; by itself it becomes "namO nama: ".

Sutra 85:

ஸ்வரூபவிரோதி கழிகையாவது *யானே நீ என்னுடைமையும் நீயே* என்றிருக்கை; உபாயவிரோதி கழிகையாவது *களைவாய் துன்பம் களையாதொழிவாய் களைகண் மற்றிறேன்* என்றிருக்கை; ப்ராப்யவிரோதி கழிகையாவது *மற்றை நங்காமங்கள் மாற்று* என்றிருக்கை.

SvarUpavirOthi kazhikaiyAvathu *yAnE nee ennudaimaiyum neeyE* enRirukkai; upAyavirOthi kazhikaiyAvathu *kaLaivAy thunbam kaLaiyAthozhivAy kaLaikaN maRRiREN* enRirukkai;

prApyavirOthi kazhikaiyAvathu *maRRai nam kAmangkaL mARRu* enRirukkai.

Meaning:

The removal of the three obstacles SvarUpa virOdhi, upAya virOdhi and prApya virOdhi are shown with examples.

Sri PBA Swami's Sarartha Deepikai:

If examples are given of those for whom these three obstacles have been removed, then the mode of their removal will be clear. Therefore, they are presented here.

1. To be as "yAnE nee ennudaimaiyum neeyE" (I and mine are yours) will lead to the removal of SvarUpa virOdhi. As told by Azhvar, to be as "yAnE enRenathE enRirunthEn" (I lived as I and mine) is to live with ahankAra and mamakAra which is SvarUpa virOdhi. To be as "ennaiyum ennudaimaiyaiyum un cakkarappoRi oRRikkoNdu ninnaruLE purinthirunthEn" as told by Periyazhvar, is to set the I and mine as sEsham to Him, which is the removal of SvarUpa virOdhi.

2. To be as "kaLaivAy thunbam kaLaiyAthozhivAy kaLaikaN maRRiREN" is the removal of upAya virOdhi. In the protection of the jIva, if the jIva thinks that he too can protect himself, that interferes with the protection He gives; this is therefore upAya virOdhi. If the jIva were to be like Periyazhvar "unakkup paNi seythirukkun thavamudaiyEn; inippOy oruvan thanakkup paNinthu kadaiththalai niRkai ninsAyai azhivu kaNdAy" and does not seek another person's house for his protection then that describes the state of removal of upAya virOdhi.

3. To be as "maRRai nam kAmangkaL mARRu" is the removal of upEya virOdhi. Being in His service is the upEyam. The obstacle to that is gaining joy for the self in that service. Just as the moon, breeze, flower, fragrance, etc provide joy to others but gain nothing for themselves, so too should be the jIva. This is what is told in the Thiruppavai pasuram "maRRai nam kAmangkaL mARRu". In the phrase "vazhuvilA adimai seyya vENdum", the word vazhu also means the same thing. Therefore the removal of

self intent in His service describes the state of removal of upEya virOdhi.

Sutra 86:

ம: என்கை ஸ்வரூபநாசம்; நம: என்கை ஸ்வரூபோஜ்ஜீவநம்.
ma: engai SvarUpaAsam; nama: engai SvarUpOjjeevanam.

Meaning:

Associating with ahankAram and mamakAram leads to destruction of one's SvarUpam. Being without them leads to restoration of SvarUpam.

Sri PBA Swami's Sarartha Deepikai:

For the three virOdhis shown before, it is ahankAram (I) and mamakAram (mine) that are the source. Therefore, the danger of their presence and the goodness that comes about with their removal are shown.

Within ma: both ahankAram and mamakAram are present. The pride about one's self is ahankAra and the pride that one has in their possessions is mamakAra. They both lead to the destruction of one's SvarUpa. Not being attached to these leads to the revival of the SvarUpa and therefore nama: is equivalent to SvarUpa ujjIvana.

Sutra 87:

இதுதான் ஸ்வரூபத்தையும், உபாயத்தையும், பலத்தையும் காட்டும்.

ithu thAn SvarUpaththaiyum, upAyaththaiyum, palaththaiyum kAttum.

Meaning:

This namaS shows the SvarUpa, upAya and the phala.

Sri PBA Swami's Sarartha Deepikai:

Not stopping at removing the obstacles, the nama: also shows the self nature (SvarUpa), the means (upAya) and the end (phala).

Sutra 88:

தொலைவில்லிமங்கலந் தொழும் என்கையாலே ஸ்வரூபம் சொல்லிற்று; *வேங்கடத்துறைவார்க்கு நம* என்கையாலே உபாயம் சொல்லிற்று; *அந்திதொழுஞ்சொல்* என்கையாலே பலம் சொல்லிற்று.

* tholaiwillimangalam thozhum engaiyAIE SvarUpam solliRRu; * vEngkadaththuRaivArkku nama engaiyAIE upAyam solliRRu; * anthithozhum sol engaiyAIE palam solliRRu.

Meaning:

The pasuram "thuvAlil mAmaNi mAdamOngu tholaiwillimangalam thozhum ivaLai" shows the SvarUpam of Azhvar. In this phrase, the word thozhum (worship) is synonymous to namaS. Therefore, this namaS shows the SvarUpa. The pasuram "vEngkadaththuRaivArkku nama" explains the upAya; therefore, the nama: used here shows the upAya. In the phrase "mElaiith thoNdu ugaLiththu anthi thozhum sollup peRREn", the kainkaryam in prApti is shown through the word thozhum. Therefore, the nama: also shows the phala.

Sri PBA Swami's Sarartha Deepikai:

As said before the namaS not only removes the obstacles to the SvarUpa, upAya and purushArtha, but it also expresses the same.

"thuvAlil mAmaNi mAdamOngu tholaiwillimangalam thozhum ivaLai" shows the nature of the jIva which is enslaved to Him such that it will go to those places which He likes. Here the word thozhum is equivalent to the namaS and therefore the namaS describes the nature (SvarUpa) of the jIva.

"vEngkadaththuRaivArkku namavennalAm kadamaiyathu sumanthArkatkE" shows the removal of svarakshAna. The nama: here expresses the upAya which is Him.

In "anthi thozhum sollup peRREn", Azhvar shows that when kainkarya prApti occurs, its higher form is described by the namaS. Therefore the thozhum sol stands for the nama: and as such shows the phala.

Sutra 89:

"உற்றதுமுன்னடியார்க்கடிமை" என்கிறபடியே, இதிலே பாகவதசேஷத்வமும் அநுஸந்தேயம்.

"uRRatham unnadiyArkkadimai" enkiRapadiyE, ithile bhAgavatha sEshathvamum anuSanthEyam.

