

## *Rahasya-Tirumantra*

### **Om Namo Narayanaya**



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Respected Readers,

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With regards and respects.

Adiyen Parthasarathy

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## *RahasyaTirumantra*

### 1.Introduction

#### **Prelude**

The term '*Rahasya*' is used to denote a work or grantha and indicates the esoteric nature of that work. It is also used to denote a sacred mantra possessing mystic power and potency. With regard to matters that are entirely beyond the region of senses, the tradition that does not have roots in sastras and the tradition that is against the commonly accepted sastras should not be relied upon, since there is possibility of misapprehension. Those that can be spoken in a public gathering are called Exoteric. Certain things should be communicated in privacy, and they are known as Esoteric. For example the, Bhagavad gita ( 18.66 ) known as Charma Sloka which is called a Rahasya .It is exoteric or can be spoken in public , because it is part of Itihasa which can be heard by all without any restriction. At the same time, it is a Rahasya (*estoric*) because the meaning of the sloka can be communicated to a disciple and that in private, by the Acharya. Such is the sastric injunction regarding it.

#### **1, 1. The reasons for secrecy of Rahasyas.**

The Acharyas earlier to Ramanuja held the view, considering the greatness of the Rahasyas, and the eligibility of the aspirants, their knowledge and practices (Jnana and *Anustana*) initiated Rahasya mantras only after ensuring their suitability. A few quotes are given below in this regard.

(i) *Sri Sasvata Samhita* (24-375) quotes the words of the Lord, that He who regards one who hides the secret words of the Lord from those who are not qualified and initiate only to those who are qualified.

(ii) *Manu-smiriti* (2-113) declares that if one does not get the qualified Acharya or deserving disciples, it is better for him, to die with that vidya. Even if any extreme danger comes out, the seed of the vidya should not be seeded in salty land.

(iii) *Sri Sasvata Samhita* (4-251- to 259) stipulates various conditions to be followed by the Acharya, in initiating the secrets.

(iv) *Sassari tantric* auctions that the superior mantra should not be initiated to Non-believer of the Lord, Non straight forward ones, Non Bhaktas, those who rejoices in troubling others and misers . For the one who has Acharya Bhakti, straight forward in actions, Vishnu Bhakta, one who cares for all the creatures this mantra has to be initiated by the Acharya.

(v) *Sandilya Smiriti* (1-115) cautions the Acharya to test the disciples either 3 months, 6 months, or a year, then without expectation initiate the disciple.

(vi) *Sri Sasvata Samhita* (21-45) states that in the case of persons residing in faraway places, with their minds focused on Sriman Narayana, approach the Acharya, He without any prolonged test may initiate them.

(vii) Lord Krishna in Bhagavad Gita, immediately after the declaration of Charama sloka, in the next verse (18.67) cautions that this should never be spoken to one who is devoid of austerities, to one who is not devoted, nor to one who does not render service, nor who does not desire to listen , nor to one who cavils at Him.

(viii) Lord Krishna in Bhagavad Gita (18.68) states that he who has supreme devotion to Him will teach this secret to His devotees, shall doubtless come to Him.

## **1.2. The way Ramanuja learnt Rahasyas.**

The Acharyas earlier to Ramanuja held the view, considering the greatness of the Rahasyas, and the eligibility of the aspirants, their knowledge, and practices (*Jnana* and *Anustana*). initiated Rahasya mantras only after ensuring their suitability. Mahapurna (Periya Nambi) had instructed Ramanuja to approach Ghoti Purna (Thirukkottiyur Nambi) and learn the meaning of Rahasyas.

Ramanuja travelled from Srirangam to Thirukottiyur, 18 times, to learn the Rahasya mantras from Acharya Thirukottiyur Nambi, travelling a distance of 3600 Km, over nearly 4 years. It is said that every time Ramanuja was asked to come afterwards.

Tradition says that when Ghoti Purna came to Srirangam for darshan of the Lord Ranganatha, that one of the priests told him, at the behest of the Lord Himself, to teach the mantra with its meaning to Ramanuja, for he is the most worthy to receive it. At this Ghoti Purna replied “O Lord You, Yourself made the law, that this should never be spoken to one who is devoid of austerity or devotion , nor to one who does not render service, nor to one who cavils at You.” He raised his doubt that how it is possible for the impure mind to have the power to hold the mantra.? The Lord in Bhagavad-gita 18-67 has declared that the Gita sastra is never to be told to anyone who is devoid of austerities (quoting *idam te nataaskava nabhaktava kadacana Na casursave vaceyam na ca maam yo bhvasuvati.*) At this the Lord replied “Purna, you do not know his purity . You will be able to know after words that he is the savior of humanity”.

These are the probable reasons behind 18 times walks are detailed below.

1. Come after you have lost the seed of samsara, desire, and hatred. (*Samsara beejam tholainthu pin vaarum*)
2. Come after you have lost I and Mine ( sense of ego and possession ).(*Ahankaaram / Mahankaaram tholainthu pin vaarum*)
3. Come after you have attained the knowledge of Self (Atma) (*Aathma Jnaanam Kidaittha pin Vaarum*).
4. Come after you have lost the attachment to body. (*Dehaath-bi maanam tholainthu pin Vaarum*)
5. Come after you have lost the desire or eagerness for wealth, enjoyment and enjoyment of self .(*Kaivalya, Aiswarya, Aamushmiga Kaivalyathi kalil mohamupekshithu vittu tholainthu vaarum*)
6. Come after you have lost the attachment to worldly aspects. (*Visha yaanthirathil patru vitta pin Vaarum*)
7. Come after you have a liking for Bhagavad issues. (*Bhagavad Vishayathil rusi pirantha pin Vaarum*)
8. Come after removal of likes and dislikes. ( *Raga and Dosha*)( *Raaga Dweshaathikal tholainthu pin vaarum*)

9. Come after the dawn of knowledge that we are servants of the Bhagavan and act as per His commands.( *para thanthriyam* ) ( *Paara thanthriya unarvu pirantha pin vaarum* )
10. Come after you have got hold of Srivaishnavam.( *Shrivaishnavathvam Kai koodiya pin vaarum* )
11. Come after you have achieved the satvik control of senses. ( *Saathvika parik-graham kidaitha pin vaarum* )
12. Come after you have achieved the devotion (sense control) to Bhagavats ( *Bhagavatha parik-graham kidaitha pin vaarum* )
13. Come after you have achieved the devotion (sense control ) to Bhagavan. ( *Bhagavath parik-graham kidaitha pin vaarum* ).
14. Come after you have the firm resolve that you are subservient to Bhagavan alone and not to any one, and He is the goal and means ( *Ananya Seshathvam, Ananya Upaayathvam* ) ( *Ananya Saranathvam kidaitha pin vaarum* )
15. Come after you have set the attainment of Bhagavan alone is your goal ( *Ananya pi rayo Janathvam kidaitha pin vaarum* )
16. Come after you have set the enjoyment of Bhagavan alone is your happiness. ( *Ananya bhogayathvam kidaitha pin vaarum* )
17. Come after you have resorted to an Acharya. ( *Aacharyan kidaitha pin vaarum* )
18. Now you will sustain the meaning of *Tirumantra*. ( *Thiru manthiram artham Kai koodum* )

Ghoti Purna tested and found that Ramanuja was a worthy recipient and taught the Rahasya mantras. Whoever hears that, will after his death, attain liberation and go to vaikunta, He added that not to give it to anyone else. Ramanuja, the compassionate saint, decided that it was worthwhile for him to go to hell if he could secure the liberation of millions of people. He walked towards the temple, invited all, climbed to the top of temple tower. The great assembly received the Tirumantra and pronounced it all together in a thunderous voice. They uttered the mantra in unison with Ramanuja and then all became quiet.

Initially Goshthipurna was angry. But after the explanation given by Ramanuja his heart melted when he witnessed Ramanuja with a loving heart. Ghotipurna pleased with Ramanuja's compassion for the upliftment of humanity, blessed him the title *Emperumanar*

### **1.3 Tirumantra and Lord Sri Ranganatha.**

**The Origin of Sriranga Kshetra.** Once Brahma undertook a penance and pleased by his devotion, Lord Vishnu manifested Sriranga Vimanam consisting of the deity reclining in Adishesha, his consorts and resplendent altar housing him. Vishnu instructed Brahma to worship the Vimana in Sathyaloka on the banks of River Viraja as per the procedures laid down in the Agamas.

King Ikshvaku, the ruler of Ayodhya did a severe penance for several hundred years to get the Vimana from Satyaloka which he installed in Ayodhya. With his descendants successively continuing the worship, Lord Rama, inherited the idol. Later Sri Rama gifted the Sriranga Vimana to Vibhishana. Earlier, a king named Dharma Varma did a severe penance to have the Sriranga Vimana at his kingdom. When Vibhishana was carrying the vimana to Lanka, he placed it on the banks of Cauvery for a while till he completed the morning rituals. But he could never lift the Vimana back when he resumed the journey. An ethereal voice said The Lord chose to remain in that place owing to the prayers of Dharma Varma, but Vibhishana could come and have the darshan of the Lord anytime he wanted. Also, the Lord said He would stay facing the south glancing at Lanka forever. With great delight, Dharma Varma built a temple around the Vimana.

### **1.4. Sri Ranganatha is Para Vasudeva.**

Srirangam is the first and earliest *Svayamvykta* – created by God, i.e., God Himself chose to come down as idol. There is verse that states the Kaveri is the very same Virja river flowing in Srivaikunta, the temple in Srirangam is Srivaikuntam itself, the Lord Sri Ranganatha is none other than Vasudeva Himself. The Vimanam is in the form of Pranava-the life securing manta. The temple towers are like the Vedas. And the Lord Rangasayi is enunciating the import of the Pranava.

*Kaveri viraja Seyam vaikuntham rangamandiram  
Sa Vasudevo ragesah pratyaksham pramam padam*

*Vimanam pranavakram veda srugam mahatbh utam*

*Sriranga sayi bhavan prabavartha prakasakah*

Thus Srirangam is celebrated as *Bhuloka Vaikuntam* (Vaikuntam on earth)

Adi Sankara in his *Ranganatha ashtakam*. verse. *idam hi rangam* states that if anyone who has taken refuge in the Lord Sri Ranganatha whose hand holds the (*sanga*), from whose lotus feet river Ganga originates, who rides on Garuda and who sleeps on the bed of serpent, sheds his body in Srirangam will not be born again.

*idam hi rangam tyajatamihangam punaraa cangam yadi can gameti .*

*panau rathangam caranembu gan gam yane vihangam sayane bhujangam. (Ranganathastakam -8)*

All the Alvars have done *mangalasangams* (composed verses in praise) to the Lord. All Acharyas to mention a few, Nathamunugal, Yamunacharya, Sri Ramanuja, Sri Pillailokacharya, Sri Vedanta Desika and Sri Manavala Mamunigal had spent and they said thank you thank you their life in Srirangam performing kaimkarya to the divine couple in Srirangam. Sri Ramanuja composed *Gadya traya*, Sri Pillai Lokacharya wrote all his works and Sri Vedanta Desika composed *Sri Paduka Sahasra* during their stay in Srirangam.

### **1.5. The objective of the work**

The objective of the book *Rahasya-Tirumantra* is to present the *Rahasya mantra-Tirumantra* that was revealed by Sriman Narayana to the readers, in English, who are not very conversant in Sanskrit and Tamil, but are keen in learning the basis of our *sampradaya*. In the present days, due to many reasons, youngsters have to live away from elders of the family and hence do not have the opportunities to learn the *sampradaya* from the elders of their family. Many may feel hesitant to approach the correct person. Revealing the Rahasyas this book, is written to be a useful guide for beginners to seek out an Acharya and surrender to him, if they really want salvation.

For those who had been initiated this work provides exhaustive, authentic quotes of Rahasyas and help them to easily follow the discourses in *kalakshepams*, whenever they get the opportunity. This book will be liked by *Prapannas*, those who had performed *prapatti*, also, as it would enhance the *Mahavisvasam* (absolute faith in the saviour) by substantiating with 97 quotes.

The contents chapter wise are given below.

The chapter one is *Introduction*.

The chapter two *Alvars and Tirumantra* deals with, 77 quotes from the Prabandhams of Alvars.

The Chapter three *Acharyas and Tirumantra* presents quotes of a few Acharyas.

The chapter four is *Tirumantra covers the origin and aim of Tirumantra, Srimad Rahasya Traya Sara*, chapter 27, composed by Sri Vedanta Desika is discussed.

The chapter five *The word by word meaning of Tirumantra* explains the meaning of Pranava, the meaning of Namaha, the meaning of Narayana and the meaning of Ayana,

The chapter six is *Conclusion*.

## 2. Alvars and Tirumantra

### Prelude

The word Alvars or Azhwars literally means people who were immersed, those who have dived deep in God. The wisdom of Alvars was the direct result of the Lord's divine grace. The Alvars were chosen by the Lord. The probable reason for the Lord's choice could be, as the study of Vedas were restricted only for a few, for the benefit of others and women, Lord granted intellectual love of God without any defects, (*mayar vara malinam arulinan*) and revealed the secrets of Vedas, His divine form in different divya desams. The Alvars wrote only their divine experiences.

SriVedanta Desika calls the Alvars as a new sect of ten incarnations (*abinava dasavataras*). Each Alvar is celebrated as incarnation of Lord Vishnu's entourages like chakra etc. The Lord Sri Krishna in Bhagavad gita (3.21) states that whatever the way of life a high placed man adopts, others follow, the standard he set-ups regarded as authority. So it is God's will to keep the Alvars as role models and through them guide the rest of the humanity.

**The life of the Alvars.** Modern historians place the Alvars between 5<sup>th</sup> and 8<sup>th</sup> century AD.

Sri Nathamuni (AD 824-920) rediscovered the lost hymns of Alvars that were lost. This shows that all Alvars should have lived earlier to his days.

**Philosophy of Alvars.** Even though the Vedic religion preached devotion and surrender to God, such a religion and its practice was not accessible to all section of the society. Alvars interpreted religion based on kindness, love, and universal brotherhood. They did not attach importance to caste. They accepted married life and focused that men living normal life can attain liberation by *Bhakti* and *Prapatti* (devotion and surrender). Spiritually and service were taught as the twin ideals of religion.

**Temple worship.** The Alvars singing the glory of the Lord travelled to the remotest villages and gave life to temple worship. Though the Lord is transcendent and beyond all comprehensions, He is the Lord who resided in the nearby temple. They propagated Archavatara. When the Alvars sang in

Tamil, the hymns came as revelation for the common devotee who could understand and comprehend the Supreme easily. The message struck the heart of devotees easily.

**Sequence of Alvars.** Poigai Alvar, Bhuttat Alvar, Pey Alvar, Thirumalisai Alvar, Madhrakavi Alvar, Nammalvar, Kulasekhra Alvar, Perialvar, Andal, Todaradippodi Alvar, Tiruppan Alvar and Tirumangai Alvar.

In this chapter we present a few, 77 quotes, from the Prabandhams Alvars that refers to Tirumantra.

## 2.1. Tirumangai Alvar

Tirumangai Alvar is unique, got initiated by Sriman Narayana directly. The Lord of Tirunaraiyur Performed *Panchasamskara* to the Alvar. He has composed *Periya Tirumoli*-1084, *Tirukuntantakam*-20. *Trunedum thandakam*-30, *Tiruvelukkrikkai*-1, *Siriya tirumadal*-40 and *Priya tirumadal* -78, a total of 1296 verses. These six Prabhandams are regarded as the six angas of the Vedas. He has propagated the *Archavatara*, worship of the Lord in the temples, which is easy and accessible to all sections of the people. He has performed *mangalasangam* (visited and sung in praise of the Lord) in 86 Divyadesams.

Tirumangai Alvar's *Periya Tirumoli* is considered as a detailed exposition of Tirumantra. In decad 1.1 *Vadinen vadi*, in verse (1.1.1.)<sup>1</sup> Alvar speaks of his reckless life before transformation and acknowledges that due to the grace of Lord and Narayana mantra he was saved. The Alvar deploras his state that he could not differentiate between the body and soul for long time. He got entrapped in sensual pleasures, ran after the beautiful girls, their union and suffered mentally. He searched and searched, by the grace of Lord realized the name Narayana. The Alvar repeats that he had found out the name Narayana in all the 9 verses of the decad (*NaaNkaNdukoNdEn naaraaya Naavennum Naamam*). Narayana is such a great name that confers the great position, becomes the means (*upaya*)

2. In verse (1.1.9)<sup>2</sup> Alvar states that he has found out the name Narayana and lists down the benefits secured by chanting. It gives birth in supreme *kula* (in the service of the Lord) wealth here and hereafter, will shatter down all the suffering in store for His devotees, grants *Paramapada*, bless one

with *kaimkarya* and *krupa* of the Lord, gives the strength for *Bhagavat Anubhava*, all other benefits in this world, offers benefits more than our own mother.

3. In verse (1.5.10)<sup>3</sup> Alvar advises the wise people of the world, who desire to rule over the *paramapada*, to recite the thousand names (*Sahasranamas*) of the Lord. If it is difficult to chant the *Sahasranams* in Sanskrit, the Alvar suggests an alternative to come over to Saligrama and recite the Tamil verses composed by the Alvar in whatever manner possible.

4. In decad 1.6. *Vaanilamumal* verse (1.6.1.)<sup>4</sup> Alvar states that he was concerned about the bright smile, small forehead, broad shoulders, and beautiful breasts of the girls and was praising them. He was not aware of his mistake and had no thought of ending the cycle of rebirths. Later he thought of his earlier life, ashamed of the sensual pleasures obtained from young girls. Now he had come out and surrendered at the lotus feet of Lord of Naimisaranya. The Alvar repeats that he has come and surrendered at the lotus feet of the Lord of Naimisaranya 9 times in this decad.

(The Alvar out of humility speaks low of his earlier life dominated by sensual pursuits. Mostly worldly persons are living like that. The message is that we should repent and surrender to the Lord sooner or later.)

5. In decad 1.9. *Thaye Thanthaye* verse (1.9.1.)<sup>5</sup> Alvar prays to Lord O Tiruvenkatava! Surrounded by bamboo and flower gardens, he had considered mother, father, wife, decedents, and relatives who are not real relations as true relations and suffered. Worst than a dog, with an intention to worship Him have come and surrendered to Him. Kindly grace him with His cool darshan and accept him as His servant. The Alvar repeats Come and kindly enslave me, 9 times in the verses of the decad.

6. In verse (3.2.2)<sup>6</sup> Alvar advises that we need not live on raw vegetables, dried fruits, breathe hot air and perform penance surrounded by five fires, for a very long period, but to contemplate on the Lord bearing Mahalakshmi on His chest.

7. In decad 5.8 *Azai Athilan*, verse (5.8.1.)<sup>7</sup> Alvar prays ocean hued Tiruarngathane! Residing in Srirangam surrounded by beautiful gardens, He do not consider that he is ignorant, outsider or

inferior, but accepted Ghuha as His friend and also included him as His brother. His noble act of easy accessibility has given him the confidence to surrender at His feet. The Alvar repeats that he has surrendered at the golden feet of Tiruarangatu Amman, 9 times in this decad.

.In decad 6.9. *Pedaiyadartha* he advises his mind to surrender at the golden feet of the Lord at Tirunaraiyur. He repeats ‘O mind resort to His lotus feet (*yadainenchE!*) in 9 versus of this decad 8. In verse (6.9.6.)<sup>8</sup> he instructs his mind to surrender at the lotus feet of the Lord of Tirunaraiyur where the cavery water after the rains beings along gold, pearls, nails of lions and tusk of elephants in its flood, who enjoys bearing the tender, delicate, Goddess shining like lightening, on His chest

.In decad 6.10. *Kidantha Nambi* in 9 verses states that if we recite the name of the Lord that would be *Namo Narayanayame* (*Tirunamtra*).

9. in verse (6.10.6)<sup>9</sup> Alvar refers to *Tirumantra*. The Alvar declares that the Lord, who with the forces of wild bears, monkeys and the special ‘*Musu*’ monkeys as army destroyed the pride of demon and won the battle, is always sweet like milk, honey and nectar to him. The Alvar recites the name of the Lord *Namo Narayanaya* and advises us to recite the same. (*Tirumal Tirunam naum connen , namarum uraimim –Namo Narayaname* )

10. In the verse (6.10.9)<sup>10</sup> Alvar recites *Tirumantra* and advises us also recite the same for removal of our sins (*emayor thalaivarudaiya tirunamam namgal vinaigal thavira uraimem-Namo Narayaname*).

.In the decad 8.9. *kaimanam* he declares that he belongs to Sowriraja Perumal of Tirukkannapuram and no one else.

11. In the verse (8.9.2)<sup>11</sup> Alvar declares that he had attained the perumal and saved himself (*perumanai –adeyen attinthu uenthu pelaithe*).

12. In the verse (8.9.3)<sup>12</sup> Alvar declares that he will never be a *dasa* to anyone except Sri Sowrirajan, of Tirukkannapuram. (*Kannapuram onru udaiyanukku adeyan, oruvarukku ureyano?*)

13, In the verse ( 8.10.3)<sup>13</sup> Alvar declares that he will not mix with those who hold that there are other Gods who are equally great. He states that he has nothing to do with them. He is the servant of the Lord of Tirukkannapuram and questions could he become the servant of anyone else? The Alvar adds that Astakshara mantra reveals many things of which he feels the essence is *Bhagavata Seshatvam (uttardu unnadivarku adimai)*.