Meaning:

As said by Thirumangai Azhvar "kaNNapuraththuRai ammAnE! nin thiruvettezhuththum kaRRu nAn uRRatham unnadiyArkkadimai", this namaS not only removes obstacles, but it also contains the height of bhagavat sEshatvam which is bhAgavata sEshatvam.

Sri PBA Swami's Sarartha Deepikai:

Through the meaning of the namaS, one should also practice bhAgavata sEshatvam. Therefore it is explained here. Through this namaS which removes the ahankAra mamakArams completely and brings about bhagavat sEshatvam, one should also follow bhAgavata sEshatvam which is the height of bhagavat sEshatvam. Thirumangai Azhvar's pasuram from Periya Thirumozhi is the measure that shows that.

maRRumOr dheyvamuLathenRiruppArOdu
uRRilEn uRRathamunnadiyArkkadimai
maRRellAm pEsilum ninthiruvettezhuththum
kaRRu nAn kaNNapuraththuRaiyammAnE (8-10-3)

Sutra 90:

இது - அகாரத்திலே என்றும் சொல்லுவர்கள்; உகாரத்திலே என்றும் சொல்லுவர்கள்.

ithu - akAraththilE enRum solluvarkaL; ukAraththilE enRum solluvarkaL.

Meaning:

Some say that the bhAgavata sEshatvam described previously is present in the suppressed fourth case in the akAram; some others say that it is in the ukAram which removes anya sEshatvam.

Sri PBA Swami's Sarartha Deepikai:

As some say that the bhAgavata sEshatvam, which is present in the practice of the namaS, is to be found in the akAram and in the ukAram, it is explained here.

The first part of the praNavam is akAram which contains a suppressed fourth case. Through it, the jIva's bhagavat sEshatvam is shown. Because bhAgavata sEshatvam is the height of bhagavat sEshatvam, some say that the practice of bhAgavata sEshatvam can be found in the akAram itself.

The ukAram that comes after the akAram in praNavam removes anya sEshatvam. The height of removal of anya sEshatvam is having bhAgavata sEshatvam and therefore some say that bhAgavata sEshatvam can be found in ukAram itself.

This bhAgavata sEshatvam is not obtained by words (that is, it is not stated explicitly) but is seen through meaning. Therefore, it can be found anywhere. Nevertheless, it is Sri Pillai Lokacharya's divine thought that it is best to find it in the namaS that removes ahankAram and mamkAram.

Sutra 91:

ஈச்வரன் தனக்கேயாயிருக்கும்; அசித்து
பிறர்க்கேயாயிருக்கும்; ஆத்மா தனக்கும் பிறர்க்கும்
பொதுவாயிருக்குமென்று முற்பட்ட நினைவு;

அங்ஙனன்றிக்கே, அசித்தைப்போலே *தனக்கேயாக
எனைக்கொள்ள வேணுமென்கிறது நமஸ்ஸால்.

Isvaran thanakkEyAyirukkum; aciththu piRarkkEyAyirukkum;
AthmA thanakkum piRarkkum pothuvAyirukkumenRu muRpatta
ninaivu; annganinRikkE, aciththaip pOIE *thankkEyAga enaik
koLLa* vENumenkiRathu namaSSAI.

Meaning:

What is the thought in the jIva before the meaning of the nama: takes root in the mind? The Lord who is completely independent stands as His own meaning. The acit which is completely dependent stands for others. Previously the soul thinks that because it has knowledge it stands as its own meaning some times and because it has sEshatvam it stands for others some times. But, through the nama: it becomes like the acit and as told by Azhvar "thanakkEyAgavenaik koLLumeethE enakkE kaNNanai yAn koL siRappE" it stands only for Him.

Sri PBA Swami's Sarartha Deepikai:

The thought that a soul would have prior to and after understanding the namaS is shown here.

There are three tattvas (principles) known as Cit, Acit and Isvara. Isvara is self dependent (or independent) and as such stands for Himself. Acit has no consciousness and as such cannot be for itself and is there for others. Prior to understanding the namaS, because the chetana has sEshatvam as said in the suppressed fourth case and knowledge as said in the makAram, he thinks that he stands in common between being for himself and being for others.

Once the meaning of the namaS is fully soaked into the mind, just as the acit which has no consciousness stands only for others, so too the soul realizes that he stands only for Him. This is what is told by Azhvar in "thanakkEyAgavenaik koLLumeethE enakkE kaNNanai yAn koL siRappE", where he says that the soul should be distributed only for Him. Therefore, this is thought that fructifies from the understanding of the nama:.

Sutra 92:

அதாவது போகதசையில் ஈச்வரன் அழிக்கும்போது
நோக்கவேண்டுமென்று அழியாதொழிகை.

athAvathu bOgathasaiyil Isvaran azhikkumpOthu nOkka
vENumenRu azhiyAthozigai.

Meaning:

What does it mean that the soul should be distributed only to Him? During the time that He mixes with the soul and enjoys it, if He destroys the soul's sEshatvam, the soul should not practise naicchiyam and consider that it should save its SvarUpam, and thereby destroy His pleasure. That is, the soul should accept every act of His.

Sri PBA Swami's Sarartha Deepikai:

In the previous sutra, it was said that "thanakkEyAga enaik koLLa vENumenkiRathu namaSSAI". The "thanakkEyAga" in that is now being explained.

When Sriman Narayana steps down from His greatness and mixes with a jIva and begins to enjoy it ("vArik koNdu unnai vizhunguvan kAnilenRu ArvuRRa ennai ozhiya ennil munnam pAriththuth thAnennai muRRap paruginAn"), He might destroy that jIva's sEshatvam. At that time, the jIva should not think that it should protect its sEshatvam and perform naicchiyam and destroy His pleasure. Being distributed to Him means, being like Periyazhvar "seyththalai ezhunARRup pOl avan seyvana seythu koLLa", and accepting everything that He does.

Sutra 93:

அழிக்கைக்கு ஹேது கீழே சொல்லிற்று; மேலும் சொல்லும்.
azhikkaikku hEthu keezhE solliRRu; mElum sollum.

Meaning:

What is the reason for the soul to perform naicchiyam and destroy His joy when He mixes with the soul? That cause is the same that is explained in the prAnavam, which is that the nature of the soul is

sEshatvam. This was shown before and will also be shown in the open fourth case that follows.

Sri PBA Swami's Sarartha Deepikai:

Previously it was told that the soul should not destroy His joy when He mixes with and enjoys it. As said in "prasaktasyaiva hi pratishedha:", something should be prevented only if there is a chance for it to happen; so, is there a chance for the soul to do that?

It is possible, because the reason for the removal of His joy is the same sEshatvam that was said in the praNavam as the nature of the soul. This will also be shown in the explicit fourth case (Aya) that follows.

Sutra 94:

இந்நினைவு பிறந்தபோதே க்ருதக்ருத்யன்; இந்நினைவு
இல்லாதபோது எல்லா துஷ்க்ருதங்களும் க்ருதம்;
இந்நினைவிலே எல்லா ஸுக்ருதங்களும் உண்டு; இது
இன்றிக்கேயிருக்கப் பண்ணும் யஜ்ஞாதிகளும்
ப்ராயச்சித்தாதிகளும் நிஷ்ப்ரயோஜனங்கள்; இதுதன்னாலே
எல்லாப் பாபங்களும் போம்; எல்லாப் பலன்களும் உண்டாம்.
intha ninaivu piRanthapOthe kruthakruthyan; inninaivu
illAthapOthu eLLa thushkruthangkaLum krutham; inninaivile eLLa
sukruthangkaLum uNdu; ithu inRikkEyirukkap paNNum
yajjnAthikaLum prAyacciththAthikaLum nishprayOjanangkaL;
ithuthannAIE ellAp pApangkaLum pOm; ellAp palankaLum
uNdAm.

Meaning:

As soon as the knowledge of dependence on the Lord is born, a soul has completed all that he has to do for his benefit. Without this knowledge, it becomes that he has committed all sins. If this knowledge is present, it becomes that he has done all good things that cause Him joy. Any yagas and prAyaccittAs that he does without this knowledge go to waste. All sins are removed with this

knowledge and all gains from getting out of the birth cycle to doing eternal service to Him at His abode are obtained.

Sri PBA Swami's Sarartha Deepikai:

The good effects that happen by the knowledge of being dependent on no one but the Lord are now explained.

If a person is to be considered as one that has completed everything that is required for his benefit, then he should get the knowledge of being enslaved only to Him, as in Azhvar's "thanakkEyAga enaik koLLa vENum". If he gets that knowledge then he would become one who has done what he needs to do. If not, then it becomes that he has committed all sins. This can be understood from "kim tEna na krutam pApam cOrENa AtmApahAriNA".

In this knowledge all good things are present - that is, the same joy that He gets when the soul does all good things is obtained when this knowledge is gained. All activities such as yAgas and penances that are done without this knowledge gain neither His joy nor do they remove one's sins and therefore are wasted.

Because of this knowledge He showers His grace on that soul and therefore all the sins that hold him down are destroyed. And he gains such benefits as the escape from the samsaric cycle and eternal service to Him.

Thus far, the meanings of the nama: part of the Thirumantra have been explained.

Sutra 95:

நாராயணனென்கிறது - நாரங்களுக்கு அயநமென்றபடி.
nArAyaNanenRathu - nArangkaLukku ayanamenRapadi.

Meaning:

Narayana is taken as ayana for the nAras.

Sri PBA Swami's Sarartha Deepikai:

The meaning of the nArAyana term is now beginning to be explained.

There are two ways to derive the meaning out of the nArAyaNa nAma. Two kinds of combinations (samAsa) can be used to build this term: tatpuruSha samAsa and bahuvreehi samAsa. "nArANAm ayanam - nArAyaNa:" is tatpuruSha samAsa. "nArA: ayanam yasya sa:" is bahuvreehi samAsa. Here it is the tatpuruSha samAsa that is used to define the nArAyaNa term and as such it is said that nArAyaNa means the ayana for nAras.

Sutra 96-97:

நாரங்களாவன - நித்யவஸ்துக்குளினுடைய திரள்.

அவையாவன - ஜ்ஞாநாநந்தாமலத்வாதிகளும், ஜ்ஞாநசக்த்யாதிகளும், வாத்தஸ்ய ஸௌசீல்யாதிகளும், திருமேனியும், காந்தி ஸௌகுமார்யாதிகளும், திவ்யபூஷணங்களும், திவ்யாயுதங்களும், பெரியபிராட்டியார் தொடக்கமான நாச்சிமார்களும், நித்யஸூரிகளும், சத்ரசாமராதிகளும், திருவாசல்காக்கும் முதலிகளும், கணாதிபரும், முக்தரும், பரமாகாசமும், ப்ரக்ருதியும், பத்தாத்மாக்களும், காலமும், மஹாதாதி விகாரங்களும், அண்டங்களும், அண்டத்துக்கு உட்பட்ட தேவாதி பதார்த்தங்களும்.

nArangkaLAvana - nithyavaSthukkaLinudaiya thiraL.

avaiyAvana - njAnAnanthAmalathvAthikaLum, njAna-sakthyAthikaLum, vAthSalya SausIlyAthikaLum, thirumEniyum, gAnthi SaukumAryAthikaLum, dhivyabUshaNangkaLum, dhivya AyuthangkaLum, periya pirAttiiyAr thodakkamAna nAccimArkaLum, nithyasUrikaLum, cathrasAmarAthikaLum, thiruvAsal kAkkum muthalikaLum, gaNATHiparum, muktharum, paramAkAsamum, prakruthiyum, baddhAthmAkkaLum, kAlalum, mahathAthi vikArangkaLum, aNdangkaLum, aNdaththukku utpatta dEvAthi pathArththangkaLum.

Meaning:

96. What are the nAras? The community of those that are there forever.

97. They are: the countless knowledge, joy and pure dharmas of the Lord, His defined qualities such as knowledge and power, His auspicious qualities such as love for all, simplicity and Lordship, His uncommon divine form, the many forms that He takes by His wish, the qualities of those forms such as beauty and youth, the many jewels that bedeck those forms, His divine weapons that add to His beauty and destroy His devotees' enemies, His consorts starting with Sri, the nithysUris such as Garuda and Vishvaksena, the items such as umbrella, fan and vessels that are used in His service, the guards at the gate of His abode such as Jaya and Vijaya, the gaNAtipatis such as Kumuda and Kumudaksha, the muktas that have crossed the samsaric ocean, Sri Vaikuntam, the prakruti, the Atmas that are trapped in samsara inside the prakruti, time, the twenty three tattvas, the universe and the devas, men, directions that are within the universe.

Sri PBA Swami's Sarartha Deepikai:

It was said that the nAras are the community of those that last forever. In listing those things, it appears that some ephemeral things have also been included. It is not so. The nithya objects are of two kinds: SvarUpatho nithyam and pravAhatho nithyam. In the above list everything up to time are SvarUpa nithyas; the rest are pravAha nithyas. Those whose creation never changes are SvarUpa nithyas; those whose creation may be stopped (and re-created) but do not lose their name, nature or characteristics are pravAha nithyas.