The *Pranava* (Om) reveals the *Jivatma swarppoa*, the *Namah* reveals the *upaya* and *viridhi swaroopaa*, the *Narayana* reveals *Paramatma swaroopaa*, the *chaturiti 'aya'* reveals the *Pala swaroopaa*, Thus the Astakshara is sakala Veda Sara. The Alvar however states that '*mattrellam pesilum*' even though it speaks of everything; however he is interested only in one meaning, *Bhagavata Seshatvam (uttardu unnadivarku adimai)*

14. In the verse (11.8.7.)<sup>14</sup> Alvar states O Paramjothi! Supreme Jothi, superior to Sun, moon and Fire , who revealed Moon from his curse of sage Dhakshaka ,reclines on the Adishesha with five hoods, the worm that resides in the Neem tree will eat the leaves of the tree and sustain itself. In the same manner the Alvar, servant of the Lord alone, would not resort to anything other than the red, lotus feet of the Lord, even though the Lord might not like him.

15. In the verse (11.8.8.)<sup>15</sup> Alvar he prays to Lord Ranganatha surrounded by beautiful gardens, one with the divine body like a beautiful blue gem, one with the greatness of precious stone ruby, Madhusudhana, who destroyed the demon Madhu, ParamJothy, processor of Supreme Jothy, hereafter the Alvar would not resort to anything other the Lord's grace and requests Him to advise a path to end the cycle of rebirth, reach *Paramapada* and save himself.

16. In *Tirunedum thandagam*(4)<sup>16</sup> Alvar advises his mind, if you always enjoy the Lord chanting Tirumantra, you are sure to attain salvation. The Alvar describes the Lord as the creator of all, former to Indra and Brahma (*inthiraRkum piramaRkum mudhalvan*)who transforms as two *lokas*, *Nithya vibhuti*, *Leela vibhuti*, *panchabhutas* air, fire, water, space and earth , four directions, moon , sun ,Sanskrit Vedas , Tamil Prabandhas, the one who cannot be conceived by Vedas , the treasure of Brahmins.

## 2.2.Nammalvar

Nammalvar is the only Alvar worshiped in *Guruparampara* as he initiated Mdhvakavi Alvar and Nathamunigal and helped to recover the lost *Divya Prabandhams*. Nammalvar is considered as the Soul of *Srivaishnavasampradaya*. He has composed Tiruviruttam -100, Tiruvaciriyam -7, Periya Tiruvantadi-87 and Tiruvaymoli -1102, a total of 1196 verses. These four prabandhams are regarded as four Vedas.

1. In the very first verse of *Tiruvaymoli* (1.1.1) <sup>17</sup> the Alvar instructs his mind to worship for being elevated, the effluent feet which will remove our sufferings, (*thuyararusutaradithozuthuelu*).

the One Lord who possesses auspicious qualities that cannot at all be excelled, who endowed us with Jnana- Bhakti, which effaces the weakness of the intellect (that doubts, confuses, argues and fails to see what ought to be seen) and who is the Lord of the Nithyasuries and Devas of unfailing knowledge. The starting letters of the first three lines of this verse, *uyarvaRa, mayarvaRa, ayarva Rum* make up the *Pranava (aum)*.

2. In the verse (1.2.10) <sup>18</sup> to a possible query from a devotee as to what mantra one should meditate on the Lord, the Alva replies the Astakshara. Numberless are the effluent Jivas, their qualities are numberless. The Lord has all the Jivas and also this innumerable prakaras as His aspects, as His vibhuti .All of these are also subservient to Him, His unique name Narayana signifies all these facts .The Alvar advises to unite our self with the Lord's feet. They are strong bulwark for our protection.

3.In the verse ( 3.3.1)<sup>19</sup> Alvar instructs that we, all of us, must go and stay close to the Lord of Tiruvenkatam and also serve Him all the time, without any gap, without a flaw, with no end in mind, except the service , the Lord who is beautiful and brilliant form and who is the father of even our forefathers, to whom alone we are bound to subservient; the Lord who has taken abode in the hill resounding with the voices, as if it were, that emanate from the falls and streams that make the place lovely and lovable. The Alvar states that this is the great goal of life that any one should cherish to uphold vividly and unswervingly. This verse indicates the meaning of Tirumantra. This

verse is so important like the life breath, for our sampradaya. The great Acharyas like Alavandar, TirumalaiNambi, and Ananthalvan spent long time performing Kaimkaryam at Tirumala. Now this great kaimkaryam is continued by the Jeeyars of the mutt established by Ramanuja at Tirumala and Tirupati.

4. In the (3.3.6)<sup>20</sup> Alvar advises to chant “ *Venkatesaya Namaha*” The rest is His. A service to Him, suitable to our capabilities. The Lord will see to that the past sins will be burnt and future acts will not in any longer cling to us. This is short spells out our duty. Chant “ *VenkatesayaNamaha*”.The *Upeya*, *BhagavatKaimkaryam* could be attained once the obstructing past sins are burnt out by the Lord’s grace and sins in future will not cling to us.

5.In the verse (5.9.1)<sup>21</sup> Alvar in *nayaki bhava* longs when will he attain the lotus feet of the Lord Kolapiran of Thiruvallazh.He adds that he has become emaciated and have come near Thiruvallazh . Beautiful groves surround the place. He questions when he will join the Lord there??Konarai refers to Narayana, adeyan referes the meaning of Pranava. Jiva prathanam Narayana word refers to Iswara prathanam *adikuduvathu en kollo?* speaks of servitude in all stages ,without change in essential nature of Jiva. *onaraiadeyenvanthukuduvathuenkollo?*

6.In the verse (5.9.10)<sup>22</sup> Alvar addresses dear mates! *Nithyasuries* and men of this world join in worshiping at Thiruvallazh.Devotees there worship in thousands, who regards the auspicious qualities of the Lord as their force of sustenance in this world. They pray and secure divine grace to all of us. The Lord is characterized by affection and suzerainty resides in the shrine. Narayana is His appropriate name. By His grace, we must recite His names. The Alvar has used two adjective to *Arul* (grace) (1) *Tholarul*- the essential nature of His grace like easy accessibility (*Sowlabya* ) and (*Sowseelya*). The grace from time immemorial, the grace on us to for which we have not done anything.(2) *Nalarul*-Good grace of Lord. The grace Lord and Mahalakshmi,(*Vastsalya*,)the affection shown the mother cow to its calf.

7.In the verse (7.1.5)<sup>23</sup>Alvar prays to the Lord ,like an elephant with Pratti with forehead like a bow, the eyes like a sharp spade, roaming in the wild forest, the one who has been good to all, the

one who incarnated as Nara Narayana and declared Tirumantra and established the Acarya–sisyasampradaya . The Alvars surrenders at His feet and prays to reveal the way to bow down and method to resort to Him.

8. In the verse (7.7.3)<sup>24</sup> Alvar states that he had attained the Lord , who owns everything, who has created the entire universe, who operated the powerful chakra in the battle of Varasura ,who destroyed the opponents in Srilanka, who resides in Tiruvalunthur and saved himself.

9. In the verse ( 7.9.9)<sup>25</sup> Alvar praises the Lord of black huge rain bearing cloud, with the form of flame, the form of the cold water , the form of a huge mountain , the one who has the form of all the objects ( mother , father,issues,water, earth and all ) , who has an extraordinary *divyamangalashwarupam* , who has Mahalakshmi residing on His chest., the one who could not be approached by those who do not have Bhakti Him.. The Alvar surrenders to the Lord stating that His lotus feet are his resort.

10. In the verse (10.1.1)<sup>26</sup> the Alvar declares that Kalameham is the proper guide to *Paramapada*. The Alvar adds that we have no proper guide or help in our path except the Lord, who has taken permanent abode at Thirumohoor, with a view to destroy asuras. He has four strong shoulders, dark and heavy locks, enchanting eyes like lotuses with kind smile, a veritable Kalameha showering out at the right time to remove our great fear of death, guiding us to *paramapada*. We have no guide other than Kalameham.

11. In the verse (10.2.2)<sup>27</sup> Alvar declares that Thiruvanthapuram is *Paramapada*. The Alvar adds that the Lord has taken abode in Thiruvanthapuram in a position to grant His grace to us readily. The mayon, the great trick player, He is verily the Vaikuntanatha. One who chants one of the thousands names reaps reward in a thousand fold way just for one name. Any name is good. The Alvar advises to go over there today; we will be spared of all grief for seven births even. That place, Thiruvanthapuram is virtually *Paramapada*.

12. In the verse (10.5.1) <sup>28</sup> advises those who wish to reach, as the goal of life, the two feet of Lord Krishna, to meditate on His most important name Narayana. He adds to do it surely and it will be rewarded. This verse is celebrated as *Tirumantra*.

### 2.3. Perialvar

Perialvar has composed Perialvar Tirumoli Of 473 verses. Andal was his child and disciple .

1. Perialvar in his *Perialvar Tirumoli, Tirupallandu* ( 1.1.1.) <sup>29</sup> (1.1.2.) <sup>30</sup> prays that many years, many years, many thousands of years, many cores and millions of years. The Alvar extols The Lord an through the time scale of human beings, then through the time scale of celestials, then through the time scale of Brahma and finally, through the time scale of many Brahmas.,

O Lord, may you and your bewitching beautiful, red pair of feet be protected, He adds may both of us live for many thousands of years( eternally) May the Goddess Lakshmi embodiment of beauty making your right chest as Her abode live long for many years. May the blazing discus full of beauty resting on your right hand also live for many years .And may the beautiful conch, *pancajanya* that blows fiercely when you enter the ballet field, live long for many thousands of years The first two verses signifies the meaning if *Tirumantra*. He exhibits his servitude to the Lord SrimanNarayana who is beautiful with Goddess Lakshmi.

2. In the verse (1.1.4) <sup>31</sup> Alvar advises that before you place your body to rest in firm ground, come! Join us! O, Like-hearted man, give up your temporal aims and join us quickly! Let town and country resound with the chant '*Namo Narayanaya*'. The Alvar calls all the devotees, who wish to sing to come and join us in singing Pallandu.

3. In the verse (1.1.11) <sup>32</sup> Alvar states My Lord Tirumal! Like the faultless chief of Kottiyur Selvanambi, a mountain of respectability, he is an old faithful servant of Him , Chanting *Namo Narayanaya* and other names in myriad ways with all his power, O Pure One, he sings Pallandu to Him Mahalakshmi in His chest, the eternal association with Him and being in His service for ever.

4. In the verse (4.5.2)<sup>33</sup> Alvar states, If those who were never the devotees of Narayana are wounded and their wounds become bad and swarm with flies, and if, fainting and coming to the end of their lives, they fold their hands and worship the god, saying '*Namo Narayana*' they will never again go near people who are not the devotees of Narayana.

5. In the verse (4.5.4)<sup>34</sup> Alvar states when someone is old, his breathing may become thin, his neck will be swelling with air, his legs and hands will be shaking. If he says the mantra of one sound word Pranava before he closes his eyes and thinks of the God, he will go to *moksha*. It is not that the Ashtakshara mantra alone is required, the very first word, the Pranava itself is a mantra. If it is uttered as a one syllabic foot or two syllabic feet, one can attain the fruits in this world and in the higher world, within this prakruti mandlam respectively, uttering the same as a three syllabic measure, if one surrenders to the Lord, he can attain Para Vasudeva in the Paramapada.

Swami Desikan mentions one more –three and a half *matras* for uttering the Pranava and says it refers to the Lord in His causal state. In this state, the Lord is referred to as Para Brahman known as Para Vasudeva. (A *matra* is the unit of time taken in crackling once of the thumb and the middle finger, which is almost like a second. When the Prannva becomes an independent *mantra* by itself, it is such an effective mantra to yield different benefits for different *matras*)

6. In the decad 4.6. *kaasumka Raiyudaikkoo* the Alvar repeats *Narayanan annai naragam pugala*). 9 times. In the verse (461)<sup>35</sup> Alvar states that the mother who has named her child Narayana will not go to hell ( *Narayanan annai naragam pugala*). The Alvar advises not to name the child with worldly names. Name as Kesavan call him with that name happily. The mother will rapidly call Narayana, and through that avoid *naraham* (hell). The father of the child will also avoid the hell.

7. In the verse (5.1 .6)<sup>36</sup> Alvar appeals to the Lord Kannan, that the Alvar His servant do not feel hungry if he does not eat. But the day he does not think about Him, recite *Namo Narayanaya* and resort to His feet chanting the *Rig, Yajur, Sama Vedas*, that is the day of real fasting to him .Here the Alvar emphasizes the need for *Tirumantra* and Vedas in the worship of the Lord, that should be routine like feeding the stomach

#### 4.Andal

Andal has composed *Tiruppavai* -30 and *Nacchiyar Tirumoli* -143, a total of 173 verses.

1. In *Tirupavi* verse (1)<sup>37</sup> Andal addresses Sriman Narayanan in Para stage. She covers the meaning of Asstakshara, unalloyed service to Sriman Narayanan alone ( *Ananya seshatvam* )seeking refuge at His feet alone, reaching Him alone as the supreme goal.

Literal meaning of the verse. Andal on the good full day of the month Marghzi calls the young girls of Aaypadi that is rich and grand, those desirous of taking bath to come on. Narayanan, the son of king Nandagopan, who is of cruel deeds towards enemies, holding a sharp spear in his hands always, the young lion-cub of queen Yasodha with charming eyes. He has dark cloud like divine complexion, reddish eyes and shining face like bright Sun and Moon, is the saviour. He alone will grant us alone the *parai* ,boom.

Svapadesartham- Inner meaning. There are many inner meanings of words used by Andal.

*Narayane*-Lord Narayana Himself- no other God will grant us ( through Sad-Acharyan)

*Namakke*- for us, who are qualified as *Sath-sishyan*, performed *Saranagati* or *Prapatti* are only qualified to receive the blessings.

The word *Parai* means eternal service, *sarva desa, serva kala,serva avastha kaimkaryam* at the feet of divine couple alone.

2. In *Tirupavi* verse (29)<sup>38</sup> Andal prays to Lord Govinda! We have come early in the morning to you and bow at your golden lotus- like pair of feet and worship He having taken birth in our clan which has the tending of cattle as its duty, He cannot avoid accepting our intimate service. We desire that let us be ever throughout the births, sevens of generations, like kith and kin of Him, let us perform all kinds of *kaimkaryams* to Him alone. She prays to change the course of all other desires of ours. This is the *cattumuraiverse* that is recited in daily worship in homes and temples by Srivaisnavas.

3. *Nacchiyar Thirumoli* verse (6.8)<sup>39</sup> Andal describes her dream to her friend.Narayanan Nimbi who is our Protector in this birth and all the forthcoming births, and who is filled with kalyana gunas,

held her right foot with His red-hued divine hand and placed it on the ammi (stone). Here Andal describes the *Saranagati* stated in *Tiruppavi* verse 29, in a different manner. She performs her mangalasanam to Him saying “*immaikkum EzhEzh piRavikkum paRRAvAn, nammai uDaiyavan nArAyaNan nambi*”.

## 2.5. PoigaiAlvar

PoigaiAlvar has composed *Mudal Tiruvantadi* -100 verses.

1. In *Mudal Tiruvantadhi* verse (1)<sup>40</sup> Alvar through the lamp of Jnana, visualized the transcendental Lord, describes the whole world is the bowl. The seas constitute the ghee for the flame and lamp of the hot-ray Sun to light up his wisdom. With that lamp he saw and composed a garland of verses to the one Lord's feet, who wields an effulgent Chakra. The purpose is to get his ocean of sorrows removed.

2. In the verse (31)<sup>41</sup> Alvar questions is it possible to think, even for a fraction of moment of any other except the God, who would do anything for his devotees. He once took a half-half lion form and cleaved the chest of Hiranya.

3. In the verse (43)<sup>42</sup> Alvar advises that one has to resort to the Lord's feet of who is always inseparable with the Goddess, who wears an ever fresh tulasi garland, perform worship with flowers and fragrant water. His faults will vanish; no sins will ever stick to him. Such a devotee will automatically acquire absolute devotion (*parama bhakti*).

4. In the verse (44)<sup>43</sup> Alvar declares that the Lord holding Chakra makes His nature practically subservient to the likings and imagination of His devotees. If the devotee installs a particular form and shape He adopts it as His form, true and real. He calls Him by a name of his liking He accepts it as His name. If he casts the Lord in a particular mould of character and with qualities, He acquires it.

5. In the verse (57)<sup>44</sup> Alvar states that we may at best prattle some words. Among which names of the Lord may occur. What more can we consciously achieve? Even Brahma who was born and

resides in the navel lotus of the Lord is unable to comprehend the feet of the Lord. What to say of our capabilities?

6. In the verse ( 91) <sup>45</sup> advises that people should shake off the illusion about the body and they, should be interested in the soul, should abandon the pleasures of the body, should acquire the correct knowledge about the soul, that the soul is subservient to the Lord. If one has attained this state, he will naturally contemplate on the feet of the Lord. Those people, who could not contemplate on the feet of the Lord, can never reach *Sri Vaikunta*, definitely.

7. In the verse (95) <sup>46</sup> Alvar states that the tongue is there readily available in the mouth. There is sweet little mantra, *Namo Narayana, Ashakshara*. Convenient to chant. By the use of this one can easily attain the non –returning path of *Archirati* to *Vaikunta*. The Alvar deplors that with all aids, near at hand, why some do not resort to this way.

## **2.6. Bhuttalvar**

Bhuttalvar has composed *IandamTiruvantadhi*-100 verses.

1. In *IandamTiruvantadhi* verse(1)<sup>47</sup> Alvar visualized with the light of Bhakti, the Lord as Narayanan. Alvar states that he has chosen to compose a wisdom-exuding string of verses, have now lit a lamp for Lord Narayana. This is a service at His feet. For this lamp the bowl is his love for God, the ghee is his craze to see and enjoy Him, the wick is his heart that had melted in the pleasure of doting Him. The flame is the Atma which has melted in Parabhakti. He adds that indeed he has caused out on his setting out of the hymn.

2. In the verse(2)<sup>48</sup> Alvar declares out of devotion ,who chants the names of Narayana, which are specific to Him only, may be in no order, will be placed among ,and in the same row with , Nithyasuries in *Paramapada*. This is our Lord's nature . This is the reward He coffers to a devotee.

In the verse (7 )<sup>49</sup> Advises his mind devoted to deep meditation, to always contemplate on the Lord's feet, gold like in lovability, tender like flowers; this would make all the obstacles vanish on their own.

3. In verse (32)<sup>50</sup> Alvar states that his heart rejoices in being absorbed by the Lord of Lakshmi, his tongue ( speech ) revels in singing in His feet, his whole body too revels in a dance of joy around Him and His devotees , singing the praise of His lovable weapons ,Chakra, Sankh etc, with determination

4. In verse 47)<sup>51</sup> Alvar advises Oh men! Wake up early in the morning ,go to the Lord,Nrisimha, Varaha,the one who swallowed all the universe in deluge;dedicate flowers at His feet ,worship Him with folded hands. This is way for our salvation!

5. In verse (51)<sup>52</sup> Alvar calls his mind to ever contemplate on the name, colour, and feet of the blue complexioned Lord, who is always recline on the milky ocean and indeed churned that ocean.

6. In verse (77)<sup>53</sup> Alvar speaks of the duties of the Lord's vassals. Bow down to the Lord's feet, praise Him in verbal form and recite His thousand names. All these are the inherent duties.

## 2.7. Pey Alvar

PeyAlvar has composed *Munram Tiuvantadi* of 100 verses.

1. In the verse (1)<sup>54</sup> theAlvar has declared the Lord as Sriman Narayanan , on whose chest Goddess Mahalakshmi has taken aboard.Alvar adds that today, he had seen the Lord's form. By His grace he has seen the Mahalakshmi, her pure gold body of the Lord. His effulgence was like that of Sun. He adds that he saw chakra and Panchajanya conch also in his dear ocean-hued Lord.

2. In the verse (2)<sup>55</sup> Alvar states Oh Lord of Lakshmi. Lakshmi has boarded His chest and sat there. So we address Him as Thirumal.He adds that he saw His feet and clasped them as his refuge for ever and obviated all his future births.

3. In the verse (8)<sup>56</sup> Alvar address his mind. He calls the tongue to utter the name Narayana, hands supplicate and pay homage. Eyes see and rejoice. All will benefit by the worship of the Lord, who served the worlds by swallowing them. Kept them safe during deluge and then spitting them out. And who wears cool tulasi garlands.

4. In the verse (51)<sup>57</sup> Alvar states that the Lord who upheld the massive mountain Govardhana, protected the cows, who caused the *marutha* trees fall down, who flamed the land of Lanka to get back Sita, will grant *Vaikunta loka*.

5. In the verse (59)<sup>58</sup> Alvar describes that the Lord looks like a pigment mountain, as dark, the garlands that flow from His shoulders look like two streams falling from the peak. The lovely chest becomes a fit residence for Mhalakshmi. His red eyes speak of His super Lordship. Alvar adds that having clung to His feet, he has realized the sure path for salvation.

6. In the verse (88)<sup>59</sup> Alvar advises the men of the world, who have been on the wrong sinful path. Once they surrender at His feet, which are golden and most delectable, the punya and papa acts will disappear from the very moment of surrender.

## 2.8. Tirumalisai Alvar

Tirumalisai Alvar has composed *Tiruchchanda viruttam* -120 verses and *Nanmukan Tiruvandhdi* 96 verses, a total of 216 verses.

1. In *Nanmagan Tiruvantadhi* verse (7)<sup>60</sup> Tirumangai Alvar declares that Lord Narayana is his Lord and master. This relationship is unconditioned and unbreakable. He adds that the grace of Lord is to flow towards him, surely today or tomorrow or after sometime certainly. This is because he is His servant.

2. In the verse (13)<sup>61</sup> Alvar feels sad for the men of the world, who toil hard and suffer by fasting to secure benefits that are temporary. What a pity? The Lord Narayana is the *Siddopaya*, who grants *moksha*. This truth is the essence of Vedas. He advises us strive for this that bliss through Him.

3. In the verse (53)<sup>62</sup> Alvar declares that he would not reckon any God except Sri Rama, who annihilated Lanka. He adds that people also do not recognize other Gods-who really non-Gods. The association of Lakshmi is capable of conferring Godliness on one. Thus all other Gods become unworthy of homage.

4. In the verse (67)<sup>63</sup> Alvar states that he is so pleased to sing of Lord Narayana, the great master over all worlds, who is omniscient, who is the reservoir for all auspicious qualities. The Alvar

declares this he will ever do, whether it gives strength, fame or brings calamity and fall. The reason being his only aim is at the bliss of singing of Him brings.

5. In the verse (96)<sup>64</sup> Alvar concludes oh my Lord! He has learnt that He is the Lord to Siva and Brahma, the cause for all things, object of all being and subject of all leering and subject matter of future knowledge as well. He is Narayana, all good things constitute Him.

6. In *Tiruchanda viruttam* ( 64) <sup>65</sup> Alvar states that the Lord stands in Ooraham, sits in Padagham, lies in Tiruvekka divya desams .He showed His *divya mangala swroopa* and created interest in Him. With all these the Alvar states that he was not born. (He did not get the birth of Jnana – *Jnana piravi* when once the Jnana was born that entire He did was, He stands, sits and lies in his heart. The Bhagavan stands sits and lies down to get *Kaimkarya* from us.

7. In verse ( 77) <sup>66</sup> Alvar observes that those who chant the Astakshara mantra of the Lord ,Adi deva, who embodies the 24 Tattvas, 7 Deepas, 7 Mountains, 7 Seas, as Sariri, the Antaratma of 12 Adithyas ,will rule over the *paramapada*.

8. In verse (78) <sup>67</sup> Alvar declares that those who always ,with everlasting love of Bhakti, worship the divine feet of the Lord, chanting TiruAstakshra mantra in numbers 1000 or 8000 are sure to attain *Srivaikunta*.

## **2.9. Kulashekara Alvar**

Kulashekara Alvar has composed Perumal Thirumoli-100 verses.

1. In *Perumal Thirumoli verse* (1.10 ) <sup>68</sup> states for the survival of Brahma loka, Deva loka, to save the earth and human beings, grow further and further humanity, to save the devotees enjoying and serving the Lord at all times, at all places and under all circumstances, with enormous love for His Bhakta Sri Vibheesana, facing the southern direction towards Srilanka, the Lord Sriman Narayanan is having His *yoga-nidra*, as Lord Sri Ranganathan in this most wonderful Srirangam. The Alvar questions, when will he be able to see the glorious huge *goshti* of ever joyful Srivaishnavas enjoying the Lord here in the *sannidhi* of Srirangam and be one among them to perform his *anjali* and obeisance to the Lord? When will he reach the proximity of the great *adiyaars* of the Lord?

Devotion to God in first stage (*pratma paarva nishtai*) and Devotion to devotees of God is the final stage. (*charama parva nishtai*) the word *Namah* speaks of *Bhagavata Seshatvam* The *Seshatvam* nature of being servant of Jiva extends up to last in the series of His devotees. The Alvar indicates this aspect in his verses.

2. In the verse (2.6) <sup>69</sup> Alvar states that the chief of Nithyasuris is the Lord Sri Ranganathan. He resides on this earth to save even those who are devoid of bhakti towards Him and transforms them slowly and steadily to make them adorn their heads (ultimately) His lotus feet. The blemish less devotees of Lord Ranganathan shows the way and adheres to the faultless code of conduct in their lives and is the role models for the whole world. The Alvar is always be thinking of these devotees and will always be in love with and reverence towards them in all his future births.

The Alvar In the fourth decad. *onERu selvaththu* of praising the LordThiruvencatamudaiyaan and praying to His Lotus feet to be anything on the Hill in order to serve Him at all times and under all circumstances. He does not the birth of human. He longs to be to be born a Crane in the cool pond of Swami pushkarine in Thirumala, be a fish in the streams of Thirumala hills be the humble servant to hold the golden bowl for the Lord to spit after rinsing His shining mount, rather become a Chamapaka tree at Thirumala hills. to yield flowers for offering at the Lotus Feet of the Lord, to be merely the thorn plant in the mountain of Thiruvencatam, be blessed to be the very peak of the mountain itself to have His darshan always, and also the devotees, be just the cool flowing stream of waters in the Thirumala mountain, wants h to be the entire walk- stretch on the mountain.

In the verse (4.9) <sup>70</sup> Alvar prays, Oh Lord of Thiruvencatam the One who dissolves all sins! Oh the one who never ever forgets His assuaging assurance to His Saranagathars! (*Nediyaane*-the one who never ever forgets little good that we do, He always remembers) Oh Thiruvencatava! At the entrance of His temple, let him lie down as the step at the entrance there for all His devotees to step their feet on him and enter into His sanctum sanctorum and let him enjoy His bewitching smile from those most beautiful coral lips. Now Alvar desires to be the very entrance step itself so that everyone would certainly cross or step on him and thereby he gets contact of devotees (

*Bhaagawatha sparsam*). Also he does not wish to simply lie down as the non living thing. Instead, he wants to lie down as the step as well as enjoy His sweet smile from the red coral lips. (*Padiyaay kidanthu un pavaL vaay kaaNpEn*).

3. In the verse (4.10) <sup>71</sup> Alvar declares that even if given the company of the gold-bejewelled Urvasi, he would not desire her. He would seek instead to be simply anything on the sacred hills of Thiruvencatam (to be near my Lord always) where the most beautiful red coral mouthed (*sem pavaLa vaayaan*) Lord of Thiruvencatam resides.

Now Alvar wonders as to why he has been troubling mind asking for various beings and non-beings. He wants the Lord to grant him anything that He wishes. Let me be born anything that you choose to let me be! *yEdhEnum aavEnE*. Anything - *yEdhEnum*- means: Grant me Anything, that none should know as to what or who he would be. So that he can perform his *kaimkaryam* without any one's notice.

The import of the message of the *Ashtakshara* mantra is beautifully reflected in verses 8-10. The verse 9 refers to the benefit of performing Saranagati to Lord Narayana and finally, verse 10 reflects the Alvar's enthusiasm to enjoy Bhagavad and Bhaagavata Kainkaryam. Thus, the Alvar succinctly presents *Tattva* (Lord Narayana is the Supreme Being), *Hita* (Surrender to His Lotus feet) and *Purushartha* (Constantly be engaged in Bhagavad and Bhagavata Kainkaryam) for a Sri Vaishnava.

## **2.10. Tondaradipodi Alvar**

Tondaradipodi Alvar has composed Tirumaai-45 and *Tiruppalliyelucci*-10, a total of 55 verses.

1. In Tirumalai verse (4) <sup>72</sup> Alvar quotes Ksatrabandu who suffered from bad karma, worshipped the God, recited the three syllables word "Govinda" and secured moksha. He adds that even though he continuously worships Ranga. He has not taken away his births. (*Titumalai* ,4)

2. In the verse (9) <sup>73</sup> Alvar questions those who have no knowledge of Vedanta, Is there any other Lord worth surrender at the feet of none other than SrimanNarayanan You do not know that the demy Gods, whom you had surrendered, whenever they are in danger, resort to Him only. The

Alvar advises therefore to resort to the feet of Kannan, who out of *Saulabya*, simplicity nourishing the cows and calves. (Ibid, 9)

3. In verse (29)<sup>74</sup> Alvar declares that he does not belong to any village, has no land and has no relatives. He worships the feet of supreme God and do not know any other refuge. He cries out, Oh Kanna, the bright colour of the dark clouds, mother and God of Srirangam, he has no one as his support, to come and remove his sorrow. In this verse the word *Namah* not mine, removal of *ahamkara* and *mamahara* and *Saranagati* is expressed by Alvar. The Alvar points out that God is the only eternal relation, the land, property and other relations in this birth only, result of our past karmas. (Ibid,29)

### 2.11. Tiruppan Alvar

Tiruppan Alvar has composed *Amalaadhipiran*-10 verses.

In *Amalaadhipiran* verse( 1)<sup>75</sup> Alvar states that He, the Lord is blemish less, the foremost God, and the resplendent one who made him serve His ardent devotees. The Lord of *Nityasuries* has taken abode at the Venkatam hill surrounded by fragrant grooves. He, the immaculate Lord is ever pure, Supreme Lord of *Srivaikunta*, is the Lord of Srirangam, grit with long ram ports. His lotus feet on their own enter in to and become merged with his eyes. The Alvar after describing the different divine parts of the Lord concludes that his eyes having seen the nectar Thiruvarangan would not like to see anything. else.

In Tirumantra the middle word ' *namaha* ' speaks of *Bhagavata Seshatvam*. The nature of Jiva being a servat extends up the last stage in the series of His devoties. This is the final stage of devotion.

(*Charama parva nishtai* ) In this verse the Alvar declares that the Lord has made him serve His ardent devotees( *amala Nnaathipiraa Nnadiyaark kennai yaatpaduththavimalan*).

### 2.12. Madhurakavi Alvar

Madhurakavi Alvar has composed *Kanninun –siru –ttabu* of 11 verses.

In the verse (1)<sup>76</sup> Alvar speaks of his experience of bliss. Setting aside the great ( *perumayan*) his father ( *en appan*), who made Himself amenable to be bound by His mother (Yasoda) with a multi-

knotted, small cord, ( *kanninun sru ttambu* ), when he recites the name *thenkuruhur nimbi*, who is full in all aspects, there springs an endless fountain of nectar in his mouth. In 10 verses he has established the devotion to Acharya.

In Tirumantra the middle word ' *namaha* ' speaks of *Bhagavata Seshatvam*. This is the final stage of devotion. (*Charama parva nishtai*. Who else, other than the Acharya could be a better devotee?.

.Devotion to Acharya was well established by Madhuarakavi Alvar.

2 In the verse (3)<sup>77</sup> Alvar states that even though wandering thus, singing the songs of his Acharya, he gained the best vision of the Supreme Lord's divine physique, dark in hue like that of rain cloud, very much magnificent and who is adored (at His chest) the Goddess Lakshmi. This good fortune was indeed gained by him through his total devotion to Acharya Kuruhur Nambi. Thus surrender and service to Acharya has granted the very rare darshan of the Lord Devapiran with Goddess Mahalakshmi adoring His chest.

## 2. Alvars and Titumantra Quotes

### 2.1. Tirumangai Alvar

1. *vaadinEnvaadivarundhinEnmanatthaal*

*perunNdhuyaridumbaiyil piRanNdhu,*

*koodinEn koodiyiLaiyavarthammOdu*

*avartharumkalaviyEkarudhi,*

*OdinEnOdiyuyvadhOrporuLaal*

*uNarvenumperumpadhanNtherindhu*

*nNaadinEnnNaadinNaaNkaNdukoNdEn*

*naaraayaNaavennumnNaamam.*

( *Periya Tirumoli 1.1.1*)

2. *kulamtharum selvam thanNdhidu madiyaar*

*paduthuyaraayinavellaam,*

*nNilandharaNYcheyyum nNeeLvisumbaruLum*

*aruLoduperunNilamaLikkum,*

*valanNdharummaRRunNthanNdhidum peRRa*

*thaayinu maayinaseyyum,*

*nNalandharuNYchollai nNaan kaNdukoNdEn*

*nNaaraayaNaavennumnNaamam.*

(Ibid, 1.1.9)

3. *thaaraavaarumvayalsoozhnNdha saaLakkiraamatthadigaLai,*

*kaaraarpuRavinmangkaivEnNdhan kaliyanolisey thamizhmaalai,*

*aaraarulagatthaRivudaiyaar amararnNannaattarasaaLa,*

*pEraayiramumOdhumingaL anRiyivaiyEpidhaRRuminE.*

(Ibid, 1.5.10)

4. *vaaNilaamuRuvalsiRunudhalperunNdhol maadharaarvanamulaippayanE*

*pENinEn, adhanaippizhaiyenakkarudhip pEdhaiyEnpiRavinNOyaRuppaan,*

*ENilEnirunNdhEneNNinEneNNi iLaiyavarkalaviyinthiRatthai*

*nNaaNinEn, vanNdhunthiruvadiyadainNdhen naimisaaraNiyatthuLenNdhaay!(Ibid, 1.6.1)*

5. *thaayEthanNdhaiyenRum thaaramEkiLaimakkaLenRum,*

*nNOyEpattozhinNdhen unnaikkaaNbadhOraasaiyinaal,*

*vEyEypoombozhilsoozh viraiyaar thiruvEngkadavaa!,*

*nNaayEnvanNdhadainNdhen nNalgiyaaLennaikkoNdaruLE.*

(Ibid, 1.9.1)

6. *kaayOdu nNeedu kaniyuNdu veesu*

*kadungkaal nNugarnNdhu nNedungkaalam, ainNdhu*

*theyyodu nNinRu thavaNYcheyya vENdaa*

thirumaarbanaicchinNdhai yuLvaitthu menbeer,  
 vaayOdhu vEdham malginRa tholseer  
 maRaiyaaLar nNaaLum muRaiyaal vaLarttha,  
 theyOngka vOngkap pugazhOngku thillaith  
 thirucchithra koodam senRusEr miNngaLE. (Ibid, 3.2.2)

7. Ezhai Ethalan keezhmagan ennaa  
 thirangi maRRavaR kinnaruL suranthu  
 maazhai maanmada nOkkiyun thOzhi;  
 umbi embi'en Rozhinhilai, uganthu  
 thOzha Nneeyenak kingozhi enRa  
 soRkaL vanthadi yEnmanath thirunthida,  
 aazhi vaNNa!nin adiyiNai yadainthEn  
 aNipo zhilthiru varangaththam mane. (Ibid, 5.8.1)

8. ponmuththum ariyukirum puzhaikkaimmaa karikkOdum  
 minnaththaN thiraiyunthum viyanponnith thirun^aRaiyoor  
 minnoththa nuNmarunkul melliyalai thirumaarvil  
 mannaththaan vaiththukanthaan malaradiyE yadain^enchE! (Ibid, 6.9.6).

9.kaana eNkum kurankum musuvum  
 padaiyaa adalarakkar  
 maana mazhiththu ninRa venRi  
 ammaan enakkenRum  
 thEnum paalum amuthu maaya  
 thirumaal thirunaamam  
 naanum sonnEn namaru muraimin  
 namOnaa raayaNamE (Ibid, 6.10.6).

10. ponku puNarik kadalchoo zhaadai  
 nilamaa makaLmalarmaa  
 mankai piraaman sivanin thiranvaa  
 Nnavarnaa yakaraaya  
 enka Ladika LimaiyOr thalaiva  
 rudaiya thirunaamam  
 n^ankaL vinaikaL thavira vuraimin  
 namOn^aa raayaNamE (Ibid, 6.10.9).

11 tharumaaNna mazhaimugilaip piriyaadhu thaNnNnadainNdhaar,  
 varumaaNnam thavirkkum maNiyai aNiyuruvil,

*thirumaalai yammaaNnai yamudhaththaik kadaRkidanNdha  
perumaaNnai, adiyE NnadainNdhuyNdhuzh pizhaiththENnE (Ibid, 8.9.2).*

12. *vidaiyEzhaNn Radarththu veguNdu vilaNGgaluRa,  
padaiyaalaazhi thatta paramaNn paranchOdhi,  
madaiyaar nNilammalgum vayalchoozh kaNNapuramoNn  
RudaiyaaNnukku, adiyE Nnoruvark kuriyENnO? (Ibid, 8.9.3).*

13. *maRRumOr theyva muLatheNn RiruppaarO  
duRRilENn, uRRathu muNnNnadi yaarkkadimai,  
maRRellam pEchilum nNiNnthiru vettezhuththum  
kaRRu,nNaaNn kaNNa puraththuRai yammaaNnE! (Ibid, 8.10.3).*

14. *vEmpinpuzhu vEmpinRi yuNNAthu, atiyEn  
nAnpinnu munsE vatiyanRi nayavEn,  
thEmpaliLan thingkaL siRaivituththu, aivAyp  
pAmpin aNaippaLLi koNtAy parancOthee! (Ibid, 11.8.7).*

15. *aNiyAr pozhilsoozh arangka nakarappA,  
thuNiyEn ininin aruLalla thenakku,  
maNiyE! maNimA NikkamE! mathusoothA,  
paNiyA yenakkuy yumvakai, parancOthee! (Ibid, 11.8.8).*

16. *kEtkayA NnuRRa thuNtu  
kEzhalA yulakang koNta,  
pookkezhu vaNNa nAraip  
pOtharak kanavil kaNtu,  
vAkkinAl karuman^ thannAl  
manaththinAl siraththai thannAl,  
vEtkaimEE thUra vAngki  
vizhungkinER kiniya vARE. ( Tirunedum thanadagam 4)*

## 2.2.Nammalvar

17. *uyarvaRa uyarnNalam udaiyavan evan? avan  
mayarvaRa madhinNalam aruLinan evan? avan  
ayarvaRum amarargaL athipathi evan? avan  
thuyaraRu sudaradi thozhuththezhen mananE! ( Tiruvaymoli 1.1.1)*

18. *eNperuk kanNnNalaththu--oNporu LeeRila  
vaNpugazh naaraNan--thiNkazhal sErE. ( I bid,1.2.10)*

19. *ozivil kaalamellaam udanaay manni,*

vazuvilaa adimai seyya vENdum\_naam,  
 theziku ral\_aru vitthiru vEngadatthu,  
 ezilkoL sOthi enthaitanthai thanthaikke ( I bid,3.3.1)

20. vEnga dangaLmeym mElvinai muRRavum,  
 thaangaL thangatku nallana vEseyvaar,  
 vEnga datthuRai vaarkku namavenna  
 laanga damai,a thusumanN thaarkatkE. ( I bid,3.3.6)

21. maanEy nOkkunNalleer! vaigalumvinai yEnmeliya,  
 vaanaar vaNkamugum mathumalligai yungamazhum,  
 thEnaar sOlaigaLsoozh thiruvalla vaazhuRaiyum  
 kOnaa rai,adiyEN adikootuva thenRukolO? ( I bid,5.9.1)

22. thollaruL nalvinaiyaal sollakkootungol thOzhimeergaaL,  
 thollaruL maNNumviNNum thozhanNinRa thirunNagaram,  
 nallaru Laayiravar nalanEndhum thiruvallavaazh,  
 nallaruL namperumaan naaraayaNan naamangaLE? ( I bid,5.9.10)

23. theermarunN thinRi yaindhu nOyadum  
 chekki littuth thirikkum aivarai,  
 nErma rungudaith thaavataiththu nekizippaan okkinRaay,  
 aarma rundhini yaakuvar? atalaazi  
 yEndhi yachurar van\_gulam,  
 vErma rungaRuth thaay!viNnu Laar\_peru maanEyO! ( I bid,7.1.5)

24. vaaliya thOr\_kani kolvinai  
 yaattiyEn valvinaikol,  
 kOlam thiraLpava LakkozunN  
 thuNtango lOvaRiyEn,  
 neela netumukil pOlthiru  
 mEniyam maan\_dhoNtaivaay,  
 Elum thichaiyuLel laamvandhu  
 thOnRumen NninnuyirkkE. ( I bid,7.7.3)

25. thiRaththukkE thuppura vaamthiru maalin\_cheer,  
 iRappethir kaalam parukilum aarvanO,  
 maRappilaa vennaitthan Nnaakkiyen Nnaalthannai,  
 uRappala in\_gavi chonna vuthavikkE? ( I bid,7.9.9)

26. thaaLa thaamaraith thadamaNi vayal thiru mOgoor  
 naaLum mEvi\_nan kamarndhu\_nin Rachuraraith thakarkkum

*thOLum naan\_gudaich surikuzal kamalakkaN kanivaay  
kaaLa mEkaththai yan RimaR Ron Rilam kathiyE* ( I bid,10.1.1)

27. *inRupOyp pukuthiraaki lezumaiyum Ethamchaara  
kunRunEr maadamaatE kurundhuchEr serundhipunnai  
manRalar pOzil anandhapura\_nagar maayan\_naamam  
onRumO raayiramaam uLLuvaark kumparoorE.* ( I bid,10.2.2)

28. *kaNNan kazaliNai  
naNNum manamudaiyeer  
eNNum thiru\_naamam  
thiNNam naaraName.* ( I bid,10.5.1)

### 2.3.Perialvar

29. *pallaaNdupallaaNdu pallaayiraththaaNdu  
palakOdiN^ooRaayiram  
mallaaNdathiN\_thOLmaNivaNNaa! un  
sevvadisevvithirukkaappu.* (Perialvar Tirumoli,1).