Thus the nAra term is explained.

Sutra 98:

அயநமென்றது - இவற்றுக்கு ஆச்ரயமென்றபடி.
ayanamenRathu - ivaRRukku AsrayamenRapadi.

Meaning:

"ayanam" means He is the refuge of these (nitya vaSthus).

Sri PBA Swami's Sarartha Deepikai:

Here on the meaning of ayana term is explained.

ayanam stands for Asrayam - that is, Narayana is the refuge for the nAras.

Sutra 99:

அங்ஙனன்றிக் கே, இவைதன்னை
ஆச்ரயமாகவுடையென்னவுமாம்.
anganiniRikke, ivaithannai AsrayamAgavudaiyan ennavumAm.

Meaning:

Other than the tapurusha samAsa that was shown previously, the nArAyaNa term can also be understood through the bahuvrIhi samAsa. That is, ayanam can be taken as that He dwells in the nAras.

Sri PBA Swami's Sarartha Deepikai:

It as told before that there are two ways in which the meanings of nArAyaNa can be derived - through the use of tatpurusha samAsa and bahuvrIhi samAsa. In the previous sutra, tatpurusha samAsa was used to bring out the meaning. In this sutra, bahuvrIhi samAsa is used to bring out another meaning.

Through tatpurusha samAsa, it is gathered that He is the refuge of the eternal beings. Through bahuvrIhi samAsa, it can be gathered that He dwells within the eternal beings.

Sutra 100:

இவையிரண்டாலும் பலித்தது பரத்வ ஸௌலப்பயங்கள்.
ivai iraNdAlum paliththathu parathva SaulabyangkaL.

Meaning:

What is gathered from the meanings of the nArAyana term using

the two samAsas? The meaning from the tatpuruSha samAsa shows His paratva quality, while the meaning from the bahuvrIhi samAsa shows His Saulabhya quality.

Sri PBA Swami's Sarartha Deepikai:

Here the meaning gathered out of the two samAsas is explained. The tatpuruSha samAsa that shows that He is the refuge of all eternal beings, shows His paratva quality. The quality of being the most superior of all beings is understood from the fact that He is the refuge for all beings. The bahuvrIhi samAsa that shows that He dwells in all beings, shows His Saulabhya quality. The quality of such a superior being making Himself easily accessible to all is seen from the fact that He dwells in everything.

Sutra 101:

அந்தர்யாமித்வமும் உபாயத்வமும் உபேயத்வமுகவுமாம்.

antharyAmithvamum upAyathvamum
upEyathvamumAgavumAm.

Meaning:

The three qualities of antaryAmitvam, upAyatvam and upEyatvam are also derived from the meanings using the two samAsas (other than deriving the two qualities of paratvam and Saulabhya).

Sri PBA Swami's Sarartha Deepikai:

It was said before that from the meanings of nArAyaNa using the two samAsas (tapuruSha samAsa and bahuvrIhi samAsa), two divine qualities of the Lord can be derived viz. paratvam and Saulabhya. Here it is being said that other than these two qualities, the two samAsas also show three qualities viz. antaryAmitvam, upAyatvam and upEyatvam.

The fact that He resides within all eternal beings shows His quality of antaryAmitvam. The ayana term can be derived out of karaNe vyutpatti (derived from the action) or karmaNi vyutpatti (derived from being connected to the action). Through the former, He is

seen as the upAya (the means) and through the latter, He is seen as the upEya (the goal).

Sutra 102:

எம்பிரான் எந்தை என்கையாலே, ஈச்வரனே எல்லா உறவுமுறையுமென்று சொல்லும்.

*empirAnenthai enkaiaIe, IsvaranE eLLa uRavumuRaiyum enRu sollum.

Meaning:

The nArAyaNa term says that He is the one and all relative, as told by Thirumangai Azhvar in "empirAn enathai" pasuram.

Sri PBA Swami's Sarartha Deepikai:

The upEyatvam that was shown from the karmaNi vyutpatti previously, shows that He stands as mother, father and everything else as told by Azhvar in "thAyAy thanthaiyAy makkaLAy maRRumAy muRRumAy". Therefore, through the nArAyaNa term it is gathered that He is the one and all relative. This is why, Thirumangai Azhvar when talking about the meaning of nArAyaNa says "empirAn enthai ennudais suRRam enakkarasu ennudaivANAL".

Sutra 103:

நாம் பிறர்க்கானவன்றும் அவன் நமக்காயிருக்கும்.

nAm piRarkkAnavanRum avan namakkAyirukkum.

Meaning:

Even if we were to forget our relation to Him and be attached to other jIvAtmas, He will only act with affection toward us.

Sri PBA Swami's Sarartha Deepikai:

What is the advantage of His being the one and all relative to us?

Even if we break our relationship with Him and be devoted to other things, He waits for us to turn toward Him and stays concerned with us.

Sutra 104:

இரா மடமுட்டுவாரைப்போலே உள்ளே பதிகிடந்து
ஸத்தையே பிடித்து நோக்கிக் கொண்டு போரும்.
irA madamUttuvAraip pOIE uLLE pathikidanthu SaththaiyE
pidiththu nOkkik koNdu pOrum.

Meaning:

Just as parents follow their children, who angered with them have left the home, to the place where they are staying and feed them without their knowledge, He too will stay out of sight, inside the chetana (as antaryAmi) and continue to protect them.

Sri PBA Swami's Sarartha Deepikai:

When we ignore Him and are devoted to others, why would He stay concerned with us?

Take the case of some children as an example. Angered with their parents, they would leave their home and roam around without food. Their parents would not let it go at that. They would follow their children around without their knowledge and in the night times hide in the mutts where they stay and provide food for them through others. Similarly, He too would stay as antaryAmi inside the chEtanas that claim independence and run away from Him, and continue to protect them.

Thus, the meaning of the nArAyaNa term has been explained as Him who is the receiver of service (from the chetanas).

Sutra 105:

"ஆய" என்கிற வித்தால், *சென்றாற் குடையாம்*
என்கிறபடியே எல்லாவடிமைகளும் செய்யவேண்டுமென்று
அபேசுபிக்கிறது.

"Aya" enkiRa viththAl, *senRAR kudaiyAm* enkiRapadiyE
ellAvadimaikaLum seyya vENumenRu abEkshikkiRathu.

Meaning:

The fourth case (caturthI vibhakti) that is added to the nArAyaNa term expresses the entreaty to perform all kinds of service to Him.