30. *adiyOmOdumn^innOdum pirivinRi\_aayirampallaaNdu  
vadivaayn^invalamaarbinil vaazhkinRamangaiyumpallaaNdu  
vadivaarsOthivalaththuRaiyum sudaraazhiyumpallaaNdu  
padaipOr\_pukkumuzhangum appaanchasanniyamumpallaaNdE.* ( Ibid,2 )

31. *Edunilaththil\_iduvathanmunnamvandhu engaLkuzhaampukundhu  
koodumanamudaiyeer\_kaL vampoZHivandhu\_ollaikkooduminO  
naadumn akaramumn^an\_kaRiya namOn^aaraayaNaayavenRu  
paadumanamudaippaththaruLLeer! vandhupallaaNdukooRuminE.* ( Ibid,4 )

32. *alvazhakkonRumillaa aNikOttiyar\_kOn abimaanathungan  
selvanaippOlath thirumaalE! naanum\_unakkuppazhavadiyEn  
nalvakaiyaalnamOnaaraayaNaavenRu naamampalaparavi  
palvakaiyaalumpaviththiranE! unnaippallaaNdukooRuvanE.* ( Ibid,11 )

33. *seeyinaalseRindhERiyapuNmEl  
seRRalERikkuzhambirundhu engum  
eeyinaal\_arippuNdumayangi  
ellaivaaychchenRusErvadhanmunnam  
vaayinaalnamOnaaraNaavenRu  
maththakaththidaikkaikaLaikkooppi  
pOyinaalpinnai\_iththisaikku\_enRum*

*piNaikkodukkilumpOkavottaarE.* ( I bid,4.5.2 )

34. *mElezhundhadhOrvaayukkiLarndhu*

*mElmidaRRinai\_uLLezhavaangi*

*kaalungaiyumvidhirvidhirththERik*

*kaNNUrakkamadhaavadhanmunnam*

*moolamaakiya\_oRRaiyehuththai*

*moonRumaaththirai\_uLLezhavaangi*

*vElaivaNnanaimEvudhiraakil*

*viNNakaththinilmEvalumaamE.*

( I bid,4.5.4 )

35 *kaasumkaRaiyudaikkooRaikkum angOr\_kaRRaikkum*

*aasaiyinaal angavaththappEridum aadhar\_kaaL!*

*kEsavanpErittu neengaLthEniththiruminO*

*naayakannaaraNan tham\_annainarakampukaaL.*

( I bid,4.6.1 )

36. *kaNNaa! naanmukanaippadaiththaanE!*

*kaaraNaa! kariyaay! adiyEnn^aan*

*uNNaanaaLpasiyaavadhonRillai*

*OvaadhEnamOn^aaraNaavenRu*

*eNNaanaaLum\_irukkesuchchaama*

*EdhanaaNmalar\_koNdu\_unpaadham*

*naNNaanaaL avaththathuRumaakil*

*anRu\_enakku\_avaipattinin^aaLE.*

( I bid,5.1.6 )

## 2.4.Andal

37.*maarkazhith thiNGkaL mathiniRaintha nannaaLaal*

*nIraatap pOthuvIr! pOthuminO nErizhaiyIr!*

*cIrmalkum aayppaatic celvac ciRumIrkaaL!*

*kUrvEl kotunthozhilan nan^thakOpan kumaran*

*Eraarn^tha kaNNi yacOthai iLaNYciNGkam*

*kaarmEnic ceNGkaN kathir mathiyam pOl mukaththaan*

*naaraayaNanE namakke paRai tharuvaan*

*paarOr pukazhap patinthu EIOr empaavaay.*

( Tiruppavai.1)

38 *ciRRaNY ciRu kaalE vanthunnai cEviththu un*

*poRRaamarai atiyE pORRum poruL kELAay*

*peRRam mEyththu uNNum kulaththil piRanthu nI*

*kuRREval eNGkaLaik koLLaamal pOkaathu*

*iRRaip paRai koLvaan anRu kaaN kOvinthaa  
eRRaikkum Ezh Ezh piRavikkum un thannOtu  
uRROmE aavOm unakkE naam aatceyvOm  
maRRai nam kaamaNGkaL maaRRu EIOr empaavaay. ( I bid,29 )*

39. *immaikkum EzhEzh piRavikkum paRRAvAn nammai  
uDaiyavan nArAyaNan nambi Semmai uDaiya tirukkaiyAl tAL paRRi  
ammi midikka kanAk kaNDen tozhI! nAn ( Nachiyar Thirumoli 6.8.)*

## 2.5. Poigai Alvar

40. *vaiyam thakaLiyaa vaar\_kadale neyyaaga,  
veyya kathirOn viLakkaaka, - seyya  
sudaraazhi yaanatikke soottinEnson maalai,  
idaraazhi neengukavE enRu. (2) ( Mudal Tiruvantadi,1)*

41. *puriyorukai paRRiyOr ponnaazhi yEnthi,  
ariyuruvum aaLuruvumaaki, - eriyuruva  
vaNNtthaan maarpidantha maaladiyai allaal,maR  
ReNNtthaa NnaamO imai? ( Ibid,31)*

42. *manamaasu theeru maRuvinaiyum saara,  
thanamaaya thanEkai koodum, - punamEya  
poonthuzhaa yaanadikke pOthodu neerEnthi,  
thaamthozhaa niRpaar thamar. ( Ibid,43)*

43. *thamarukantha thevvuruvam avvuruvam thaanE,  
thamarukantha theppErmaR RappEr, - thamarukanthu  
evvaNNam sinthith thimaiyaa thirupparE,  
avvaNNam azhiyaa Nnaam. ( Ibid,43)*

44. *ayalninRa valvinaiyai ancine Nnanci,  
uyan^in thiruvadiyE sErvaan, - nayan^inRa  
nanmaalai koNdu 'namOnaaraNaa' ennum,  
sonmaalai kaRREn thozhuthu. ( Ibid,57)*

45. *Unak kurampaiyi NnuLpuk kiruLneekki,  
NYaanac sudar\_koLee\_i naadORum, - Enath  
thuruvaa yulakidantha voozhiyaan paatham,  
maruvaathaark kuNdaamO vaan? ( Ibid,91)*

46. *naavaayi luNdE 'namOn^aara Naa'nRu,  
Ovaa thuraikku muraiyuNdE, - moovaatha*

*maakkathikkaN sellum vagaiyuNdE, ennoruvar  
theekkathikkat sellum thiRam?*

( Ibid,95)

## 2.6.Bhuttalvar

47.*anbE thagaLiyaa aarvamE neyyaaka,  
inpuruku sinthai yiduthiriyaa, - nanburugi  
NYaanac sudarviLak kERRinEn naaraNaRku*

*NYaanath thamizhpurintha naan.*

( *Irاندam Tiruvantadhi 1*)

48. *NYaanatthaal nan\_guNarnthu naaraNanRan naamangaL,  
thaanatthaal maRRavan pEr saaRRinaal, - vaanath  
thaNiyamara raakkuvikku maqthanRE, naangaL  
paNiyamarar kOmaan parisu?*

( Ibid,2)

49. *kazaledutthu vaaymaditthuk kaNsuzanRu, maaRRaar  
azaleduttha sinthaiyaraay anca, thazaleduttha  
pOraazhi Etthinaan ponmalarc sEvadiyai  
Oraazi nencE! uganthu.*

( Ibid,7)

50. *magiznthathu sinthai thirumaalE, maRRum  
magiznthathun paathamE pORRi, - magizntha  
thazalaazi sanga mavaipaadi yaadum,  
thozilaakam sooznthu thuNinthu.*

( Ibid,32)

51. *maalai yariyuruvan paatha malaraNinthu,  
kaalai thozuthezumin kaikOli, - NYaalam  
aLanthidan^ thuNdumizntha aNNalaimaR Rallaal  
uLangidantha vaaRRaa luNarnthu.*

( Ibid,47)

52. *mathikkaNdaay nencE! maNivaNNan paatham,  
mathikkaNdaay maRRavanpEr thannai, - mathikkaNdaay  
pEraazi ninRu peyarnthu kadalkadaintha  
neeraazi vaNNan niRam.*

( Ibid,51)

53. *uRungaNdaay nannencE! utthamannaR paatham,  
uRungaNdaay oNkamalan^ thannaal, - uRungaNdaay  
Etthip paNinthavan pEr IraiNYYoo Reppozuthum,  
saaRRi yuraitthal thavam.*

## 2.7.Peyalvar

54.thirukkaNdEn ponmEni kaNdEn, thikazum  
arukkan aNiniRamum kaNdEn, - serukkiLarum  
ponnaazi kaNdEn puri sangam kaikkaNdEn, (Munram Tiruvantadhi,1)

55.inRE kazalkaNdEn EzpiRappum yaanaRutthEn,  
pon\_thOy varaimaarvil poonthuzaay, - anRu  
thirukkaNdu koNda thirumaalE,unnai  
marukkaNdu koNdEn manam. (Ibid,2)

56.naamam palasolli naaraaya NaavenRu,  
naamangai yaalthozuthum nannencE! - vaa,maruvi  
maNNulaga muNdumizntha vaNdaRaiyum thaNduzaay,  
kaNNanaiyE kaaNkan^aNG kaN. (Ibid,8)

57.avanE aruvaraiyaal aan^iraikaL kaatthaan,  
avanE yaNimarutham saaytthaan, - avanE  
kalangaap porun^akaram kaattuvaan kaNdeer,  
ilangaa purameritthaan eythu. (Ibid,51)

58.vaazum vagaiyaRinthEn maipOl neduvaraivaay,  
thaazum aruvipOl thaar\_kidappa, - soozum  
thirumaa maNivaNNan senganmaal, engal  
perumaan adisErap peRRu. (Ibid,59)

59.athunan Rithutheethen Raiyap padaathE,  
mathun^inRa thaNduzaay maarvan, - pothuninRa  
ponnaNG kazalE thozumin, muzuvinaikaL  
munnaNG kazalum mudinthu. (Ibid,88)

## 2.8.Tirumalisai Alvar

60.inRAga nALaiyE yAga, inichchiRithum  
ninRAga ninnaruLen pAlathE, - nanRaaga  
nAnunnai yanRi yilEn\_kaNdAy, nAraNanE  
nIyennai yanRi yilai (Nanmukan Tiruvandhdhi,7)

61.vItAkkum peRRi yaRiyAthu meyvaruththik  
kUdAkku ninRuuNdu koNduzhavIr, - vIdAkkum  
meypporuLthAn vEthamuthaRpporuLthAn, viNNavarkku  
naRporuLthAn nArA yaNan (Ibid,13)

62.kallaa thavarilangai kattazhiththa, kaaguththan

*allaa lorutheyvam yaanilEn, - pollaadha  
thEvarai thEvaral laarai, thiruvillaath  
thEvaraith thERalmin thEvu.*

( Ibid,53)

63.*valamaaga maattaamai thaanaaga, vaigal  
kulamaaga kuRRamthaa Nnaaga,- nalamaaga  
naaraNanai nambathiyai NYaanap perumaanai,  
seeraNanai yEththum thiRam.*

( Ibid,67)

64.*iniyaRindhE NnIsaRkum naanmugaRkum theyvam  
iniyaRindhEn emperumaan! unnai, - iniyaRindhEn  
kaaraNannI kaRRavainI kaRpavainI, naRkirisai  
naaraNannI nan\_gaRindhEn naan.*

( Ibid,96)

65.*ninRathenthai yoorakaththi  
runthathenthai paadakaththu,  
anRuveqka Naikkidantha  
thennilaatha munnelaam,  
anRun^aanpi RanthilEnpi  
Ranthapinma RanthilEn,  
ninRathum mirunthathumki  
danthathummen neNYchuLE.*

(Tiruchanda Viruttam 64)

66.*ettumettu mettumaayo  
rEzhumEzhu mEzhumaay,  
ettumoonRu monRumaaki  
ninRavaathi thEvanai,  
ettinaaya pEthamOdi  
RaiNYchininRa vanpeyar,  
ettezhuththu mOthuvaar\_kaL  
vallarvaana maaLavE.*

( Ibid,77)

67.*sOrvilaatha kaathalaaltho  
dakkaRaama Nnaththaraay,  
neeraraava Naikkidantha  
ninmalanna lankazhal,  
aarvamOdi RaiNYchininRa  
vanpeyaret tezhuththum,  
vaaramaaka vOthuvaar\_kaL  
vallarvaana maaLavE.*

( Ibid,78)

## 2.9.Kulashekara Alvar

68.vanperu vaanagam uyya amaras uyya  
 maNNuyya maNNulakil manisar uyya  
 thunpamiku thuyar akala ayarvu onRillaach  
 chugamvaLara agamagizhum thoNdar vaazha  
 anpodu thenthisai nOkkip paLLi koLLum  
 aNiyarangan thirumuRRaththu adiyaar thangaL  
 inpamigu perunguzhuvu kaNdu yaanum  
 isainthudanE yenRukoLO irukkum naaLE ( Perumal Tirumoli 1.10)

69.aadhi andham anantham aRputhamaana vaanavar thampiraan  
 paadhamaamar soodum paththiyilaatha paavikaL uyndhida  
 theethil nanneri kaatti yengum thirindhu arangan yemmaanukke  
 kaathal seythoNdarkku yeppiRappilum kaathalseyyum yen nenjamE ( I bid,2.6)  
 kidanthu un pavaL vaay kaaNpEn).

70.sediyaaya valvinaikaL theerkkum thirumaalE  
 netiyaanE vEngatavaa ninkOyilin vaasal  
 adiyaarum vaanavarum arambaiyarum kidanthiyangum  
 padiyaayk kidanth un pavaLa vaay kaaNpEnE ( Ibid, 4.9)

71.umbar ulakaaNDu orukudaikkeezh uruppasithan  
 ampoR kalaiyalkul peRRaalum aadhariyEn  
 sempavaLa vaayaan thiruvEnkatamennum  
 emperumaan ponmalaimEl yEthEnum aavEnE ( Ibid,4.10)

## 2.10.Tondaradippodi Alvar

72. moyththaval vinaiyuL ninRu  
 moonRezhuth thudaiya pEraal,  
 kaththira panthu manRE  
 paraankathi kaNdu koNdaan,  
 iththanai yadiya raanaark  
 kirankumn^am maranka Nnaaya  
 piththanaip peRRu manthO!  
 piRaviyuL piNanku maaRE! (Tirumalai,4)

73. maRRumOr theyva muNdE  
 mathiyilaa maani dankaaL,

*uRRapO thanRi neenkaL  
 oruvan en RuNara maatteer,  
 aRRamE lonRa Reeyeer  
 avanallaal theyva millai,  
 kaRRinam mEyththa venthai  
 kazhaliNai paNimi NneerE.*

( Ibid,9)

74. *UrilEn kaaNi yillai  
 uRavumaR Roruva rillai,  
 paarilnin paatha moolam  
 paRRilEn parama moorththi,  
 kaaroLi vaNNa NnE!(en)  
 kaNNanE! kathaRu kinREn,  
 aaruLark kaLaik Nammaa!  
 arankamaa nakaru LaanE!*

( Ibid,29)

### 2.11.Tiruppan Alvar

75.*amala Nnaathipiraa Nnadiyaark  
 kennai yaatpaduththa  
 vimalan, viNNavar kOnvirai  
 yaar\_pozhil vEnkadavan,  
 nimalan ninmalan neethi vaanavan,  
 neeLmathi Larankath thammaan, thiruk  
 kamala paathamvan then\_kaNNi  
 NnuLLana vokkinRathE. (2)*

(Amalaadipiran,1)

### 2.12.Madhurakavi Alvar

76.*kaNNinuNsiruttAmpinAlkaTTuNNap  
 paNNiyaperumAyan, ennapppanil  
 naNNittenkurukUrnampienRakkAl  
 NNikkumamudURum en nAvukke.*

(Kanninun-siru-ttambu v-1)

77.*tiritantAkilumdEvapirAnuDaik  
 kariyakOlattiruvurukkANpannAn  
 periyavaNkurukUrnakarnampikku, AL  
 uriyanAy, aDiyEnpeRRanamimaiyE*

( Ibid ,3)

### 3.Acharyas and Tirumantra

In this chapter the compositions of a few Acharyas that deal with Tirumantra are dealt with.

#### 3.1. Sri Ramanuja (AD 1017-1317)

Sri Ramanuja has composed nine monumental works known as *Navaratnas*. The the most monumental works of Ramanuja is *Sri Bhasya* which is based on the Vedanta Sutras of Badarayana. His other works are *Vedanta Sangraha*, *Vedanta Sara*,, *Vedanta Deepa*,*Gita Bhasya*,, *Nithya Grantham* and , *Gadhya Thrayam*. *Gadhya Thrayam* is a combination of three prose works which are of great religious importance.*Saranagati Gadyam* deals with self-surrender and the way of doing it . *Sriranga Gadyam* is a prayer to Lord Ranganatha to accept him as his eternal servant. *Vaikuntha Gadyam* presents graphic description of vaikunta, the Supreme abode of Sriman Narayana, who lives amidst a community of liberated souls (*Mukta Jivas* and *Nitya suries*).

1.Ramanuja in *Sri Vaikunta Gadya* , *churnikai -2*<sup>1</sup> states that to achieve the kaimkarya at His two lotus feet, being aware that even in thousands of cycles of creation /destruction of the Universe, he will not have any other means.

2 I *churnikai -3* <sup>2</sup>,Ramanuja states that His two feet resemble just-then blossomed lotus flowers; with extremely pleasant contact, and prays when will the Lord rest on his head Lord's two holy lotus feet? When will be at all, after forsaking all other enjoyable desires, all forms of *samsaric* character, touch His two holy lotus feet? When will he at all, for doing service to His two holy lotus feet, become fit and with that service as his sole enjoyable goal, do service to His holy feet?.

3.In *churnikai* <sup>3</sup>Ramanuja concludes that the kimkara is crowned,to observe the happy kaimkarya which he had longed. (having realized that it is the goal), Can he ever think of separating from the Lord? The Lord's sweet smile is enough to draw him back; if ever that thought arose with the Lord's lotus feet covering his head, he will be immersed in the ocean of ecstasy.

### 3.2.Sri Parasara Bhattar (AD 1062-1174)

He was the son of Kurratalvan. His works include *Sri Guna Ratna Kosam*, *Sri Rangaraja stavam*, *Bhavad Guna Dhaarpanam*, a commentary in Sanskrit on Vishnu Sahasranamam. He is the first Acharya to compose *Astasloki* of 8 verses, expounding the Rahasyas, Tirumantra, Dvaya mantra and Charrama sloka. Scope and coverage of Ashtasloki. The first four slokas cover the significance of *Astakshara mantra*. The fifth and sixth slokas deal with *Dvaya mantra*. The seventh sloka links the *Charamasloka*. The eighth sloka is about the placement of the 'rakshakam' of the soul at the feet of the Lord with an abject conviction that the soul is totally helpless and has *Mahavisvasam* in the Lord as 'rakshakan' and remover of all *moksha virodhis*. This makes the Jiva free from the burdens and fear and make it live in a state of *nirbharam* and *nirbhayam*.

Here we shall go through the first 4 slokas that relates to *Tirumantra*.

**1. Sloka-1.**<sup>4</sup> This verse explains the significance of Pranava, the first word in Ashtakshara. 'a' 'u' 'm' are united in Pranava. 'a' refers to Lord Vishnu, the all encompassing, all pervading, who is the creator, protector and terminator of all universe. The Lord Krishna in Bhagavad gita (10.33) declared that He is the letter 'a' among all letters. (*akkharanam aktosmi*). The letter 'a' symbolizes the Lord for it is considered to be the origin of all letters as the Vedas state (*akrovai sarva vak*) which means the letter 'a' itself is all speech. Protection here means '*ishta-prapti*' and '*anishta – nivirti*'. This means making thing desirable for the Jiva available so that he can realize the Lord and removing those which are not required.

'm' refers to the individual soul. The soul is like a non-sentient object in the hands of the Lord and hence it is completely dependent on Him.

'U' binds them in a never breakable link in which Jiva is subservient to Vishnu, a unique, one to one, intimate relation. And Jiva's existence in this relation is as emotionless as that of a garland or fragrant sandal paste.

Pranava is the essence of all Vedas. The Jiva is for ParaBrahman, only for Him, is the effect of all concealed 4th case (*aaya*) letter to be explicitly put as '*Narayanaya*'

**2. Sloka-2.**<sup>5</sup> The significance of word '*namah*' is now described. '*namah*' means surrender. But if we split it as '*na-mah*' it means '*na mama*' not for me. It rules out the Self totally. A self – abnegation is thus implied.

'*aum namah*': I am the property of the Lord. This is my inherent nature. I have no independence. I am not for me.

'*na-mah- namah*': To perform an upaya, even to surrender, which is so simple, I am not competent. He does it through me. I have no claim for achieving it.

'*namah*' re: the goal. The service to the Lord's feet. I do it only for His pleasure. Nothing for me. I have nothing to gain even through these forms. Thus this verse corrects the *Swaroopam*, *Upaya-kartutvam* and *Upaya-bhoktatvam*. In brief the individual self has no independence.

**3. Sloka-3.**<sup>6</sup> The word '*Narayana*' used in the fourth case, '*Narayanaya*' is explained in this verse.

It is composed of two words '*nara*' and '*ayana*' which mean the abode of *naras*, that is, the individual souls which are eternal (*nithya*). The expression '*Namo Narayanaya*' mean that I (*svayam*) exist for the sake of 'a' – namely *Narayana* and not for my own. The dative termination 'ya' in the expression *Narayanaya* conveys that service and devotion of the individual souls under all conditions and at all times are meant for the Lord alone.

Nammalvar in *Tiruvaymoli* (3.3.1) speaks of eternal blimishless service to Lord all the time.

Thirumangai Alvar in *Periya Tiriumoli* (8.10.3) declares such a service to the Lord's devotees.

**4.Sloka-4**<sup>7</sup>.A Prapanna revolves his mind the idea of Tirumantra. First Pranava (*a.u,m*). The Jiva has a knowledge faculty and has distinction from the physical bdy.He remembers his subservience to the Lord, implied in 'a' since has no independence and has also no such ultimate special relations with anyone else, except *Narayana*.

Secondly ‘*namah*’ implies that the soul has no right or duty to ensure his good, because he has entrusted his whole to the Lord. ‘Not mine ‘is the duty of my protection, this is import of ‘*namah*’

Thirdly ‘Narayana’ etymologically shows that He is soul for all souls. All souls rest and reside in Him .Naturally; our duty is only towards one such benefactor. The ‘*Aya*’(the fourth case) emphasises not only that we offer service to Him, but also His pleasure is our only goal. We shall remain emotionless even in that act. This is the true spirit of a Prapanna.He has no *ahamkara* from ‘*Satantrya*’, ‘*Upayakartva*,’ or from ‘*Upeya bhogyatva*’

Parasara Bhattar drives home the point, that the mantra Brahman offers all protections to the erring individual soul, provided he cares to recite it, everyday. It never fails him and always shows him the correct path by pointing out the exact relationship in which he stands with the Supreme Being.

### 3.3.Sri Pillai Lokacharya (AD1213-1323)

Pillai Lokacharya was the son of *Vadakku Tiruvithi pillai*,who wrote *Muppaararapadi*,36000 padi commentary of *Tiruvaymoli* of Namalvar. This Acharya is a Ubaya Vedanti who teaches the essence of both Sanskrit and the Tamil traditions. He had composed *Astalasa-rahasya* (Eighteen Estoric Secret) Teachings. They are *Tani trumantram* , *Thani Dvayam*, *Thani charamaslokam*, *Tattvatrayam Tattvasekharm* , *Praandapadi*, *Sriyahpatipdi*, *Yadrcchkapadi*, *Mumukshupadi*, *Sarasangraham* , *Saacatustaya*, *Prameyaskharam*, *Prapnna-paritranam*, *Arciradi*, *Arthapanchaka*, *Srivacana bhusanam*, *Navavidhasambandham* and *Navarantnamala*.

He was especially concerned to communicate Vaishnavism to the uninitiated people of South India He composed *Yadrcchikkapadi* , *Prapanapadi* and *Sriyapattipadi* that dealt with Rahasyas. *Yadrcchikkapadi* was very much condensed, but *Prapanapadi* was very exhaustive, while *Sriyapattipadi* neither too short nor elaborate, but contained a lot of Sanskrit words. He had composed *Mumukshupadi*, which had no such shortfalls mentioned above, that details the Rahasyas to be known by *Mumukshus* (One desires *moksha* ) in form of sutras like *Brahmasutras*. *Mumukshupadi* consist of three parts. (i) *Tirumantra* consist of 115 sutras. (ii) *Dvaya* consists of

69 sutras (116-184) and (iii) *Charama sloka* consists of 94 sutras (185-278) .Manavala Mamunigal has written detailed commentary for *Mumukshupadi*.

**(a) Given below are the sutras of *Mumukshupadi* dealing with *Thirumanthra prakarnam***

1. *mumUkShuvukku aRiya vENdiya rahasyam mUnRu.*
2. *adhil prathama rahasyam thirumanthram.*
3. *thirumanthrathtthinudaiya sIrmaikkup pOrumpadi prEmaththOdE pENi anusandhikka vENum.*
4. *manthraththilum manthraththukkuLLIdAna vasthuvilum manthrapradhanAna AchAryan pakkalilum prEmam ganakka uNdAnAl kAryakaramAvadhu.*
5. *samsArigaL thangkaLaiyum Isvaranaiyum maRandhu Isvara kaingkaryaththaiyum izhandhu izhandhOm engiRa izhavum inRikke samsAramAgiRa perungkadalilE vizhundhu nOvupada, sarvEsvaran, than krupaiyAIE, ivargaL thannai aRindhu karaimaram sErumpadi thAnE sishyanumAy AchAryanumAy ninRu thirumanthrathtthai veLiyittaruLinAn.*
6. *sishyanAy ninRadhu - sishyan irukkum iruppu nAttAr aRiyAmaiyaIE aththai aRivikkaikkAga.*
7. *sakala sAsthrangkaLAlum piRakkum njAnam svayamArjitham pOLE; thirumanthrathtthAl piRakkum njAnam paithruka dhanam pOLE.*
8. *bagavan manthrangkaL thAn anEkangkaL.*
9. *avai thAn vyApakangkaL enRum avyApakangkaL enRum iraNdu varkkam.*
10. *avyApakangkaLil vyApakangkaL mUnRum srEshtangkaL.*
11. *ivai mUnRilum vaiththuk koNdu periya thirumanthram pradhAnam.*
12. *maRRaiyavai iraNdukkum asishtaparigrahamum apUrththiyum uNdu.*
13. *iththai vEdhangkaLum rishigaLum AzhvArgaLum AchAryargaLum virumbinArgaL.*
14. *vAchyap prabAvam pOlanRu vAchakap prabAvam.*
15. *avan dhUrasthanan AnAlum idhu kitti ninRu udhavum*
16. *dhraupadhikku AbaththilE pudavai surandhadhu thirunAmamiRE.*
17. *sollum kramam ozhiyach sonnAlum than svarUpam keda nillAdhu.*
18. *idhu thAn “kulam tharum” engiRapadiyE ella abEkShithangkaLaiyum kodukkum.*

19. aisvarya kaivalya bagavallApangkaLai AsaippattavargaLukku avaRRaik kodukkum.
20. karma njAna bakhigaLilE izhindhavargaLukku virOdhiyaip pOkki avaRRaith thalaikkattik kodukkum.
21. prapaththiyilE izhindhavargaLukku svarUpa njAnaththai piRappiththuk kAlakShE baththukkum bOgaththukkum hEthuvAy irukkum.
22. “maRRellAm pEsilum” engiRapadiyE aRiya vENdum arththam ellAm idhukkuLLE uNdu.
23. adhAvadhu anjcharththam.
24. pUrvAchAryargaL idhil arththam aRivadhaRku munbu, thangkaLaip piRanthArgaLAganinaiththirArgaL; idhil arththa njAnam piRandha pinbu “piRandha pin maRandhilEn” engiRapadiyE iththai ozhiya vERonRAI kAlakShEbam paNNi aRiyArgaL.
25. vAchakaththiR kAttil vAchyaththilE UnRugaikku adi IsvaranE upAya upEyam enRuininaiththirukkai.
26. idhu thannil sollugiRa arththam - svarUpamum svarUpAnurUpamAna prApyamum; svarUpamum upAyamum palamum ennavumAm.
27. palamirukkumpadi pramEyasEkaraththilum archchirAthigathiyilum sonnOm.
28. idhu thAn ettuth thiruvakSharamAy mUnRu padhamAy irukkum.
29. mUnRu padhamum mUnRu arthaththaich sollugiRadhu.
30. adhAvadhu sEshathvamum, pArathanthriyamum, kaingkaryamum.
31. idhil mudhaR padham praNavam.
32. ithu a enRum u enRum ma enRum mUnRu thiruvakSharam.
33. mUnRu thAzhiyilE thayirai niRaiththuk kadaindhu veNNai thirattinAR pOIE mUnRuvEdhaththilum mUnRu akSharaththaiyum eduththadhu.
34. AgaiyAl idhu sakala vEdha sAram.
35. idhil akAram sakala sabthaththukkum kAraNamAy nArAyaNa padhaththukku sangkrahamAy irukkaiyAlE, sakala jagaththukkum kAraNamAy sarva rakShaganAna emperumAnaich sollugiRadhu.

36. rakShikkaiyAvadhu virOdhiyaip pOkkugaiyum abEkShithaththaik kodukkaiyum.
37. ivai iraNdum chEthanar ninRa ninRa aLavukku IdAy irukkum.
38. samsArigaLukku virOdhi chathrupIdAthipadhigaL, abEkShitham annapAnAdhigaL;  
mumUkShukkaLukku virOdhi samsAra sambandham, abEkShitham paramapadha prApthi;  
muktharkkum nithyarkkum virOdhi kaingkarya hAni, abEkShitham kaingkarya vruththi.
39. 'Isvaranai ozhindhavargaL rakShagar allar' ennumidam prapanna parithrANaththilE sonnOm.
40. rakShikkum pOdhu pirAtti sannidhi vENdugaiyAIE idhilE shrI sambandhamI anusandhEyam.
41. athra bagavathsEnApadhimisrar vAkyam: "avan mArbai vittup piriyl invakSharam vittup  
pirivadhu".
42. barththAvinudaiya padukkaiyaiyum prajaiyinudaiya thottilaiyum vidAdhE irukkum mAthAvaip  
pOIE prathama charama padhangkaLai vidAdhE irukkum iruppu.
43. shrI nandhagOparaiyum krushNanaiyum vidAdha yasOdhaip pirAttiyaip pOIE.
44. oruvan adimai koLLum pOdhu gruhiNikku enRanRE AvaNai2 Olai ezhudhuvadhu; Agilum,  
paNi seyvadhu gruhiNikkiRE; adhu pOIE nAm pirAttikku adimaiyAy irukkumpadi.
45. Agap piriththu nilai illai.
46. prabaiyaiyum prabAvAnaiyum, pushpaththaiyum maNaththaiyum pOIE.
47. Aga issErththi uththEsyamAy vittadhu.
48. idhilE chathurththi ERik kazhiyum.
49. chathurththi ERinapadi en ennil.
50. nArAyaNa padhaththukku sangrahamAy irukkaiyAIE.
51. iththAl Isvaranukku sEsham engiRadhu.
52. sEshathvam dhukka rUpamAgavanRO nAttil kANgiRadhu ennil:
53. andha niyamam illai; ugandha vishayaththukku sEshamAy irukkum iruppu sugamAgak  
kANgaiyAIE.
54. akAraththilE kalyANa guNangkaLaich sollugaiyAIE indha sEshathvamum guNaththAIE  
vandhadhu.

55. *sEshathvamE AthmAvukku svarUpam.*
56. *sEshathvam illAdha pOdhu svarUpam illai.*
57. *AthmApahAram Avadhu svathanthram engiRa ninaivu: svathanthramAm pOdhu illaiyAy vidum.*
58. *sthAnapramANaththAlE ukAram avadhAraNArththam.*
59. *iththAl piRarkku sEshamanRu engiRadhu.*
60. *periya pirAttiryArkku sEsham engiRadhu enRum solluvargaL.*
61. *adhilum anya sEshathvam kazhigaiyE pradhAnam.*
62. *dhevargaLukku sEshamAna purOdAsaththai nAykkidumA pOIE, Isvara sEshamAna Athmavasthuvai samsArigaLukku sEshamAkkugai.*
63. *bagavath sEshathvaththilum anya sEshathvam kazhigaiyE pradhAnam.*
64. *“maRandhum puRanthozhA mAndhar” engaiyAlE.*
65. *iththAl thanakkum piRarkkum uriththanRu engiRadhu.*
66. *makAram irupaththanjchAm akSharamAy njAna vAsiyumAy irukkaiyAlE AthmAvaiCh sollugiRadhu.*
67. *idhu thAn samashti vAchakam.*
68. *jAthyEka vachanam.*
69. *iththAl, AthmA njAthAvenRu dhEhaththil vyAvruththi solliRRAyRRu.*
70. *dhEhaththil vyAvruththi thathvasEkaraththil3 sonnOm.*
71. *maNaththaiyum oLiyaiyum koNdu pUvaiyum rathnaththaiyum virumbumA pOIE sEshamenRu AthmAvai AdharikkiRadhu; allAdha pOdhu “uyirinAR kuRaivilam” engiRapadiyE thyAjyam; adhu thOnRa sEshathvaththaich sollip pinnai AthmAvai sollugiRadhu.*
72. *Aga praNavaththAl “kaNNapuram onRudaiyanukku adiyEn oruvarkku uriyEnO” engiRapadiyE jIva para sambandham solliRRu.*
73. *iththAl “thAmaraiyAL kELvan oruvanaiyE nOkkum uNarvu” enRadhAyRRu.*

74. *akAraththAlum makAraththAlum rakShaganaiyum rakShyaththaiyum solliRRu;*  
*chathurththiyAlum ukAraththAlum, rakShaNa hEthuvAna prApthiyaiyum palaththaiyum solliRRu.*
75. *inimEl praNavaththai vivarikkiRadhu.*
76. *ukAraththai vivarikkiRadhu namassu; akAraththai vivarikkiRadhu nArAyaNa padham;*  
*makAraththai vivarikkiRadhu chathurththi; nArapadham enRum solluvargaL.*
77. *adaivE vivariyAdhozhigiRadhu virOdhi pOy anubavikka vENDugaiyAIE.*
78. *namassu na enRum, ma: enRum iraNdu padham.*
79. *ma: engiRa viththAl, thanakku uriyan engiRathu; na enRu aththaith thavirkkiRadhu.*
80. *Aga nama: engiRa viththAl thanakku uriyan anRu engiRadhu.*
81. *piRarkku uriyan AnavanRu than vailakShaNyaththaik kAtti mItkalAm; thanakku ennumanRu*  
*yOgyadhaiyum kUda azhiyum.*
82. *iththAl virOdhiyaik kazhikkiRadhu.*
83. *virOdhi thAn mUnRu.*
84. *adhAvadhu - svarUpa virOdhiyum, upAya virOdhiyum, prApya virOdhiyum.*
85. *svaRUpa virOdhi kazhigaiyAvadhu “yAnE nI en udaimaiyum nIyE” enRirukkai; upAya virOdhi*  
*kazhigaiyAvadhu “kaLaivAy thunbam kaLaiyAdhozhivAy kaLaikaN maRRilEn” enRirukkai;*  
*prApya virOdhi kazhigaiyAvadhu “maRRai nam kAmangkaL mARRu” enRirukkai.*
86. *ma: engai svarUpa nAsam; nama: engai svarUpa ujjIvanam.*
87. *idhu thAn svarUpaththaiyum, upAyaththaiyum, palaththaiyum kAttum.*
88. *“tholaivilli mangkalam thozhum” engaiyAIE svarUpam solliRRu; “vEngkadaththuRaivArkku*  
*nama” engaiyAIE upAyam solliRRu; “andhi thozhum sol” engaiyAIE palam solliRRu.*
89. *“uRRadhum un adiyArkku adimai” engiRapadiyE, idhile bAgavatha sEshathvamum*  
*anusandhEyam.*
90. *idhu - akAraththilE enRum solluvargaL; ukAraththilE enRum solluvargaL.*

91. *Isvaran thanakkEyAy irukkum; achiththu piRarkkEyAy irukkum; AthmA thanakkum piRarkkum podhuvAy irukkum enRu muRpatta ninaivu; angnganinRikke, achiththaip pOIE “thankkEyAga enaik koLLa vENum” engiRadhu namassAl.*
92. *adhAvadhu bOga thasaiyil Isvaran azhikkum pOdh uOkka vENum enRu azhiyAdhozigai.*
93. *azhikkaikku hEthu kIzhE solliRRu; mElum sollum.*
94. *indha ninaivu piRandha pOdhe kruthakruthyan; inninaivu illAdha pOdhu ella thushkruthangkaLum krutham; inninaivile ella sukruthangkaLum uNdu; idhu inRikke irukkup paNNum yajnjAdhigaLum prAyachchiththAdhigaLum nishprayOjanangkaL; idhu thannAIE ellAp pApangkaLum pOm; ellAp palangaLum uNdAm.*
95. *nArAyaNan enRadhu - nArangkaLukku ayanam enRapadi.*
96. *nArangkaLavana - nithyavasthukkaLinudaiya thiraL.*
97. *avaiyAvana - njAnAnandhAmalathvAdhigaLum, njAna-sakthyAdhigaLum, vAthsalya sausIlyAdhigaLum, thirumEniyum, kAnthi saukumAryAdhigaLum, dhivya bUshaNangkaLum, dhivya AyudhangkaLum, periya pirAttiiAr thodakkamAna nAchchimArgaLum, nithyasUrigaLum, chathrasAmarAdhigaLum, thiruvAsal kAkkum mudhaligaLum, gaNAdhiparum, muktharum, paramAkAsamum, prakruthiyum, badhdhAthmAkkaLum, kAlamum, mahathAdhi vikArangkaLum, aNdangkaLum, aNdaththukku utpatta dhEvAdhi padhArththangkaLum.*
98. *ayanam enRadhu - ivaRRukku Asrayam enRapadi.*
99. *angnganinRikke, ivai thannai AsrayamAga udaiyan ennavumAm.*
100. *ivai iraNdAlum paliththadhu parathva saulabyangkaL.*
101. *antharyAmithvamum upAyathvamum upEyathvamum AgavumAm.*
102. *“empirAn endhai” engaiyAIE, IsvaranE ella uRavu muRaiyum enRu sollum.*
103. *nAm piRarkkAna anRum avan namakkAy irukkum.*
104. *irA madam UttuvAraip pOIE uLLE padhi kidandhu saththaiyE pidiththu nOkkik koNdu pOrum.*

105. “Aya” engiRa viththAl, “senRAI kudaiyAm” engiRapadiyE ellA adimaigaLum seyya vENum enRu abEkShikkiRadhu.

106. namassAIE thannOdu uRavillai enRu vaiththuk kaingkaryaththai prArththikkak kUdumO ennil.

107. “padiyAyk kidandhu un pavaLavAy kANbEnE” engiRapadiyE kaingkarya prArththanai vandhERiyanRu; svarUpa prayuktham.

108. AgaiyAl “vazhuvilA adimai seyya vENdum nAm” engiRa prArththanaiyai kAttugiRadhu.

109. “kaNNArak kaNdu kazhivadhOr kAthal uRRArkkum uNdO kaNgAL thunjchudhal” engiRapadiyE kANbathARku munbu uRakkamillai; kaNdAl “sathA pashyanthi” AgaiyAIE uRakkamillai.

110. “pazhudhE palapagalum pOyina enRu” izhandha nALaikkuk kUppidugiRavanukku uRangka viragillai.

111. “anRu nAn piRandhilEn piRandha pin maRandhilEn” enna ninRArgaLiRE.

112. ivvadimai thAn “ozhivil kALam ellAm udanAy manni” engiRapadiyE sarva dhEsa sarva kAla sarvAvasthaigaLilum anuvarththikkum.

113. ettizhaiyAy mUnRu saradAy iruppadhoru mangkaLa sUthram pOIE thirumanthram.

114. iththAl Isvaran AthmAkkaLukkup pathiyAy ninRu rakShikkum engiRadhu.

115. Agath thirumanthratthAl, emperumAnukke uriyEnAna nAn enakku uriyananRikke ozhiya vENum; sarvasEshiyAna nArAyaNanukke ellA adimaigaLum seyypa peRuvEnAga vENum enRadhAyRRu.

thirumanthra prakaraNam muRRiRRu.

**( b ) Sri Vacana Bhushanam.** This composition of Sri Pillai Lokacharya consists of 466 sutras.

Here we present only a very few verses that speak of the soul, Tirumantra and Acharya.

1. Among the soul-qualities (*samam* and *tammamum* ) tranquility and self-restraint are the most important. ( Suta,96) <sup>8</sup>

2.By these two qualities the Acharya comes within one's reach; from having reached the Acharya the holy mantra comes within one's reach; from having reached the holy mantra, the Lord comes within one's reach;from having reached the Lord , the land of attainment Srivaikuta comes within one's reach. The holy mantra is *Astakshara* . Nammalvar in his Tiruvaymoli (4.10.11) states that those capable of reciting this ten verses of of the one thousand verses spoken of desire by Maran Sadakopan , who is dependent upon the Lord of discus, whose village is fertile Kuruhur and who is wearing on his chest a garland of vakula emitting fresh fragrance , have in their hand the great city of Vaikunta. ( sutra 97)<sup>9</sup>

3.From the means is obtained the end, from the holy mantra is obtained the means; from the Acharya is obtained the holy mantra; from the soul-qualities is obtained the Acharya. ( sutra 98)<sup>10</sup>

4.It is indeed necessary for those who seek worldly prosperity ( *aisvarya* ) , those who are worshippers ( *upasakas* ) and those who are *Prapnnas* ( who have performed Praptti ) ( sutra 99)<sup>11</sup>

### 3.4. Sri Vedanta Desika (AD 1268-1368)

Sri Vedanta Desika has composed a total of 104 compositions in Sanskrit, Prakrit, Tamil and Manipravala. Out of Swamy Desika's works the following explain the Rahasya mantras. ( i ) *Rahasya padavi* – Three Rahasyas. (ii) *Rahasya navaneetam* – A brief explanation of three Rahasyas, (iii) *Rahasya maatrka* –The Alphabets of the Rahasyas .Devoted to the interpretation of three Rahasyas. (iv ) *Tattvasandesam*-The message of the Tattvas. (v) *Rahasya Sandesam*-The message of the Rahasyas. (vi) *Rashaad sadesa vivarna*-An exposition of the message about Rahasyas. (vii) *Rahasya traya culukam*-The Three Rahasyas in a nut shell. (viii) *Sarasara*-Exposition of Rahasya mantras. (ix) *Virodha-parihara*-Discusses at length 108 doubts and objections ( *Virodhas* ) with reference to three Rahasya mantras. ( x ) *Tirumantra churukku* –Gives details in brief Tamil. ( xi ) *Dvaya churukku* –details in brief Tamil (xii) *Carama sloka churukku* – details in brief Tamil and (xiii) *Srimad Rahasya Traya Saram*-This is foremost and exceedingly important work , that forms praise worthy and the source of material for study under the guidance of the Acharya *Kalashepam*). It consists of 32 *Adikaras* ,out of them three *Adhikaras* explain

thoroughly the meaning of three Rahasyas and provides very important testimonies and authorities for coordination and consideration of three Rahasyas.