Sri PBA Swami's Sarartha Deepikai:

As per Poygai Azhvar's pasuram (First Thiruvanthathi 53),

senRAR kudaiyAm irunthAL singAsanamAm
ninRAI maravadiyAm nIL kadalul – enRum
puNaiyAmaNi viLakkAm pUmpattAm pulgum
aNaiyAm thirumARku aravu

which shows all the services provided by Sri Adishesha to the Lord, this fourth case ("Aya") that is added to the nArAyaNa term brings to light the desire to perform all kinds of service at His lotus feet.

Sutra 106-107:

நமஸ்ஸாலே தன்னோடு உறவில்லையென்று வைத்துக்
கைங்கர்யத்தை ப்ரார்த்திக்கக் கூடுமோவென்னில்.

படியாய்க் கிடந்து உன்பவளவாய் காண்பேனே
என்கிறபடியே கைங்கர்ய ப்ரார்த்தனை வந்தேறியன்று;
ஸ்வரூபப்ரயுக்தம்.

namaSSAIE thannOdu uRavillaiyenRu vaiththuk kainkaryaththai
prArththikkak kUdumOvennil.

"padiyAyk kidanthu unpavaLavAy kANbEnE" enkiRapadiyE
kainkarya prArththanai vanthERiyanRu; SvarUpaprayuktham.

Meaning:

106. Was it not said before that through the namaS that one is not

enslaved to one's self; so how is that one desires to perform service?

107. As told by Kulasekhara Azhvar ("padiyAyk kidanthu un pavaLavAy kANbEnE" - Perumal Thirumozhi 4.9), the entreaty to perform service is appropriate to the nature of the soul.

Sri PBA Swami's Sarartha Deepikai:

In the earlier sutras, the meaning of the namaS was shown as eternal servitude at His lotus feet. Such a servitude means that one should not seek anything for oneself. Yet, here it is said that it is the desire of the soul to perform service to Him. Is this appropriate?

Sri Pillai Lokacharya answers yes. The desire here does not come out of seeking pleasure for oneself, which comes out of ego (ahankAram). The soul lives only through His pleasure; and the performance of service is for His pleasure. Therefore, it is in tune with the soul's nature. It is thus that Kulasekhara Azhvar said "padiyAyk kidanthu un pavaLavAy kANbEnE" where in addition to showing his servitude to the Lord he also seeks to do service.

In the phrase "padiyAyk kidanthu un pavaLavAy kANbEnE", where is it that Azhvar seeks to perform service? It is seen in the words "un pavaLavAy kANbEn". The answer to the question whether He is enjoying our service can be found by looking at His face (the smile on His face). This is why Azhvar says "pavaLa vAy", seeing the sweet smile on His divine coral lips. This is therefore taken as seeking to be in His service.

Sutra 108:

ஆகையால் *வழுவிலாவடிமை செய்ய வேண்டும் நாம்* என்கிற ப்ரார்த்தனையைக் காட்டுகிறது.

AgaiyAl *vazhuvilA adimai seyya vENdum nAm* enkiRa prArththanaiyaik kAttukiRathu.

Meaning:

Since the plea to perform service is appropriate to the nature of the

soul, it shows the same prayer that Nammazhvar made in the pasuram (Thiruvaymozhi 3.3.1) "vazhuvilA adimai seyya vENdum nAm".

Sri PBA Swami's Sarartha Deepikai:

It was shown before that the entreaty to do service at His lotus feet does not arise out of self gratification but is in tune to the nature of the soul (sEshatvam for His pleasure). Therefore, as Nammazhvar prayed in his pasuram "ozhivil kAlamellAm udanAy manni, vazhuvilA adimai seyya vENdum nAm", this caturthI vibhakti (fourth case) explains the plea to perform every kind of service, without missing even one, to Him.

Sutra 109:

கண்ணாரக் கண்டு கழிவதோர் காதலுற்றார்க்குமுண்டோ கண்கள் துஞ்சுதல் என்கிறபடியே காண்பதற்கு முன்பு உறக்கமில்லை; கண்டால் *ஸதா பச்யந்தி* ஆகையாலே உறக்கமில்லை.

kaNNArak kaNdu kazhivathOr kAthaluRRArkkum uNdO kaNgaL thunjsuthal enkiRapadiyE kANbathaRku munbu uRakkamillai; kaNdAl *SathA pacyanthi* AgaiyAIE uRakkamillai.

Meaning:

Before seeing Him, as told by Azhvar, there is no sleep; after seeing Him, as told by the Upanishads, there is no sleep.

Sri PBA Swami's Sarartha Deepikai:

Previously the entreaty to perform service was explained. Here the nature of those who make that prayer forever, is explained.

As in "imaiyOrkaL kuzhAm thozhuvathum sUzhvathum sey thollaimAlaik kaNNArak kaNdu kazhivathOr kAthaluRRArkkum uNdO kaNgaL thunjsuthalE", for those who seek His service, there is no sleep prior to seeing Him. After seeing Him, as said in the Upanishads, "tat vishNO: paramam padam sadA pashyanti

sUraya:", the seeing experience is eternal and therefore there is no sleep.

That is, for those who have developed the taste to reach Him, there is no sleep ever.

Sutra 110:

பழுதே பலபகலும் போயின என்று இழந்த நாளைக்குக் கூப்பிடுகிறவனுக்கு உறங்க விரகில்லை.

pazhuthE palapagalum pOyinavenRu izhantha nALaikkuk kUppidukiRavanukku uRanga viragillai.

Meaning:

For one who worries about all the time wasted in the past without enjoying Him, as per Poygazi Azhvar's "pazhuthE palapagalum pOyinavenRu", there is no further time left for sleep.

Sri PBA Swami's Sarartha Deepikai:

There is also another reason for not having sleep.

As told by Poygai Azhvar (First Thiruvanthathi 16), "pazhuthE palapagalum pOyinavenRu anjiyazhuthEn", the soul that has developed the taste to reach Him, will cry and worry that he has wasted all this time without enjoying Him. For such a person, from this time on, there is not even a moment left to sleep.

Sutra 111:

அன்று நான் பிறந்திலேன் பிறந்தபின் மறந்திலேன் என்னா நின்றார்களிறே.

anRu nAn piRanthilEn piRanthapin maRanthilEn ennA ninRARkaLiRE.

Meaning:

Having got the knowledge of the Lord they stand without

forgetting Him as per Thirumazhisai Azhvar's "anRu nAn piRanthilEn piRantha pin maRanthilEn".

Sri PBA Swami's Sarartha Deepikai:

Also, as told by Thirumazhisai Azhvar (Thiruccantha Viruththam 64) "anRu nAn piRanthilEn piRantha pin maRanthilEn", for those who are born into the knowledge of the Lord, there is no chance whatsoever of forgetting it.

By this thus far, it is shown that for those who have understood the divine qualities and the indescribable greatness of the Lord, the prayer to perform service will happen without any stop.

Sutra 112:

இவ்வடிமை தான் *ஒழிவில் காலமெல்லாம் உடனாய் மன்னி* என்கிறபடியே ஸர்வதேச ஸர்வகால ஸர்வாவஸ்தைகளிலும் அநுவர்த்திக்கும்.

ivvadimai thAn *ozhivil kAlamellAm udanAy manni* enkiRapadiyE SarvathEsa SarvakAla SarvAvaSthaikaLilum anuvarththikkum.

Meaning:

This service will follow continuously at all places, at all times and under all conditions, as prayed for by Azhvar in "ozhivil kAlamellAm udanAy manni".

Sri PBA Swami's Sarartha Deepikai:

Here, the fact that there are no limitations in place or time to being in His service, is shown.

As per Nammazhvar's prayer (Thiruvaymozhi 3.3.1) "ozhivil kAlamellAm udanAy manni vazhuvila adimai seyya vENdum nAm", that he gain the performance of service to Him without break, at all places, at all times and under all conditions, this service will follow continuously.

Sutra 113:

எட்டிழையாய் மூன்று சரடாய் இருப்பதொரு மங்களஸூத்ரம் போலே திருமந்த்ரம்.

ettizhaiyAy mUnRu saradAyiruppathoru mangaLaSUthram pOIE thirumanthram.

Meaning:

This thirumanthram, made up of eight strands (the eight aksharas) and three threads (the three parts), is like the holy thread used in a marriage.

Sri PBA Swami's Sarartha Deepikai:

In this world (in some cultures) we see that a woman wears a holy thread in marriage which signifies that she is wedded to someone and cannot belong to anyone else. Similarly, the faith in the Thirumantram shows that the chEtana belongs to the Lord and no one else. Therefore, the Thirumantram is like the holy thread used in a marriage.

Unlike the worldly holy thread which is made up of sixteen strands and two threads, the Thirumantram is made up of eight strands and three threads. The eight divine aksharas are the eight strands and the three parts are the three threads.

Sutra 114:

இத்தால் ஈச்வரன் ஆத்மாக்களுக்குப் பதியாய் நின்று ரக்ஷிக்குமென்கிறது.

iththAl Isvaran AthmAkkaLukkup pathiyAy ninRu rakshikkumenkiRathu.

Meaning:

As the Thirumantra was compared to the holy thread that signifies a marriage, it is shown that Sriman Narayana will be like a husband and watch over the souls.

Sri PBA Swami's Sarartha Deepikai:

What is gathered out of the statement that the Thirumantra is like the holy thread that signifies a marriage?

That Sriman Narayana will be like the husband of the chEtanas that are attached to the Thirumantra and will protect them.

Sutra 115:

ஆகத் திருமந்த்ரத்தால், எம்பெருமானுக்கே உரியேனான நான் எனக்கு உரியவனன்றிக்கேயொழிய வேணும்; ஸர்வசேவியான நாராயணனுக்கே எல்லாவடிமைகளும் செய்யப்பெறுவேனாக வேணுமென்றதாயிற்று.

Agath thirumanthraththAl, emperumAnukkeE uriyEnAna nAn enakku uriyananRikkEyozhiya vENum; SarvasEshiyAna nArAyaNanukkeE ella adimaikaLum seyyap peRuvEnAga veNumenRathAyRRu.

Meaning:

Thus, through the Thirumantra it is said that I who have servitude only to the Lord should avoid being enslaved to myself; I should gain doing every kind of service to Sriman Narayana who is the svAmi and natural recipient of this service.

Sri PBA Swami's Sarartha Deepikai:

Thus, the meanings of the Thirumantra are established.

AzhvAr emperumAnAr jlyar thiruvadigaLE SaraNam

Sri Pillai Lokacharya

Sri Vedaraman Sriraman
Vedics Magazine - Vol.1 Issue.4

Salutation

**LokAchArya guravE krushNapAdaSyA SUNavE I
SamSarabhOgiSandashta jIvajIvAtavE nama: II**

His Life

Sri Manavala Mamunigal (MM) composed a work called Upadesarattinamalai to commemorate the lives and works of Azhvars and Acharyas. In this great composition he has singled out one acharyan , in honor of whom, he devoted several pasurams. This acharyan so revered by Sri MM is Sri Pillai Lokacharya (also known as Ulagariyan).



Sri PL was born in 1205 AD on the occasion of Aippasi, Thiruvonam. Those were days when Sri Vaishnavam flourished under the able leadership of the august Sri Nampillai. His disciples included several luminaries; prompting the oft quoted "Nampillai ghostiyO, Namperumal ghostiyO". The most

prominent amongst these disciples were Sri Vadakku Thiruveethip Pillai (VTP) and Sri Periya Vaachaan Pillai (PVP), who authored the two most authoritative commentaries on Sri Nammazhwar's Thiruvaymozhi, viz. muppattiarayirapadi (36,000) or Edu and the irupattinalayirapadi (24,000) vyakhyanam respectively. Sri VTP was blessed with two sons. The eldest of the two was Sri PL and the second was Sri Azhagiya Manavala Perumal (AMP) Nayanar. Sri VTP named his eldest son after his acharya Sri Nampillai who was also known as Lokacharya or Ulagariyan. To gain the quintessence of Emberumanar's darsanam very clearly one need to look no further than the works of Sri PVP, VTP, PL and AMP Nayanar.

Both brothers grew up and lived in Srirangam. They learned from their father as well as from other contemporary acharyas like Sri Nampillai. It is said that when they were young they overheard their father expressing some regrets about gruhastasrama. This incident left an indelible impression on the young minds and as a consequence they remained brahmacharis throughout their lives and rendered magnificent kankaryams to Namperumal and bhagavathas.

Sri PL would be considered a social revolutionary in that he was the first acharyan who wrote independent works in the vernacular language that expounded the Vedanta and on account of his views on caste. In the latter instance he was a blazing visionary and pioneer, the likes of which finds no rival in the past or present, saving his younger brother. He very staunchly held that ALL that mattered was a bhagavatha's devotion to Perumal and that any consideration of the caste of a bhagavatha constituted a GRAVE apacharam!!! (Sin)

Sri PL was a practical man who practiced what he preached. Included amongst his disciples was a Harijan by the name of Vilancolai Pillai. This mahatma had several Brahmin bhagavatas as disciples. To fully grasp the immensity of Sri PL's views and actions, they must be evaluated in the timeframe in which they occurred, ie, almost 800 years ago. Understandably then, several bhagavathas in Srirangam took exception to Sri PL's position. These objections reached a level of criticality that in turn

necessitated Sri AMP Nayanar's having to formally vindicate his brother. However, Sri PL never soft peddled these issues!!! He composed several works in which he very directly and explicitly covers these issues. Notable amongst the many works that were composed for the benefit of future generations by this supremely benevolent acharyan are eighteen in Manipravala style, that are called **Ashtadasa Rahasyangal**, and that leave no aspect of Visistadvaita uncovered.