**Swami Desikan's *Tirumanta Churukku*.**

**The greatness of Tirumantra.**

The greatness of Tirumantra is that It shines over all *Vyapakamantras*. It is the essence of all Vedas. It removes all inauspiciousness ( *anishtams*). It tops all *upayas* and grants all desired fruits. It can be recited by all according to ancient practices as *Vaidhika* or *Taantrika* mantra along the lines shown by Paancharatra. It has the power to shed light on the three tTattva, Jiva, Acit and Isvara. It does not need the support of other mantra for yielding the sought after Fruits. The sages of the yore and the divine Alvars have sung about the glories of this Ashtakshara. Only those like Thirumangai Alvar, who had the distinct honour of receiving Upadesam on this sacred mantra from the Lord Himself, can know its full glorify. The Upanishads have pointed out that this mantra can reveal Sriman Narayana and they sing about the glories of one, who performs Ashtakshara mantra japam. The Thirumanthira Churukku Prabhandham consists of has 10 verses which cover the essence of the meanings of Tirumantra in Tamil.

The brief meaning of 10 verses are:

1. Sriman Narayanan is the Protector of All.
2. He is never away from His Goddess Piratti even for a fraction of a second.
3. He is Eternal.
4. He blesses all Jivas with true knowledge and directs them to auspicious paths.
5. He has an unmatched beauty (Cit) and Acits.
7. He stands as the *Upaya* (means) and *Upeya* (goal) for all.
8. He stays as the aadhara for Jivas and Acits and enters them and stays inside them as their in dweller.

About the Jivas. (1) Jiva is of the form of Jnana (*Jnana Svaroopan*) (2) He has Jnanam as Gunam. (3) He is of the atomic size (*anu*) and is different from Isvara and Acit (4) He is the servant (*Seshan*) of the Lord and His Piratti. (5) There is nothing of which the Jiva its Master (6) He stays always under the influence and power of the Lord. (7) He has no independence whatsoever of his

own. (8) This Jiva in the liberated state performs *nithya kaimkaryam* to the Dhivya Dampathis at SriVaikunta.

***Tirumantra chrrruku***

1. *naa alar maRai naal onRu nalam thihazh maRai onRu OrAthu  
aavalippu alaikkum mOhatthu azhundhi ninRu alamarhinReer  
thU valam puriyA onRil tuvakkamAm vaNNam onRAI*

*kAval yenRu Akaratthu avvAik-karutthuRak-kANmin neerE* ( *Tirumantra chrrruku* -1)

Pranavam. The meaning of Akaram of Pranava is explained.

2. *iLakkamin mayakkam tannAl yAnn yenakku uriyanyennum  
kaLakkarutthu onRE koNDu kadu narahu adainthu ninReer!  
viLakkum avvezhutthil nAlAm vERRumai yERRi vaangit*

*tuLakkamil adimai pooNDu thUyarAi vaazhminErE* (I bid,2)

The meaning of fourth case ( chathurthi Vibakthi ) is explained.

3. *apporuL ihanthu maRRum azhitthu yezhuvAr thALil  
ipporuL ihanthavan pAll irangineer vaNangi veenzhhteer  
upporuL uLLi maRROr uyir tanakku urimai mARRi*

*yepporuL payanum eethu yenRu yeNNIneer yezhumineerE* (I bid,3)

The meaning of Ukaram is discussed.

4. *yenRum ohr Odham inRi Iravium oLiyum pOla  
onRi ninRu ulahu aLikkum uham idinthu adimai vaitthee  
onRu moonRu yezhutthAi onRum onRil onRudaya munnE  
onRiya iraNDai uLLi uLar yena uyminneerE*

(I bid,4)

May you all become the bonded servants to the divine couple represented by *Akaram* and *Ukram* and fulfill the purpose of your births and gain the Supreme Purushartha.

5. *Tatthuvam aRunAnkOdu tani iRai anRi ninRa  
chitthinai uNarAthu yenRum tiraL thohayAhi ninReer!  
Matthanai tani vidAthE mayyilA viLakkam aaki  
utthaman adimyAna uyir nilai uNarmineerE!*

(I bid,5)

The meaning of Mkaram is explained.

6. *tanathu ivai anaitthumAhat-ThAnn iRayAhum Maayan  
unathu yenum uNartthi thArAthu umakku neer urimai uRReer  
enathu ivai anaitthum yAnE iRai yenum iraNDum theera  
mana yenum iraNDil mARA vallvinai mARRuveerE*

(I bid,6)

The meaning of Nama is explained.

7. *azhivu ilaa uyirhatkku yellAm arukkanAi azhiyA Isan  
vazhiyilA vazhi vilakkum mathi yezha Maaya Moorthy*

*vazhuvilAtu ivai anaitthum vayiRRil vaitthu umizhntha Maalai  
nazhuvilA Naara-vAkkil naadi neer aNuhuveerE* (I bid,7)

The meaning of Nara in Narayana is explained.

8. *vayanam onRu aRinthu uraippAr vaNN kazhal vaNanga veLhi  
nayanam uLL inRi nALum naLL iruL naNNi ninReer !  
ayanam-ivvanaitthukkum ThAnn avai tanakku ayanam yenna  
payanumAyp- PathiyyumAna Paramanip-PaNImineerE* (I bid,8)

The meaning of Ayana in Narayana is explained. swamy Desikan advises comprehend the meaning of Narayana Padham ,perform Saranagati and achieve the *Purushartha of moksha*.

9. *uyarnthavar uNarnthavaRRAl uvantha kuRREval yellAm  
ayarnthu neer iypulankatku adimai pooNDu alarmarhinReer  
payanthu ivai anaitthum yEnthum ParamanAr nAmam onRil  
viyantha pEradi mai thORRum vERRumai mEvuveerE* (I bid,9)

The meaning of fourth case associated with Narayana.

10. *eNDisai paravum seerOr yengaLukku eentha yettil  
uNDavARu uraippAr pOla onpathu poruL uraitthOm  
maNDu nAnn MaRayOr kaakkum Maa nidhi ivai anaitthum  
KaNDavar viLLAr viLLak-karuthuvAr KaaNNkilArE* (I bid,10)

The above meanings treasured as Rahasyas for the discriminating few.

.We have shared those meanings, which have come to us as kula dhanams through the above nine paasurams of this Prabhandham. These treasures of meanings saved for us by SadAcharyas will not be given away indiscriminately to the unfit ones. Those who interpret these deep meanings in a disrespectful and incompetent manner can NOT be viewed as knowledgeable people about this Rahasya.

### 3.Acharyas and Tirumantra Quotes

#### **Sri Vaikunta Gadya**

01. *Tadh-padhAmbhuja dhvaya prapattE: anyath na mE  
kalpakOti sahasrENa saadhanam asti iti manvAna)*  
(*Tatascccha pratyahamAtmOjjeevanAya yEvam anusmarEt*) ( *Sri Vaikunta Gadya, churnikai ,2*)  
*ChaturdaSa bhuvanAtmakam aNDam---iti*

*yAchanAna:praNamya AtmAnam BhagavatE nivEdhayEt )* ( *Ibid, churnikai,-3*)

3. *SrImatpAdAravindayugaLam Sirasi krutam dhyAtvA  
mrutasAgarAntarnimagnasarvAvayava:sukhamAsIta)|*

( *tatascccha anubhUyamAna bhAva viSEsha:niradhisaya  
---tatascccha anubhUyamAna bhAva viSEsha:niradhisaya---*) ( *Ibid, churnikai,-5*)

#### **Sri Astasloki**

4. *akarartha viṣṇurjagadudayarakṣāpralayakṛt  
makarartha jivastadupakaraṇam vaiṣṇavamidama  
ukaronanyarhaṃ niyamayati saṃbandhamanayoḥ*

5. *mantrabrahmaṇi madhyamena namasa puṃsah svarupaṃ gatiḥ  
gamyam sikṣitamikṣitena purataḥ pasadapi staānataḥ!*

*svatantryam nijarakṣaṇam samucita vṛttisca nanyocita  
tasyaiveti harervivicya kathitaṃsvasyapi* ( *Ibid,2*)

6. *svamahamatha mahyam na nivahāḥ  
naraṇam nityanamayanamiti naayaṇapadam !*

*yamaasmai kalam sakalamapi sarvatra sakalasu  
avasthasvaviḥ syuḥ mama sahajakainkaryavidhayaḥ!!* ( *Ibid,3*)

7. *dehasaktātmabuddhiryadi bhavati padaṃ sadhu vidyat tṛtiyam  
svatantryandho yadi syat prathamamitarase –ṣatvadhiscet dvitiyam!*

*atmatraṇonmukhascennama iti ca padaṃbandhavabhāsalolah  
sabdam naryaakhyam viṣayacapaladh scet caturim prapannaḥ!* ( *ibid,4*)

#### **Sri Vacana Bhusanam**

8. *Atmakunankalil prtanam samamum tammum.* ( *Sri Vacana Bhusanam. Sutra 96*)

9. *Ivai yirantumuntanal Acharyan kaipukuram, Acharyan kaipukuntvare tirumantaram kaipukuram,  
tirumantaram kaipukuntvare Isvaran kaipukuram, Isvaran kaipukuntvare vaikuntamanakar marra-  
tukaiyatuve, enkira patiyeprapya pumi kaipurum.* ( *Ibid .97*)

10. *Prapyalpam prapakattale, Prapyalpam tirumantrattale, tirumantralapam achrayanale,  
acharlapam atmakunattale.* ( *Ibid .98*)

11. *Itutan aisvaryakakamarakkum upayasakarkkum prapannarkkum venum.* ( *Ibid .99*)

## 4 Tirumantra

### 4.1. The origin of Tirumantra.

To redeem the people of Samsara, who have forgotten themselves and the Lord, not even aware of their loss, suffering in the ocean of samsara, out of infinite compassion, the Lord incarnated as Nara Narayana, both as Acharya and Sishya revealed the Tirumantra in the sacred place Badri. The Lord Himself incarnated as a sishya, to show essential characteristics of a disciple, firm belief in sastras, natural tendency to follow Dharma, Bhakti towards the Lord and Acharya, eagerness to serve the Acharya and control of senses etc.

Tirumantra consist of three words. *Om Namo Narayanaya*. *Om* is a single letter, *Namo* consists of 2 letters, and *Narayanaya* consists of 5 letters. Thus Tirumantra consist of 8 letters, and called as *Astakshra*.

### 4.2. The aim of Tirumantra.

**Tirumantra-** It reveals all things in a concise form. '*Pranava*' reveals that the Jivatma is unconditional *sesha* (subordinate) to the Lord alone and no one else. The middle word '*namaha*' deals with *Tattva-Hita –Purushartha*, Realities-Means and Goal. By the elimination of all hindrances in the attainment of *moksha*, the eagerness is awakened and fulfils the requirement to adhere to *upaya* shining clearly. The word '*Narayanaya*' denotes the Lord of Sri, being the support of all. The dative suffix '*aya*' means existing for the sake of. Ultimately it signifies service. We should render constantly and without intermission, service to the Lord.

Sri PillaiLokachrya in his *Sri vacana bhushanam* sutras (96, 97) states that among the soul-qualities tranquillity (*sama*) and self –restraint (*tama*) are the most important. By these two qualities the Acharya comes within one's reach, from having reached the Acharya, the holy mantra comes within one's reach, having reached the holy mantra the Lord comes within one's reach, from having reached the Lord, the land of attainment (*Srivaikunta*) comes within one's reach. ( Holy mantra is Tirumantra),

Take thy birth in Tirumantra grow up in Dvaya and stand firm in Dvaya alone. This is the statement of the ancients. Tirumantra reveals everything one should know. It teaches *Tattva-Hita* – *Purusharthas*(Realities, Means and Goal) and *Artha Panchaka*. A person comes to know the essential nature of himself and that of Bhagavan from the first *Rahasya Astakshara*. He comes to a decision in regards to the Goal he should choose and in regards to the Means he should adopt for obtain it in accordance with his competence.

Through the eyes of Jnana, gifted by the Acharya, the disciple clearly sees the secret hidden meanings of Tirumantra, like the treasure buried in earth .An important point to remember is that these three mantras are taught by the Acharya, in one- to –one manner so that it does not reach the ears of the third person, at time of *Samasrayanam* or *Panchasamskara* to the disciple in secrecy. The disciple is expected to learn the significance of these mantras from his Acharya in private discourses, known as *kalakshepams* in the traditional manner

#### **4.3.Srimad Rahasya Traya Sara, chapter 27**

Vedanta Desika in his *Srimad Rahasya Traya Sara*, chapter 27, *mulamantradhikarah* has described Tirumantara elaborately. In the following pages we propose to discuss in detail the various aspects of *Mulamantra* ,*Tirumantra* or *Astakshra*, supported by many quotes to make it authentic.

1. Swami Desika begins the chapter with verse (59) with a prayer to the Emperuman, who has accepted the protection of the helpless ones (like us), who are contemplating on first *Pranava*, then *Namas* and then the famous word *Narayana*, extolled by the Vedas, both the words and the meanings as initiated by the Acharyas, to eliminate the hindrances to all kinkaryas.
2. Swamy Desika in the verse (60) prays to Narayana rishi , meditating (in tapas) in Badri , who is instructing the dharma associated in Krutha yuga (*Nivarthi dharma*) to saint Naratha and others listening carefully, well seated in the chariot with 8 wheels, like an affectionate father , should grant us auspiciousness till we reach *moksha*.
- 3.Swamy Desika in the verse (61) pays homage to that Superior famous *Viyapyamantra* , that contains Veda and through them the sruti words.

4. Swamy Desika in the verse (62) states that the sishya with the eyes of Jnana, granted by Acharyas realizes the hidden secret meanings of Tirumantra, like a treasure hidden in the earth and enjoys.

#### **4.4. Rahasyas are *Taraka, Bhoshaga and Bhogyas.***

**Tirumantra** -Just as the food sustains the body, the Tirumantra initiated by the Acharya removes the ignorance in the heart of the disciple and make him realize that his true nature, that he is subservient to the Lord, Tirumantra is regarded as *Taraka*.

**Dvaya**-Just as milk and ghee nourishes the body ,Dvaya stipulates *Prapatti* and increases the Jnana of the disciple ,Dvaya is regarded as *Bhoshaga*.

**Charamasloka**-Just as sandal paste ,fragment flowers , betel leaves adds pleasure to the body, Charamasloka, stipulates *Prapatti*, the onetime chanting itself, will grant *moksha*, that is being practiced as '*svayam prayojanam*' produces immense happiness, is regarded as *Bhogyas*.

#### **4.5.The greatness of Tirunamtra.**

5.*The Naradeya kalpam* (1.32) states that the very same Lord Narayana , processing *Jnana, Bala, Virya, Sakti, Asvarya, Tejas gunas* ,shines in the faces of those who meditate upon Astakshara ,Moolamantra. This is for sure

6. *The Naradeya kalpam*(1.11) declares that the Moolamantra is the most superior among mantras,

7. *The Naradeya kalpam*(1-16) declares that Sage Sanakaer and many more rishis , meditated upon the Astakshara and attained *Paramapada*.

8. *The Naradeya kalpam* (1.42) states that just as among all devas there is none superior to Lord Narayana, in the same manner among all mantras, there is none superior to *Ashtakshara*.

9. *The Narasimha Purana* ( 18.32) states that three mantras are known as *vyapaka mantras*. They are: *Thiru mantra* , *Vishnu-shatakshara* and *Dvadasa shara*.Of these three, the most important is Tirumantra say the scriptures. As there is none superior to Narayana among all the Gods, there is nothing superior to the Ashtakshara among all the mantras. Also perform Archana with this mantra, with that perform Bhakti to Him. With that prostrate to Him, thus who considering this mantra as the superior mantra and performs Bhakti will not be ruined at all.

10. *The Naradeya kalpam* (4.70) states that we cling as *upaya* the mantra *Namo Narayanaya*, whether sitting, laying or standing anywhere.

11. *Itihasa sanusyam* (31-124) states that the Pundarikasa, with steadfast mind in dharma, determined that Sriman Narayanan is the most superior to be attained, meditated upon, *Namo Narayanaya*- Thiru Astakshara and attained *mukti*.

12. *The Naradeya kalpam* (1.27) clarifies that the word *Ayana* in Thiru Astakshara, letter (A) indicates Vishnu, adding (M) to it, becomes (AM), it becomes the *beejam* for Astakshara. "AM beejam" This addition makes Astakshara, the eight lettered one.

13. *The Mahoupanished* (1.1) declares that before the creation only Narayanan existed. Brahma, Siva, Abimana Devas Appu, Agni, Soman, the three worlds, earth, Nakshatras, Sun and Moon nothing existed. This reveals that He is the cause for all these and more.

14. In *The Varaha purana* (2.12) the Lord declares that He created the water called *Nara* and He resided in it. Hence He got the name *Narayana*

15. *The Naradeya kalpam* (1.41) questions what is use of different mantras to obtain the desired fruits?. What are the uses of different observations? The mantra '*Namo Narayanaya*' will grant all desired fruits.

16. *The Sandilya Smiriti* (5.17) declares that yoga describes the nature of the Lord, the nature of the Jiva and the relation between them.

17. *The Naradeeyam* (1-17) states that this Tirumantra is common for all the murtis (forms) of the Lord, without any need for a separate mantra for every form of the Lord,

18. *The Naradeeya Kalpam* (6.50) states that this Tirumantra helps to attain wealth in this world, heaven, *Kaivalaya* or *moksha* enjoying total bliss of the Lord.

19. *The Naradeeyam* (1.19) states that this Tirumantra is capable of removing all undesirable effects. Where the saintly minded Mahatmas, who knowing the truth of the Tirumantra are meditating on it, are respected, there neither disease, nor famine nor thieves will not enter. Here, disease means

desire etc.; famine means absence of awareness, and thieves are *ahankara, mamakara* etc. The Tirumantra stands as a means for all the fruits including wealth, heaven and liberation.

20. The *Taittiriya Upanishad*, *Anandavalli-6* observes that if one knows that Brahman is not, he himself becomes non-existent. If anyone knows that Brahman does exist, then they think that he is existing on account of that.

21. In *Bhagavad Gita* (15.15) the Lord Krishna declared that He is well established in the hearts of all. From Him come memory, knowledge and their loss also. He alone is to be known from all the Vedas. He brings into being the results of the rituals of the Vedas, and He alone is the knower of the Vedas. As stated by the Lord, it is only due to His grace the Jiva gets the knowledge and not by his own efforts.

22. The *Prasno Upanishad* (5.3.) declares that If he meditates on the *Pranava* as consisting of one measure *matra*, he will attain celebrity status in this world.

23. The *Prasno Upanishad* (5.4.) states that he who meditates upon Brahman through Omkara of two measures, he will be lifted up to the *Somaloka* by the Yajur mantras. After enjoying glory in the world of Soma, he returns to the earth once again.

24. The *Prasno Upanishad* (5.5) describes that He, who meditates upon the Supreme Self with this very syllable "Om" as characterized by three measures, becomes united with the Sun, consisting as the orb of light. As a snake becomes freed from its slough, in the same way, he being freed from sins will be lifted up to Vaikunta, the abode of Brahman by the Saman mantras. He beholds the Supreme Self Vasudeva, Who is higher than the pure Jivatma that is higher than the embodied self and Who (Vasudeva) is reposing in all entities as the inner controller.

25. Parasara Bhattar in his *Astasloki* (1) states that he is the property of Bhagavan alone who is denoted by the letter (A), and he does not exist for himself. Bhagavan is denoted by the word 'Narayana' which means the person who is the resting place of the multitude of the eternal 'naras' (i.e. the Jivas) the varied forms of service which he should render to that *Narayana* by virtue of his nature should appear (to him) in all places and in all states.

26. In *Periya Tirumoli* ( 8.9.3 ) Tirumangai Alvar declares that he will never be a dasa to anyone except the Lord Sri Sowrirajan, of Tirukkannanpuram, a great city surrounded by fields with beautiful *neelopta* flowers, who during Krishnavatara subdued the seven bulls to win Nappinnai. The Alvar describes the Lord as *valangal ura padaiyal azhi tata Parman* , *Paramjothi* indicating that during Mahabharata war Lord Sri Krishna hid the Sun with His chakra yudha to make it appear as night in order to kill Jayadratha. During Ramavatara to reach Tirukuta mountain with the army of Vararas, built the bridge acrosses the sea, subdued Ravana and obtained Sita Piratti.

27. In *Periya Tirumoli* ( 8.10.3) Tirumangai Alvar declares that he will not mix with those who think there are other Gods who are equally great. He states that he has nothing to do with hem .The Alvar adds that Astakshara mantra reveals many things of which he feel the essence is *Bhagavata Sehatvam* ( *uttardu unnadivarku adimai*).

The *Pranava* (Om) reveals the *Jivatma swarppoa*, the *Namah* reveals the *upaya* and *viridhi swaroopa*, the *Narayana* reveals *Paramatma swaroopa*, the chaturiti ‘aya’ reveals the *Pala swaroopa*, Thus the Astakshara is sakala Veda sara. The Alavar however states that ‘*mattrellam pesilum*’ even though it speaks of everything, however he is interested only in one meaning , *Bhagavata Seshatvam* , ( *uttardu unnadivarku adimai*)

28. In *Tiruchanda virutam* ( 77) Tirumalisai Alvar observes that those who chant the Astakshara mantra of the Lord , Adideva, who embodies the 24 Tattvas, 7 Deepas, 7 Mountains, 7 Seas, as Sariri, the Antaratma of 12 Adithyas , will rule over the paramapada.

29. In *Tiruchanda virutam* (78) Tirumalisai declares that those who always ,with everlasting love of Bhakti, worship the divine feet of the Lord, chanting Tiru Astakshra mantra in numbers 1000 or 8000 are sure to attain Srivaikunta.

30. Perialvar in his *Perialvar Titumoli* (1.1.4) advises that before you place your body to rest in firm ground, come! Join us! O, Like-hearted man, give up your temporal aims and join us quickly! Let town and country resound with the chant ‘*Namo Narayanaya*’. The Alvar calls all the devotees, who wish to sing to come and join us in singing Pallandu.

31. Perialvar in his *Perialvar Tirumoli* (1.1.11) states MyLord Tirumal! Like the faultless chief of Kottiyur Selvanambi, a mountain of respectability, I am an old faithful servant of yours, Chanting *Namo Narayanaya* and other names in myriad ways with all my power, O Pure One, I sing Pallandu to you.

#### **4.6.All are eligible to practice Tirumantra.**

Tirumantra consist of eight letters and hence called as Ashtakshra. Leaving out the first word Pranava and the last word Aya, the mantra can be practiced by all Chanting with Pranava or without Pranava will bring in the same fruit. The sastras declares thus. There is also practice among the ladies and members of the fourth varna to use ‘*am*’ in place of Pranva. (AUM)

32. In *Mudal Tiruvantadi* (57)Poigai Alvar states that the terrible sins he has can drown him in samsara, to seek His feet he learned the good garland of Tirumantra. There is a only way to speak about Him alone and nothing else. Hence he started singing these pasurams. The Tirumantra explains five things-*Parmatma Swaroota, Jiva swaroota, Upaya swroopa, Virodhi swroopa, and Purusharthaswroopa*. The Alvar speaks of this *Artha Panchaka* in his Prabandhams.

33. In *Modal Tiruvantadi*(95) Poigai Alvar questions for what purpose we have the tongue?. Only to constantly chant *NamoNarayanaya*. This is unlike *Shasraksharimantra* (that has 1000 letters) which should be chanted at one stretch with so much difficulty and strain, is simple and comfortable. This mantra will pave the non-return way to *moksha*. The Alvar feels sad with all these why people resort to evil ways.

34. Perialvar in his *PerialvarTirumoli* ( 4.5.4) states that that it is not that the Ashtakshara mantra alone is required; the very first word, the Pranava, itself is a mantra. If it is uttered as a one syllabic foot or two syllabic feet, one can attain the fruits in this world and in the higher world within this prakruti mandlam respectively. Uttering the same as a three syllabic measure, if one surrenders to the Lord, he can attain Para Vasudeva in the Paramapada,

Swami Desikan mentions one more – three and a half *matras* for uttering the Pranava and says it refers to the Lord as in His causal state. In this state, the Lord is referred to as Para Brahman known

as Para Vasudeva.

A *matra* is the unit of time taken in crackling once of the thumb and the middle finger, which is almost like a second. When the Pranava becomes an independent *mantra* by itself, it is such an effective mantra to yield different benefits for different *matras*

35. The *Naradeeyam* (1.103) specifies that Women as well as those belonging to the fourth caste can just utter the mantra alone to get the benefit, though they are not supposed to *use svaram,pranaava* or do *anganyasa..*

36.The *Sanat kumara samhita* (4.68.69) states that Pancharatra Agamas classify mantras in to three categories Karma, Vaidhika, Thantrika. Thiru Astakshara and Devasa tashara are more effulent mantras of Lord Vishnu. (i) When associated with Pranava they become Vaidhika mantras.(ii) when not associated with Pranava they are called as Tantrika mantras. (iii) Ladies and those belonging to other varnas are exempted from Svara, Pranava and Ankanyasa..Chanting the mantra alone is the japa declares the sastras.

37. *The Naradeya kalpam* (1.27) clarifies that the word Ayana in Thiru Astakshara , letter (A ) indicates Vishnu, adding ( M ) to it, becomes (AM),it becomes the beejam for Astakshara. “AM beejam” This addition makes Astakshara , the eight lettered one

The next chapter deals with The word by word meaning of Tirumantra.

#### 4.Rahasya-Tirumantra Quotes

##### *Srimad Rahasya Traya Sara, chapter 27 , mulamantradhikarah*

1. *taram purvam tadanuhr dayam. tacca Narayan aye  
Tyamn ayoktam Padamavayat am sartha caryadattam  
Aa ng ikurvannalasanamas am atmaraks.abharam. nah.*

*K ipram Devah ks iatu Nikhil an ki nkarai svaryavighn an .* (mulamantradhikarah59)

2.*kaly an am avahatu kartayugam Svadharmam*

*Prakhy apayan pran. ihites.u naradikes u*

*Adyam kamapyadhigato rathamas. tacakram*

*bandhuh. Sa am badarikasramatapaso nah.* (mulamantradhikarah 60)

3. *yadantassthamasesen. a va `nmayam vedavaidikam*

*tasmai vyapakamukhyaya mantraya ahate namah* (mulamantradhikarah 61)

4. *iha mulamantrasam vr tamarthamases.en a kascidanubhavati*

*sphat ikatalanihitanihimiva desikadattena caks.us a jantuh.* (mulamantradhikarah 62)

##### **The greatness of Tirunamtra.**

5.*trayO vEdAh shaDangAni chandAmsi vividhAh svarAh |*

*sarvamashTAKsharAntasstham yccAnyadapi vAngmayam || (nAradeeyam, 1-9)*

6. *yatrAshTAKshara-samsiddhO mahAbhAgO maheeyatE |*

*na tatra samcarishyanti vyAdhidurbhikshataskarA ||* (nAradeeyam, 1-19 )

7.*aihalaukikam-aiSvaryam svargAdyam pAralaukikam |*

*kaivalyam bhagavantam ca mantrOyam sAdhayishyati ||* (nAradeeya Kalpam, 6-50)

8.*rucO yajUmshi sAmAni tathaivAtharvaNAni ca |*

*sakrudashTAKsharam japtvA sa tasya phalamaSnutE ||* (nAradeeyam, 1-10)

9.*na svarah praNavOngAni nApyanyavidhayastathA |*

*streenAm tu SoodrajAteenAm mantramAtrOktirishyatE ||* (nAradeeyam, 1-103)

10..*vaidikam thAntrikam caiva tathA vaidika-tAntrikam*

*trividham karma samprOktam pancarAtrAmrutArNavE*

*vaidikam brahmaNANAm tu rAjn~Am vaidika-tAntrikam*

*tAntrikam vaiSya-SoodrANAm sarvEshAm tAntrikam tu vA(Sanat Kumara Samhita,4-68,69)*

11.*kim tatra bahubhir-mantraih kim tatra bahubhirvrataih*

*namO nArAyaNAyEti mantrah sarvArtha-sAdhakah* (nAradeeyam, 1-60)

12.*EkOshTAKshara EvAyamalam-Atma-viSuddhayE*

*sarvatra-ashTAKsharO mantrah moorti-mantrO yathA bhavEt*  
*yathA sarvEshu dEvEshu nAsti nArAyaNat parah*  
*tathA sarvEshu mantrEshu na mantrOshTAKsharAt parah (nArasimha PurANam, 18-32)*

13.*asannEva sa bhavati I asad brhamEti vEd cEt I asti brahmEti cEdvEda I*  
*santamEnam tatO vidhuh !! (Taittriyopanishad, Anandavalli-6)*

14..*mattah smrutir-j~nAnam-apOhanam ca I vEdaiSca sarvairahamEva vEdyO*  
*vEdAnta-krud-vEdavidEva cAham (Bhagavad gita 15.15)*

15.*sa yad Eka mAtram abhidhyAyeeta sa tEnaiva I*  
*samvEditastUrNamEva jagatyAm abhisampadyatE / (PrasnOpanishad..5.3.)*

16.*atha yadi dvimAtrENa manasi sampadyatE sa*  
*antariksham yajurbirunneeyatE sOmalOkam / (Ibid,5.4)*

17.*yah punarEtam trimAtrENa Om itiyE tEna Eva aksharENa param*  
*purushamabhidhyAyeeta sa tEjasi sUryE sampannah*

*yathA pAdOdarastvacA vinirmucyata Evam ha vai sa pApmanA*  
*vinirmuktah sa sAmAbhirunneeyatE brahmalOkam sa EtasmAjjeevaghanAt*

*parAtparam puriSayam purushameekshatE / (Ibid,5.5)*

18.Quote of Astasloki,1 is coverd in chapter 4.

19 to 24.Quotes of Divy Prabandhams are coverd in Chapter 2 against each Alvars's works.

### **All are eligible to practice Tirumantra**

25. to 31. Quotes of Divy Prabandhams are coverd in Chapter 2 against each Alvars's works

32.*Uttamah purushastwanyah paramaatmetyudaahritah;*  
*Yo lokatrayamaavishya bibhartyavyaya ishwarah. ( Bhagavad gita 15.17)*

33. to 36. Quotes of Divy Prabandhams are coverd in Chapter 2 against each Alvars's works

37. Quote of Astasloki,3 is covered in chapter 4.

## 5.The word by word meaning of Tirumantra

This chapter explains the meaning of Pranava, the meaning of Namah, the meaning of Narayana and the meaning of Ayana

### 5.1. Meaning of Pranava.

Pranava is the first word in the mantra, contains in brief all that is most valuable and important to know. The Pranava is one word. But, it contains three syllables, (A U M). If we go by the scripture called '*akshara nigandu*', each of these three syllables becomes a word each. If we analyze the meanings of these letters, each letter appears to be a full sentence. Hence, the Pranava contains three sentences. Similarly in the *nighantu* scriptures too, the syllable 'A' is attributed to the Lord. Besides, this syllable 'A' has been in the usage, since unknown time to denote Vishnu only. The Lord Krishna in Bhagavad gita (10.33) states that He is the letter A among the letters. The first letter ( A ) denotes the consort of Sri, who is the origin of all, who is the savoir of all and who is the counterpart of eternal and unconditional subordination .( The characteristic quality of Jivatma ) The dative case in this denote the relationship ,viz sub ordination ( *seshatva* ) .

The middle letter (U) restricts this relationship with the Lord as being un connected with all others. The Jiva himself can be his own master, besides the Lord. This is being denied by this middle syllable, (U). Technically it is known as '*avadharanam*' – exclusiveness. More clearly, it cuts off any such maste-rservant relationship with others. The expression, '*anya-yoga-vyavacchedam*( *anya-yoga* means connection with other than a particular one.(*vyavacchedam*) means denial eliminates of any such connection which, in this context, is the master-servant relationship. By this denial, it now becomes clear that the Jiva is servant only to the Lord and none else.

The third letter (M) denotes that Jivatma who is the object of protection .his essential nature is knowledge and bliss, in size he is as small as an atom, and he is different from the body and the like.

The syllable (M ) which in Sanskrit, is said to have evolved from the verbal root '*man*' 'This verbal root, '*man*' has two meanings ( i ) Knowledge: *mana jnane*'; and (ii) possession of knowledge: *manu*

*avabodhane'*.By the first meaning, we come to know that the Jiva a is knowledge itself. By the second, we derive that he does possess knowledge as an attribute. Therefore, from the verbal root 'man', evolves the syllable (M).It is also said that by another way too. The syllable (M) is evolved. That is, according to the Vedic *nighandu* – vocabulary of Vedic words – in the Sanskrit word '*asmat*' which means the first person word, "I", 'm' is the middle syllable, with 'as' being the pre-fix and 'at' being the suffix. That is, ( 'as' + 'm' + 'at' - '*asmat*'.) With the pre-fix and the suffix removed, the balance left is 'm', which indicates the Jivatma.

Thus it is revealed by the Pranava that Jivatma is unconditional *sesha* (subordinate) to the Lord alone and to no one else. By understanding the meaning of Pranava, the illusion that the 'body is Atma' will be removed. And the wrong notion that the 'Jivatma' is independent will be eradicated, the real nature of jivatma is subordinate (*sesha*) will be realized and we will be saved from samsara.

- 1.The *Naradeya kalpam*(1.41) questions what is need for so many mantras? And so many observances? The *Namo Narayanaya* namtra alone will grant all the desired fruits.
2. The *Manu smiriti* (11.265) declares that three lettered Pravana is the first word in all the Vedas. It contains the essence of all Vedas. The one who understands the Pranava is one who understands all Vedas.
- 3.The *Yagnayavalka Smruti* ( 3.34) states that due to the Jnana regarding Isvara , the Jiva gets supreme purity.
- 4.The *Sandilya Smruti* ( 5.17) declares that the yoga deals with the nature of Pramatma and the nature of the Jiva.and the relation between them .
- 5.The *Santhogyam* describes that the essence of Rig Veda (A), Yajur Veda , Samaveda (M) were placed together by Prajapathy and formed as *Pranava*.
- 6.The *Manu smiriti* (2.76) states that Prajapathy selected three Vayakurithis from the three Vedas and these three words.
7. The *Vamana puranam* describes that the first letter (A) of the *pranava* indicates the Emperuman who is the basis of everything. For all the words the letter (A) is the natural cause. The Lord is the

cause of all articles, letter (A) refers to the Lord. This sort of relationship between (A) and the Lord is stubble. ( *vasyam* –means one referred -*vasagam* –the Lord referred )

8. The *Vishvaksena Samhita* states *Vedanta* and *Pancharatra* declares that both the Lord and Goddess are the masters (*Sesha*) for both the *Leela Vibhuti* and *Nithya Vibhuti*.

9.The *Brahma Sutra* (2.3.10) states that Vedas declare the characteristic of Jivatma is Jnana (knowledge)

10. The *Brahma Sutra*(2.3.18 )states that Vedas declare that Jivatma is eternal( always existent)

11. Sri *Mahabharata* (*santi* 13.4) states that the cause for samsara is the two letters ‘*mama*’. The cause to attain eternal *Para Brahma* is the three letter ‘*Na mama*’

## 5.2.The meaning of Namah.

The middle word ‘*namaha*’ contains two letters which are two words. (Each letter having one word) It says ‘I am not mine, nor can I do my work independently’ (without depending upon others). The idea is that the Jivatma is a *sesha* to Bhagavatas (devotees of Bhagavan) also results from this word. The purport of the word ‘*namaha*’ is said to be also *Saranagti* or seeking refuge. Or this word can also be taken to pray for removal of all hindrances Thus in this one word *Tattva-Hita –Prushartha*-the Realities-the means and the Goal all the three are dealt with.

Where is *Bhagavata Seshatvam* found in *Tirumantra*? The *Namah* speaks of *Bhagavata Seshatvam*. *Namaha* means ‘not mine ‘Hence this word removes *ahamkara* and *mamakara*. When they are removed *Bhavad Seshatvam* is obtained which extends to *Bhagavata Seshatvam*.The *Seshatvam*, the nature of being a servant, of the Jiva, extends up to the last in the series of His devotees.

12. In *Tiruvaymoli* (8.10.10) Nammalvar states that with the physical form engaging like Atasee flower (*kayambo*) even with the four hands like that flower and holding the gold-like-lustrous chakra, the Lord captivated and enslaved him. He declares that he will not accept any one else as his master any longer. Now he spells out his ambition. It is merely to become the seventh –grade servant in the line of servants. Who relish serving the Lord without any gap? This is a good code of conduct and may it be vouched to us forever. The Alvar adds that he and his ought to be rightly the

subservient to the Lord's *dasa* only(*neekka millaa adiyardham adiyaar adiyaar aiyaare GkOkkaL, avarkkE kudigaLaaych* )

**Meanings described in Samhitas.** Samhitas specify three meanings for the word 'namah' (i)

***Sthulam***-This is based on Vaya karana sastras. It denotes the worship of the Lord as a Sesha and performance of Prapatti with angas. (ii) ***Shukshmam***—This is based on the co relation of letters in Nittam .This denotes that myself and those belonging to me are not mine, and I have no independence. (iii) ***Param***-This is based on Rahasya sastras revealed in *Akshara Nikandu*. This denotes that the fruit of *Sathoupaya Prapatti* is the *Siddhoupaya Emperuman*.

### **5.3. The meaning of Narayana**

The word Narayana denotes the *Seshi* (master) at whose foot the Prapatti is to be performed, who is endowed with the qualities required to be an object of refuge and who is a Protector. The Word *Narayana* consist of two word *Nara* and *Ayana*. This word denotes Bhagavan either as the Lord who has *Naras* (Jivas) as His abode or as the Lord who is the supporter of *naras*. In the word *Nara* , the letter 'ra' denotes non perishable Souls. The word *Nara* indicates the group of these Souls. The word *Nara* denotes the universal Lord, who is the ruler of the souls and who is endless in all ways and all substances that have relationship with Him as laid down by the word *Nara*.

The phrase 'He who has these as 'Ayana' means He who has them as His abode or He who has them as objects that have been pervaded by Him. The Body-Soul relationship results from this. The *Ayana* aspect of His nature revealed that –He is the means, the goal as well as support.

Thus, the three words in the *Ashtakshara* , *Pranava*, *Namah*, and *Narayana* indicate Lord Vishnu

The word Narayana has two samasam. *Tat Prursha Samasam* and *Bhahuverhi Samasam*.

#### **(i) Tat Prursha Samasam.**

*Naram + Ayanam*—means that the Lord is *upaya* and the goal. For the mass of Jivas. *Nara* was born from the Lord , this leads that the Lord becomes basis for Cit and Acit. The divine *swarupa* of the Lord, His consorts, the divine weapons, His eternal attendants all are spelt out by the word *Nara*.

#### **(ii) Bhahuverhi Samasam.**

*Nara + Ayama + esya*—means the Lord has Nara as Ayanan . The word *Ayana* means one which pervades Hence the Lord has Cit and Acit as objects for His entry. Also the word *Ayana* means place of residence. The Lord is the indweller of everything. This is *Antrayamitvam*. This also leads that in places where there is no Cit and Acit the Lord exists. This is called as *Bhirvyapthy*. The second meaning is not only Cit and Acit, but without any exception the Lord is mixed. This is called as *Antarvapthy*

13. The *Naradeya kalpam* (1.36) declares that one who chants *Narayana* will be relieved from *disease*, danger, fear and sorrow. There is no doubt about this, and Lord Vishnu only as the sole cause, the means and the goal respectively.

14. In *Tiruvaymoli*(1.2.10) Nammalvar advises to unite with the feet of glorious Lord Narayana, incomparable good, who has infinite auspicious qualities like Jnana, Ananda, who has Jivas and Acits as His *Sesha* (servants).

15. In *Tiruvaymoli*(2.7.2.) Nammalvar describes the meaning of the word Narayana. He is the only master of the seven worlds. Extolled by Vedas ‘*Narayana param Brahma*’ *Seveswaran, Serva - tharyani* . He is the cause, effect and act of all. He is my father and father of all. He is worshiped by Sri Mahalakshmi, *Nithya suries* , and all others. All people without the difference of smaller or bigger, chanting that We are Your servants, worship Him. He is Madhava, my Lord who broke the tusk of Kunalapedam and killed the big elephant.

16. In *Tiruvaymoli*( 2.7.3) Nammalvar states that for merely chanting ‘Madhava’ He entered in to him , stating that ‘hence fourth and forever , He would protect him ’The Alvar describes the Lord as his lotus-eyed, mountain –hued ambrosia, perfect sugar candy , His Mater, His Govinda, the destroyer all our endless Karmas.

17. Tirumangai Alvar in his *Periya Tirumoli* ( 1.1.9) states that he has found out the name Narayana and lists down the benefits secured by chanting .It gives birth in supreme *kula* ( in the service of the Lord ) wealth here and here after ) , will shatter down all the suffering in store for His devotees,

grants *Paramapada*, bless one with kaimkarya and krupa of the Lord, gives the strength for *Bhagavat Anubhava*, all other benefits in this world, offers benefits more than our own mother .

18. Thirumangai Alvar in his *Periya Tirumoli* verse (6.10.6) refers to *Tiru-mantra*. The Alvar declares that the Lord, who with the forces of wild bears, monkeys and the special ‘*Musu*’ monkeys as army destroyed the pride of demon and won the battle, is always sweet like milk, honey and nectar to him. The Alvar recites His name *Tirumantra* ‘*Namo Narayaname*’ and advises us also recite the same. ( *thirumaalthirunaamam Onaa raaya NamE* )

19. In *Perialvar Tirumoli* (461 to 469) Perivalvar states that the mother who has named her child Narayana will not go to *naraham* (hell) . The Alvar advises not to name the child with worldly names. Name as Kesavan, call him with that name happily. The mother will rapidly call Narayana, and through that avoid *naraham* (hell) The father of the child will also avoid the hell.

20. The *Manu smiriti* (1.10) states that the water is called Nara, because it came from *Naran*. It was earlier His place of residence. Therefore He was called as Narayanan. ( *Naran* –means eternal beyond destruction Emperuman)

21. *Sri Mahabharata* (anu 178.7) defines that *Tattavas* like Prakrit came out of *Naran*, hence they are called as *Naras*. They are the places of His residence. Hence He is called as Narayanan.

22. The *Mahopunished* (1.1.) states that Narayanan only existed. Brahma, Siva, Abimanadevats (appu) Agni, Soman, Dvau loka, Earth, Nakshatras, Sun, Moon all these were not there. This ascertains that Narayanan is the cause of Brahma, Siva and others.

23. *Sri Mahabharatam* (utra 63.32) states that He is the sustainer (support) for *Naras*, He is called Narayanan.