Srirangam was sacked in 1327 by Mohemedan invaders led by Malik Kafur. In what is certainly a clear expression of "Gods will hath no why", some parama bhagavathas like Sri PL, Sri Sudarsana suri and Swami Vedanta Desikan had to suffer extreme hardships. What follows is a description of some the details of the raid and are heart wrenching. In that catastrophe, several (12,000 according to one account) Sri Vaishnavas lost their lives. The leading acharyas like Sri PL and Swami Desikan (Sri Sudarsana suri was very aged) provided outstanding courage, conviction and leadership. With no thoughts about their own lives or well being, they planned on a course of action the fruits of which we enjoy today.

Sri PL, out of concern for harm to Periya Perumal's and Namperumal's thirumeni, had a brick wall built before Periya Perumal's archa vigraham, thereby deceiving the invaders. He physically carried Namperumal and fled Srirangam, not out of concern for himself but out of extreme concern for Namperumal! The mental image of the advanced Sri PL fleeing Srirangam, courting countless hardships to avert any harm to Namperumal brings tears to one's eyes. Finally, upon reaching the village of Jyothiskudi (near Madhurai) and in the secure knowledge that Namperumal was atleast momentarily out of harms way, Sri PL ascended home to Paramapadam. The very aged Sri Sudarsana suri did not survive the attack.

Swami Desikan undertook to protect Sri Sudarsana suri's sons and the manuscript of Sutraprakasika (Sri Suri's commentary on Sri Bhasyam). Thus armed Swami Desikan escaped to Satyamangalam in Karnataka after a very tortuous journey.

His Works

Sri PL was an extremely compassionate acharyan who undertook to write several treatises for the benefit of posterity. Most of the acharyas prior to Sri PL only commented on the works of their predecessors. However, Sri PL wrote independent treatises like Tattva Trayam for instance, that expounds Vedanta in the vernacular. Sri PL foresaw that in generations to come people, under the influence of Kali, would abandon traditional studies in the Sanskrit language. Thus, magnificent works like the Sri Bhasyam would be beyond the ken of most mortals. To remedy the situation, Sri PL composed eighteen works that are collectively referred to as Ashtadasa Rahasyangals in Manipravalam. These include:

Srivachanabhusanam (SVB)

This work is considered as Sri PL's magnum opus. As the name implies this work is intended to be an ornament of sayings from purvacharyas. This great work consists of 465 aphorisms that are organized into four 'prakaranas' or chapters. Six key concepts are covered that include:

Purusakaravaibhava (Greatness of Intercessor)

Sadhanasya Guarava (Greatness of Means)

Adhikari Kriya (Duties of Prapanna)

Satgurupasevana (Dependence on the Eminent Guru)

Ahetuki Haridaya (Spontaneous Grace of the Supreme Lord)

Guro r Upayata (The Role of the Preceptor)

Sri MM devotes six stanzas in Upadesarattinamalai to SVB.

Tattvatrayam

This work deals with the three fundamental real entities (tatvas) of the Visistadvaita system of Vedanta. These entities include **cit** (soul), **acit** (matter) and **Isvara** (the Lord). This work is considered to be a mini Sri Bhasyam.

Mumukshupadi

The rahasyas that a mumukshu or aspirant for liberation needs to comprehend are covered in this work. The rahasyas are three (rahasyatrayam) in number and include : a. Tirumantaram (also

known as Mulamantaram or Astaksara), b. Dwayam (or Mantra Ratnam), and c. Charamaslokam (Bhagavad Gita, Chapter 18, verse 66). These mantras contain knowledge about the soul's essential nature (svarupa), the means (upaya) and the goal (purusartha). In the introduction to Mumukshupadi, it is said that amongst the works of Sri PL that deal with the three rahasyas, the Yadrachikappadi was too short, the Parantappadi was too long, and the Sriyapatippadi though it had neither of the two faults, was full of Sanskrit quotes (making its comprehension difficult for the lay person). Therefore with a desire to compose one more work which would avoid these problems, Sri PL wrote the Mumukshupadi after all others.

Arthpanchakam

This work deals with the five prerequisites for the attainment of any goal or **artha**. These include:

The realization of oneself (svasvarupa).

Understanding of the essential form of the Supreme (parasvarupa)

The understanding of the essential form of the goals (purusharthasvarupa)

The understanding of the essential form of the means (upayasvarupa).

The understanding of the essential nature of the obstructions (virodhisvarupa).

Archiradi

This work which consists of four prakarnas or chapters, deals with journey of a muktatma from earth to Sri Vaikuntam. Details of the where the soul stops along the way and its reception in Sri Vaikuntam etc. are provided.

Prameyasekaram

This work discusses how the Lord's grace is the basis for all good things in this world as well as in the next world.

Prapannaparitranam

The necessary qualifications for one who surrenders himself/herself to the Lord are covered in this work.

Sarasangraham

In this work the author gives a concise definition of the Dwaya mantram and explains how the entire Tiruvaymozhi of Sri Nammazhwar is an exposition of this mantram. Sri PL relates every word of the Dwayam to the ten chapters of the Tiruvaymozhi and quotes profusely from the latter to document the relevant correlation.

Samsarasamrajyam

This work deals with how people who become completely immersed in worldly pleasures and turn away from the path of God, return to the Lord with the guidance of an Acharyan.

Navaratnamalai

This work deals with the nine points that a person who surrenders must understand properly: themselves as a whole, their body, their relatives, other people, gods other than Sriman Narayana, Srivaishnavas, Acharyas, Piratti, and the Lord.

Navavidhasambandham

This work deals with the nine kinds of relationships that a person has with Sriman Narayana as shown in the Tirumantram. These include:

The relationship between father and son.

The relationship between the protector and protected.

The relationship between master and servant.

The relationship between husband and wife.

The relationship between the person who understands and the object that is understood.

The relationship between the owner and his property.

The relationship of body and soul.

The relationship of the thing that is dependent and the things on which it depends.

The relationship between the person who enjoys and the thing enjoyed. Sri PL says that the understanding of the relationships is essential for salvation. These nine kinds of relationships are interlinked.