24. The *Padmotharam* states that Nara is the assembly of Jivas. For them the means and goal is Emperunan, hence He is called as Narayanan.

25. The *Padmotharam* observes that Nara is the society of *Naras*. For them The Lord is the goal and means, hence these rishis always address Him as Narayanan.

26. The *Padmotharam* states that the word Nara indicates the Jivas, who have the knowledge. Being

Ayana for them, the Lord is called as Narayanan. But those well versed in Veda, Vedantas consider Narayana as mother, father, relative, Acharya, supporter and *upaya*.

27. In the *Bhagavad gita* (15.17) Lord Krishna states that distinct is the Supreme *Purusha* called the Highest Self, indestructible Lord, who pervading the three worlds and sustains them.

28. *Sri Vishnu Purana* (2.13.2) states that these three worlds have Vishnu as their basic support.

29. The *Tairiya upanished* (11.25) states that in this world whatever is seen, and heard Narayanan is pervades inside and outside of all of them.

30. *Sri Vishnu Purana* (1.9.41) states that among all the intricate objects, Sriman Narayanan is the most intricate (subtle)

31. *Sevasvara upanished* states that the Paramatma who is eternal in the mortal Jivas with Dharmabhuta Jana, grants all their wishes.

32. The *Vyasa smuti* ( 2.16) states that water originated from Narayana. It is His place of residence.

33. In *Periya Tirumoli* (1.1.6) Tirumangai Alvar speaks of the greatness of Tirumantra. The Alvar addresses the Pramakanthis with extreme Bhakti, that he would go to Tanjai Mamamani koil, city having fragrant flower gardens, forests and forts, worship the his Lord , father, relative , Swamy who rules over him , very life who frightened and killed the asuras and obtained the His name Narayana for his survival.

34. In *Stotraratna* (60 ) Yamunaharya praises the Lord that for all the worlds, He is everything; He alone is the Father; Mother, Darling Son , dearest Friend , close Relation, the Acharya who dispels the darkness of ignorance ,the end that we attain- everything is thus He and He alone. I am His eternal servant. I need to be brought up by Him (*tvad brutya*), His servant (*tava parijana* ) He is the end and goal for him (*tvad gath*) The Acharya declares that he is also the One who has performed *Saranagathi* at His Lotus Feet, when such is the case, He is also the goal for Him or not?- questions the Acharya.

35. The *Itihasa Samusyam* (33.141) states that when the Supreme Deva, Bhaktavatsala , Kesava is present, in the clear mind of yours all Cit and Acit are clearly known.

36.The *Akirbutnya Samhita* (52.35.36) states that the surrendering confidently the Jiva to the Emperuman signifies that Jiva is *Sesha*. This surrender is shown in the fourth letter. When the question arises that Jiva has to be protected by whom? The answer is Vishnu alone.

37.The *Yoga sutra* ( 1.27) states that the word that signifies the Lord is *Pranava*.

38.The *Sandilya Smiriti* (5.71) states that the *Pranava* does have the capacity to describe clearly the Emperman.

39.In *Tiruchanda viruttam* ( 64) Tirumangai Alvar states that the Lord stands in Ooraham, sits in Padagham, lies in Tiruvekka divya desams .He showed His *divya mangala swroopa* and created interest in Him. With all these the Alvar states that he was not born. (He did not get the birth of Jnana – *Jnana piravi* ) .When once the Jnana was born all that He did was, He stands, sits and lies in his heart. The Bhagavan stands sits and lies down to get Kaimkarya from us.

40. In *Astasloki* (3) Parasara Bhattar states that he is *sesha* to the Lord Vishnu, who is indicated by (A) of *Pranava*. He exists not for himself. He prays that he should serve Narayana , who is the resting place of eternal Naras, at All times, inAll places and in All ways.

41.*Sri Vaikunta Gadyam* (4) states that we should pay to Emperuman that He should accept us to perform continuous kaimkaryam to Him and offer our Atma through the famous Tirumantra.

42.Tirumangai Alvar in his *Periya Tirumoli*, *decad theya thanthaye* (1.9) declares in verses (1 to 9) that with eagerness to worship the Lord Of Tiruvenkatam, he has surrendered to Him and prays to accept him with grace. In the verse (1.9.2) the Alvar states that he had been roaming behind the doe-eyed damsels seeking meagre pleasure .He had committed sins that would lead him to hell inflicting all kinds of tortures. The Alvar appeals to the Lord of Tiruvenkatam that abounds in flower gardens, like an elephant and states that he had reached Him, resorted to His divine feet and prays to accept him as His servant with grace to perform kaimkarya to Him.

43.The *Brahma Sutra* (4.4.1) states that when the Jiva reaches the Lord in Srivaikuntam his natural qualities till then hidden come in to existence.Upanished notifies this by the word' *svana* '

44.The *Vishnu Dhrama* (104.55.56.57.58) states that when a precious stone, if washed shines well on removal of dust. This shining has not been created new. Similarly when the defects of the Atma are removed, the contracted Jnana deflowers to the fullness. No new Jnana has been created. If the defective qualities of the Atma are removed, Jnana and other qualities shine well. Nothing new has been created. This is similar to whenever the tank is excavated; the water hidden inside comes out. Those characteristics of Jiva contracted earlier shines thereafter.

45.The *Brahma Sutra* (3.4.33) stipulates that one who practices Bhakti Yoga has to perform karmas as stipulated for his caste and *varna ashrama*.

46.*SriMahabharata*(*santi* 150.11) describes that the Jnani, who has acquired the Jnana of Tirumantra, will look at those who suffer without that knowledge standing in the ground, like one who stands on top of the hill. In the eyes of one standing on top of the hill, the people standing in the ground will appear small.

47.*Sri Mahabharata*(*yudga* 32.33) states that the learned is one who does not feel happy if praised by others, and nor becomes sad if insulted, always remain calm like a deep valley in river Ganges.

48.The *Naradeeyam*( 1.20) states that the Maha purushas, who have the knowledge of Tirumantra and are practicing it, are supported, in that place the disease, draught and thief will not be present. Here disease refers to greed, draught notifies lack of Jnana, thief indicates Ahamkara etc.

49.The *Naradeeyam* (1.9) declares that Tirumantra contains the most essential truths expounded in all Vedas and Smuties. Three Vedas and their auxiliary chandas, svaras, and their holy mantras are

50.The *Naradeeyam*( 1.10) states that even if one does the japa of the Ashtakshara mantra only once, he obtains the fruit of reciting all the four Vedas,( namely, Rig, Yajur, Sama and Aatharva.) all contained within the Ashtakshara mantra.

51.Tirumangai Alvar *Periya Tirumoli* ( 10.6.1) states that the Lord incarnated as, Sishya and Acharya Nara-Narayana, initiated the Tirunmantra, which is like Veda that describes dhrama satras, my Swamy, who swallowed Chandra, Surya, Earth, Seas, Mountains and Fire in His

stomach, is now bound by the tiny *Kanniun-siru-ttambu* , by his mother Yasodha , for stealing curd and butter . The Alvar wonders, such an act of simplicity and questions can we see any where else?

52. In *Tirunedum thandagam*( 4 ) Tirumangai Alvar advises his mind, if you always enjoy the Lord chanting Tirumantra , you are sure to attain salvation. The Alvar describes the Lord as the creator of all, former to Indra and Brahma (*inthiraRkum piramaRkum mudhalvan*)who transforms as two lokas, *Nithya vibhuti*, *Leela vibhuti*, *panchabhutas* air, fire, water, space and earth , four directions, moon , sun ,Sanskrit Vedas , Tamil Prabandhas, the one who cannot be conceived by Vedas , the treasure of Brahmins.

#### 5.4. The meaning of Ayana.

The dative suffix (*Aya*) added to the word Narayana means that ‘existing for the sake of ultimately it signifies service’ which is the fruitarian of such existence. By this it is states that we should render constantly, without any intermission, service to the Lord-service appropriate for all times, in all places and in all occasions.

The Kainkaryas to the Lord can be classified in to 3 types.( i ) Kaimkaryas performed to derive satisfaction to one self ,born out of ahamkara.( ii )The Kaimkaryas performed to the Lord to bring pleasure or happiness to both the Lord and himself. (iii) The Kaimkaryas performed by oneself to bring happiness to the Lord, born out of the thought of *intimate paratantriyam*. This type of Kaimkaryam is called as blimissless *service* ( *vazhuvila adimai* ).

53.In *Mudal Tiruvantati* (53) Poigai Alvar describes what a variety of services Adiseha performs to Lord Sriyapathy.When the Lord moves about ,he serves as an umbrella, when seated he constitutes the throne, when He stands he is the foot sandals, he becomes soft conch for the Lord to recline on the milky ocean . Sesa provides the eternal auspicious lamps by the light radiated by his hood gems For the Lord he acts as divine garment he will become pillow as well.

54.Nammular in his *Tiruvaymoli* verse (3.3.1.) refers to Tirumantra gives a very important instruction , that we, all of us, must go and stay close to the Lord of Tiruvenkatam and also serve Him all the time, without any gap, without a flaw, with no end in mind, except the service , the Lord

who is beautiful and brilliant form and who is the father of even our forefathers, to whom alone we are bound to subservient; the Lord who has taken abode in the hill resounding with the voices, as if it were, that emanate from the falls and streams that make the place lovely and lovable. The Alvar states that this is the great goal of life that any one should cherish to uphold vividly and unswervingly. This verse is so important like the life breath, for our *sampradaya*.

55. In *Tiruvaymoli* (2.9.9) Nammalvar declares that he was all along ignorant without knowing the real nature of himself and remained egoistic and presumed that he was owner of his things Now he has realized that him-self and all his belongings are totally yours, the Lord of *Nithyasuries* who are constantly singing His praise.

56. In *Sri Ranga Gadyam* (3) Sri Ramanuja prays for the eternal kaimkaryas to the Lord.

57. In *Sriranga Gadya* (1) ,Ramajuja declares that he will always be in the service of the Lord Ranganatha.

58. *The Varaha Purana* (2.12) quotes that the Lord declared that He created the water, called *Nara* and He resided in it. Hence He got the name Narayana.

**The word Ayana is derived as follows:** ( i ) *Iyate Idam* - That which is pervaded, ( ii ) *Iyate Asmin Iti* - That in which it rests, ( iii ) *Iyate Anena Iti* - That by which or with which it goes, ( iv ) *Iyate Asou Iti* - That which is reached. ( *Abadatvam* ), the means ( *Upayatvam* ) and the goal ( *Upeyatvam* ) of Bhagavan.

59. Swami Desikan in the concluding verse in verse (63) of the Adikara declares that the Tirumantra having one, two and five aksharas, with the essence of *Vedanta* , *Tattva*, *Hita*, *Purushartaha*, Superior among the three *Rahasyas* and three *Vayabaha mantras*, having three letters AUM of *Pranava* having three meanings like *suthla*, *namah sabdha*, grants the the elimination of *samsara* to *mumukshus*. The next chapter is conclusion.

Quotes. 39 *vaaykka thamiyER koozithO Roozi yoozi maagaayaam*

*pookkoL mEni naan\_guthOL ponnaa zikkai yennammaan, chellum nalla kOtpaatE.*

40. to 45 Quotes of Divy Prabandhams are covered in Chapter 2 against each Alvars's works

47. *Prajn~AprasAdamAruhya hyaSOcyah SOcathO janAn*

*bhUmishThAniva SailasyO hyajn~An prAjn~ah prapaSyati*

(*Sri Mahabharata santi Parva*, 150-11)

## .Conclusion

### 6.1.Acharyas reflect upon Tirumantra.

Vedanta Desikan in his *Rahasta –traya culakam* lists down the Acharyas reflect upon the meaning of Tirumantra in many ways thus

- (i) I am the *sesha* (servant) of Narayana, the consort of Sri, who is indicated by the letter (A) in (AUM) and I am the *sesha* of no other. I do not belong to myself. In this interpretation , the whole Tirumantra is descriptive of the essential nature ( *svarupa*) of the Jiva in which case the fact of one’s own essential nature , existence and activities being spontaneously subservient to Paramatma and their being under His control has to be reflected upon in suitable places ( in the mantra).
- (ii) There is also another interpretation of Tirumantra in which the *Pranava* and *Nams* are descriptive of the essential nature (of the Jiva) and the meaning portion indicates a prayer for the fruit in the form of ‘May I am for Narayana’. In this prayer this idea is implicit namely ‘May I be blessed with the service which will be in consonance with my essential nature and which is the outcome of my being a *sesha*’
- (iii) There is another construction of Tirumantra (in to three sentences) in which the *Pranava* brings out the essential nature (of the Jiva) and by the other two words with the predicate understood (namely ‘*syam*’) a prayer is made for the removal of hindrances or evils and for the attainment of desired goal.
- (iv) It may be taken that the three words denote respectively the essential nature of the Jiva, the means and the goal thus: ‘I am the *sesha* of Narayana who is indicated by the letter A and I am the *sesha* of no one else. I seek refuge in Him also, at His feet. We should render, constantly at all times and ever remaining with Him, service-such service as will be most appropriate to all times, to all places and to all occasions.’ The person who in this order ,has acquired the qualities of being exclusively *sesha* (subordinate) to Him and to no one else, of having no other means (than Prapatti ) ,and of having no other thing as his goal, will even in this state of bondage , be equal to Muktas .

In this manner, a person comes to know about the essential nature of his soul as clarified in *Pranava* and comes to a decision in regard to the goal he should choose suited to his essential nature and in regard to the means he should adopt for obtaining it in accordance with his competence. In the case of such a person the sins of the past and the sins committed after *Prapatti* vanish like a fibre of cotton thrown in the fire. Non-attachment and destruction will result to the later and earlier sins respectively.

## 6.2. Benefits of understanding *Tirumantra*.

Vedanta Desikan in his *Sarasara* lists out the benefits one obtains as a result of a clear understanding of the significance of the *Tirumantra*.

1. He will not seek any one else other than the Lord for his protection (*rakshakAntara-nvEshaNam* )
2. He will not have contact with other gods. (*dEvatantarAdi-sparSam*)
3. He will not strive for mere physical enjoyment. (*kEvala-dEhArtha-vyApAram*)
4. He will not be attached to material properties. (*kshEtrAdi-sangam* )
5. He will not presume that he acts independently of the Lord. (*irapEksha-kartrtva-abhimAnam*)
6. He will not harm the devotees of the Lord. (*bhAgavata-aparAdham* )
7. He will not fear destruction to his Atma. (*Atma-nASAdi-bhayam*)
8. He will not have desire for anything other than moksha. (*prayOjAnathararuci*)
9. He will not drown himself in such thoughts that may cause harm. (*muthalAna narthahEthukkaLil AzhangkAR-paDAn* )

1. *Sri Mahabharata (santi parva 150.11)* states that the person, who has understood well the significance of *Tirumantra* and is free from all anxieties about himself, is akin to a person who has mounted the top of a mountain. From there, he looks down upon people who appear to him as very tiny creatures. Similarly, the wise man who has mastered the knowledge of this mantra sees the people who have not done so as ignorant, suffering due to lack of such knowledge

### 6.3. Tirumantra has Ten meanings.

The Tirumantra has been variously explained to have 10 different esoteric meanings:

1. As one sentence-having two meanings. (i) the essential nature of the Jiva and (ii) its activity as *Sesha* .
2. As two sentences-having three meanings. (iii) the essential nature of the self. (iv) surrender of the self by a positive statement and ( v) prayer for the *Purusharta*.
3. As three sentences-with five meanings. (vi) the first two words denoting the essential nature and the third, the prayer, (vii) the *Pranava* denoting the essential nature and the other two prayer for the removal of undesirable elements (*Anishta nivritti*) and attainment of the goal desired ( *Ishta prapti*),(viii) the *Pranava* denoting the essential nature and the other two the means (*upaya*) (ix) the first word denoting the surrender and the other two prayer for the attainment of the desired goal(x) the three words denoting respectively the *Tattva, Hita* and the *Purusharta*.

**Conclusion** .Swamy Desikan concludes the chapter with the verse describing Tirumantra with 8 Aksharas , 3 words , the essence of Vedas , revealing the *Tattva-Hita – Purusharthas* , that comes first among all the 3 *vayabhaga mantras*,consisting of *Pranava* with 3 letters (AUM) ,expressing 3 meanings like Suthala, with Namah, the essence of Vedanta word Narayana , grants the elimination of *samsara* for *mumukshu*.

### 6.4. The essence of Tirumantra.

In very simple terms the essence of Tirumantra is stated. Sriman Narayanan is the Protector of All, eternal, never separated from Goddess. He bestows knowledge (Jnana) and guides us in the correct path. He has infinite auspicious qualities, creates all objects, He serves as *upaya* and *upaeya*, means and goal for Jivas.He is the sustainer of all Cit and Acit and pervades as the *Antaryami*.

The Jivatma's essential nature is knowledge and Bliss. In size he is as small as an atom He is different from the body and the like. He is unconditioned *sesha* (subordinate ) to the Lord and Goddess and to No one else. This Jivatma, *adeyen* , will render constantlywithout intermission ,

service to the Lord, service appropriate for all times, in all places and in all occasions. This Jivatma gladly accept to be *sesha* to Bhagavats ( devotees of Bhagavan ) also result from this.

### 6.5. Tirumantra and the daily life.

Chanting of Tirumantra is associated with our day to day life. To cite a few examples..

1. In the performance of Sandhyavanthana Japam, after the chanting of Gayatri mantra, it is the practice of our elders to chant the Tirumanta to the same numbers .( 24 or 100 as the case may be)

2. In the performance of Bhagavad Aradhana, after the sankalpam, Tirumantra is chanted 28 times before the sankalpan for Aradhana.

3. In the performance of Bhagavad Aradhana, in every stage of *Mantrasanam* , *Sanasanam*.

*Alankaranam*, *Bogyasanam* and *Puna; mantrasanam*, On Nama Narayanaya is chanted.

Based on the *laghu aradhana kramam* by Sri Sunder Kanabi ,the incidents where Astakshara mantra is chanted are presented below.

1. Perform Pranayamam 3 times and recite Astakshara mantra , Om Namō Narayanaya, 28 times.

2. Recite 7 times Om Namō Narayanaya and pour water from purnakumbam.

3. *Om Namō Narayanaya aghyam parikalpayami* ( Dasan prepare the agnya patram )

4. *Om Namō Narayanaya padyam parikalpayami.*

5. *Om Namō Narayanaya acamaniyam parikalpayami.*

6. *Om Namō Narayanaya sananiyam parikalpayami.*

7. *Om Namō Narayanaya sarvatha toyam parikalpayami.*

8. *Om Namō Narayanaya mantraya namah / mantrasanam alankuruṣva /*

(Dasan offer you the first stage of worship ie mantra asanam)

9. *Om Namō Narayanaya snanasanya namah / snanasanam alankuruṣva.*

10. *Om Namō Narayanaya plotā vastram samarpayami.*

11. *Om Namō Narayanaya aghyam parikalpayami.*

12. *Om Namō Narayanaya padym parikalpayami.*

13. *Om Namō Narayanaya acamanīyam parikalpayami*

14. *Om Namō Narayanaya paniyam parikalpayami*

15. *Om Namō Narayanaya sarvartha toyam parikalpayami*

(The next stage is the alankarasanam)

16. *Om Namō Narayanaya alankarasanaya namah | alankarasanam alankuruṣva .*

17. *Om Namō Narayanaya divya gandham samarpayami.*

18. *Om Namō Narayanaya divya dhupam aghrapayami.*

19. *Om Namō Narayanaya divya dipam darsayami.*

(The next stage is mantra puspam offering flowers with prayers, then bhojasanam offering food)

20. *Om Namō Narayanaya bhoyasanaya namah | bhojyasanam alankuruṣva*

(Chant *Om pranaya svaha, Om apanaya svaha, Om vyanaya svah, Om udhanaya svaha,*

*Om samanaya svaha, Om bhrane svaha, Om bhrahmani mama Athmamruthathvaya, SriGovindhaya nama and offer nivedanam)*

21. *Om Namō Narayanaya arhaṇambu samarpayami |*

22. *Om Namō Narayanaya divya annam nivedayami ( for cooked rice)*

23. *Om Namō Narayanaya supa vyanjanadikam nivedayami ( for savory liquid)*

24. *Om Namō Narayanaya payasa bhakṣaṇani nivedayami ( for sweet rice).*

25. *Om Namō Narayanaya paniyam samarpayami.(water while eating).*

(After offering all the bhojya vastu, recite)

26. *Om Namō Narayanaya amṛtapidhanamasi. (mantra to end eating).*

27. *Om Namō Narayanaya gaṇḍusam samarpayami | (water for rinsing mouth)*

28. *Om Namō Narayanaya mukha prakṣalanam samarpayami | (water for cleaning mouth and lips)*

29. *Om Namō Narayanaya hasta prakṣalanam samarpayami | (water for cleaning hands).*

(The next stage is punar mantrasanam offering fruits, betel nuts and leaves)

30. *Om Namō Narayanaya phala tambuladini samarpayami.*

31. *Om Namo Narayanaya divya kapura nirajanam samarpayami*

32. *Om Namo Narayanaya acamaniam samarpayami.*

33. *Om Namo Narayanaya plota vastram samarpayami* ( offering plota vastram to the Lord).

( The next stage is cattamurai and then paryankasanam)

34. *Om Namo Narayanaya paryankasanaya namah | paryankasanam alankuruṣva.*

*kavi tarkika simhaya kalaāṇa guna saline |*

*siimate venkaṭesaya vedanta gurave namah //*

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