Yadrccikapadi

This work is a brief summary of the rahasyatrayam, but the order of the rahsyas has been changed (in comparison to Mummuksupati) to Tirumantram, Charamaslokam and Dwayam.

Parantapadi

Paranta means widespread or spreading out. This work deals exhaustively with the rahasyatrayam.

Sriyapatippadi

This is yet another work on the rahasyatrayam. This work contains too many Sanskrit terms for the ordinary vernacular reader.

Tattvasekharam

This work deals with the tattva trayam. It also presents refutation of the arguments of rival schools in order to establish the Visistadvaita definition of the tattva trayam.

Tanidwayam

This work deals with the Dwaya mantran.

Tanicharamam

This work deals with the Charama slokam.

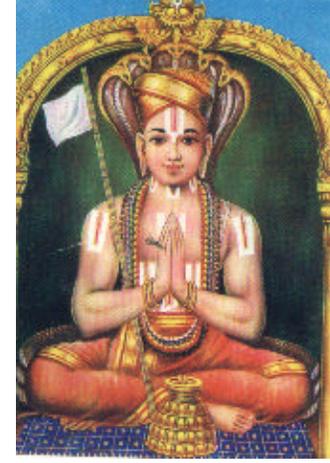
Tanipranavam

This work deals with the "OM" in the Tirumantram.

AzhvAr emperumAnAr jlyar thiruvadigaLE SaraNam

Swami ManavalaMamuni (VaraVara Muni) – Lord's Acharya

Sri Mukundan VP



The only Acharya to have had the unique opportunity of delivering drAviDa vEda discourses before Lord Ranganatha and Samskrita vedanta discourses before Sri Ramanuja.

Hence, Ubhayavedantacarya as per the Lord and Sri Ramanuja.

He is the avatara of Adishesha and Swami Ramanuja.

Srisailesa Daya Patram is the only thaniyam recognised as a mantram (that which protects by invocation) because it is the shloka submitted by Lord Himself for his Acharya (mAmunikaL). Per the Lord's instructions, this thaniyam is to be recited at the beginning and conclusion of any divya prabandham recitation (akin to how the sacred Om is chanted at the beginning and ending for vEdic recitations)

His focus was to teach us the importance of protecting and propagating works of PurvaAcharyas. To this end, he composed many wonderful stOtrams (in tamizh and Sanskrit) and insightful commentaries that lucidly explain the meanings of works by other Acharyas (pUrvAchAryas).

He taught us to write new works only if the existing ones are inadequate or incomplete.

Most of his contributions were in the form of writing commentaries for existing works and teaching it to all those who were interested.

There are 18 works attributed to Sri Mamunikal:

Four in Sanskrit - Devaraja Mangalam, KanchidivyaEshastuti, YathirajaVimsathi, and tAtparya dIpa - A commentary on Bhagawad Gita.

Three in Tamil - UpadesaRatnamalai, Thiruvaimozhi Noothandhandhi and Arthiprabhandham

Eleven in MaNipravALa (Mixture of Tamizh & Sanskrit words) - Commentaries on works of Pillai Lockacharya, Azhagiya Manavalapperumal Nayanar, Periyazhwar Thirumozhi and Ramanuja NooRRandhandhi.

Four indices containing the sources of the Gnyanasara and Prameyasara of Arulalapperumal Emberumanar.

One work is on the daily worship of the Lord (ThiruAradhana Kramam). His Other Main contributions are:

- Temple renovations, administration and management. (After Muslim invasions and political confusions in the south)
- Spiritual leadership by contributions through commentaries and propagation of Azhvans & Purvacharyas Works,
- Making complex issues on the Philosophical doctrines (Mostly written and preserved in Sanskrit texts originally) made easy to understand and accessible to all devotees.
- Following the footsteps of Ramanuja, Mamunikal rebuilt the temples and strengthened Sri Viashanava Sampradaya. Those days temples were centers for everything social and spiritual. Rebuilding and strengthening Temples, he re-built the society as a whole.

UpadesaRatnaMala: He provides this upadEsha so what he has learnt via the Guru Parampara does not get completely lost or changed in the future. This forms the basis for any basic education we seek as devotees of the Lord. All the Acharyas and works we need to know are listed in URM. There are many more acharyas, but the ones listed here are the ones we definitely need to know about as srI vaishNavas.

Everything he did was directed toward establishing Ramanuja Darshanam. He added verses about swAmy Ramanuja into the Daily Prayer and wrote two lines that are still being chanted by every sri vaishnava who does daily prayers.

"RamanujArya DivyAgnya VardhathAm abhivardhatAm"

(May we grow and succeed by following the instructions handed down to us swAmy rAmAnuja).

He had one of his disciple write Sri Venkatesa Suprabhatam and offered it to Lord Srinivasa at Thirumala. Even today this is being chanted during morning prayers at all Sri Vaishnava temples.

AzhvAr emperumAnAr jIyar thiruvadigaLE SaraNam

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“*Serve our Temples*” is an initiative to help our temples by restoring basic services, food, shelter, education, financial independence

Dream a little. Do a little

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Back home in Southern India, there are so many Dhivya Desams deprived of their basic needs and services, primarily due to lack of funds. With galloping prices, temple assets stripped, no government support, the temples have never found it as difficult to sustain as they have now. Most of the temples are deprived of basic necessities for the unhindered performance of minimum daily prayers.

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Please visit www.vedics.net/projects for helping an ancient temple. For further details, send mail to: vedics@yahoogroups.com

Details : www.vedics.net/activities/



Basic Tenets of VEDICS: www.vedics.net

FALL IN LOVE WITH GOD

Pray with sincerity humility and gratitude for atleast 15 minutes a day.

RESTRICT FOOD CONSUMPTION

Eat anything only after offering it to God.

MEDITATION

Meditate on the LORD, atleast thrice a day, atleast a minimum of 3 minutes each time. Chant Sri Vishnu Sahasranamam (the 1000 Holy Names of Lord Vishnu) once a day.

RESPECT FOR ALL THAT IS HIS

Strive to lead a life in which you will never hurt a fellow living being for any reason.

MONEY

Earn to live, educate, support and serve and not for the sake of pursuing materialistic desires.

CHARITY

Donate however little it may be to noble causes. Feeding the needy is the highest form of charity.

CONTENTMENT

Be happy and content that you are His. Thank your preceptors at least once a day for blessing you with this awareness.

ABSOLUTE FAITH

Place complete trust in the supreme LORD. Do not go against His way.

SELF – CONTROL

Strive to live a life free from selfish desire and anger.

Always adorn a peaceful smile; it will work on others and on you too

Satsangh e-mail: ramanuja@yahoogroups.com