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TIRUMANTIRACURUKKU

Sanskrit ślokaś, word-by-word meaning and commentary

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English Translation

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 || Śrīmatē Nigamānta Mahādēśikāya Namaḥ ||

TIRUMANTIRACCURUKKU (TIRUMANTRĀRTHASAṄGRAHAḤ)

Original:

நாவலர் மறை நால் ஒன்றும் நலன் திகழ் மறை ஒன்றோர
 தாவலுப்பலைக்கும் மோகத்து அழுந்தி நின்றலமர்கின்றீர்
 தூ வலம் புரியாம் ஒன்றில் துவக்கமாம் வண்ணம் ஒன்றால்
 காவல் என்றகரத்தவ்வாய்க் கருத்துறக் காண்மினீரே

nāvalar maṛai nāl oṇṛum nalan tigaḷ maṛai oṇṛōra
 tāvaluppalaikkum¹ mōgattu alundi niṇṛalamargiṇṛīr
 tū valam puriyām oṇṛil tuvakkamām vaṇṇam oṇṛāl
 kāval eṇṛagarattavvāyk karutturak kāṇmiṇīrē (1)

Meaning: *alamargiṇṛīr* = Hey You Frightened People, who have been *alundi niṇṛu* = deeply consumed *mōhattu* = by the ignorance *alaikkum* = that is wearing you out *aluppu* = due to remorse *tāvu* = and running around! *kāṇmiṇīr ē* = You must see clearly (so that the teaching doesn't go to waste) *urā* = as to firmly establish itself *karuttu* = in your Mind *agarattavvāy* = the essential meaning of the “a” syllable *eṇṛu* = as *kāval* = the Protection (offered) *oṇṛāl* = by One Entity (God) *tuvakka* = that is pure *mām {mā maṇi}* *vaṇṇam* = like a Great Gem, *oṇṛil* = in the One *tū* = pure *valamburi ām* = *Śaṅkha* (Conche)-shaped Alphabet (viz, *Praṇava*), *ōra* = which can be regarded as *maṛai* = the *Veda*

¹ Alternate Reading: OnRorādu āvalippalaikkum”

nalan̄ tigan̄ = that shines gloriously like *maṛai nālum* = all the four *Vedas* coming together *alar* = to blossom *on̄ru* = as one *nāv* = on the tongue.

Summary: Hey, you Scared People, who have remained for a very long time in ignorance that has caused you to wander around in despair due to having been through an enormous number of birth-death cycles under the stream of *Karma* that has no beginning! Know that the *Praṇava Akṣara* that rings like the sound coming out of the super white *Śaṅkha* (Conche) is like the happy union of all the four *Vedas* that get sweeter and sweeter to the tongue as one keeps reciting them. Contemplate and firmly establish in your mind the Meaning of the First letter “*a*” embedded in the *Praṇava*, namely, “*Paramātmān*, the *Mahāmaṇi-varṇa* (The One shining like a Great Gem) is the One and Only Protector of every one”. Live your life in this manner so that the teachings that you have received from your great *ācāryas* will not go to waste and beware of being caught in the trap set by teachers spreading incorrect and false interpretations.

निर्वेदात् प्रविधावनात् अटयितर्यज्ञानवार्धौ चिरं

मग्नाः विह्वलिताः उपेत्य रसनोल्लासागमा एकताम्।

एकैव श्रुति रेकवर्णकलितेवानन्ददात्रादिमे

वर्णे च प्रणवस्य निर्मलमहामण्येकशीलावनम्॥ १॥१॥

व्यक्तं तात्पर्यमेवं हीत्यनुसन्धाय मानसे

स्थिरीकुरुत निर्बाधं अकारार्थविमर्शनम्॥ १॥२॥

nirvedāt pravindhāvanāt aṭayitaryajñānavārdhau ciraṁ
 magnāḥ vihvalitāḥ upetya rasanollāsāgamā ekatām |
 ekaiva śruti rekavarṇakalitevānandadātrādime
 varṇe ca praṇavasya nirmalamahāmaṇyekaśīlāvanam ||

vyaktaṁ tātparyamevaṁ hītyanusandhāya mānase
 sthīrikuruta nirbādhaṁ akārārthavimarśanam | |

Original:

இளக்கம் இல் மயக்கம் தன்னால் எனக்கு யான் உரியன்
 என்னும்
 களக் கருத்தொன்றே கொண்டு கடு நரகடைந்து நின்றீர்
 விளக்கும் அவ்வெழுத்தின் நாலாம் வேற்றுமை ஏற்றி
 வாங்கித்
 துளக்கம் இல் அடிமை பூண்டு தூயராய் வாழ்மினீரே

iḷakkam il mayakkam taṇṇāl eṇakku yāṇ uriyaṇ
 eṇṇumkaḷak karuttonrē koṇḍu kaḍu naragaḍaindu
 niṇṇīrviḷakkum avveluttiṇ nālām vērrumai ēṇṇi
 vāṅgittuḷakkam il aḍimai pūṇḍu tūyarāy vālmiṇīrē (2)

Meaning: *niṇṇīr* = Hey You People of the world, who
 have been standing (waiting) for ever *aḍaindu* = having
 attained *kaḍu naragu* = the most horrible *Narakas* [material
 worlds that are inappropriate for your true intrinsic *Svarūpa*
 (Nature)] *koṇḍu* = by following *kaḷak karuttu onrē* = only
 the flawed thinking *eṇakku yāṇ uriyaṇ* = namely “I am my
 own Master” *taṇṇāl* = because of *iḷakkum il* = unshaken
 (firmly rooted) *mayakkam* = ignorance! *ēṇṇi* = Adding *vāṅgi*
 = as well as removing *nālām* = the fourth *vērrumai* = case-
 ending (*Vibhakti*) *viḷakkum* = that highlights a *eluttiṇ* = the
 letter “a” (in *Praṇava*) and *pūṇḍu* = take up without fail

(accept) *tuḷakkam il* = unwavering (steady) *aḍimai* = Service (at the feet of God) and *vāḷmiṇṇī ē* = surely live *tuuyarāy* = a life of great purity.

Summary: Hey You People! You have been stuck for a very long time in the vicious “*Naraka*” (Hell) of the Material world of Life and Death that is contrary to your intrinsic *Svarūpa* (Nature); Reason: Due to never-diminishing ignorance, you have developed the perverted *Buddhi* (thinking), namely, “I am my own Master”. Now, concentrate on the letter “*a*” in the *Praṇava* consisting of the combination of the three letters “*a*”, “*u*”, “*ma*”. Contemplate on the effect of adding to it the silent *Caturthī Vibhakti Pratyaya* (fourth case-ending) “*āya*” that modifies it so beautifully both from the point of view of the *śabdāsādhutva* (appropriateness of the sound) and *arthasādhutva* (appropriateness of the meaning). Hence experience the message conveyed by the *Lupta Caturthī Vibhakti* (Silent fourth case-ending) that the (*Jīvas*’) *Svarūpa* (Intrinsic Nature) is solely to perform unconditional service to *Paramātmān* and to no one else. Hence, realizing all the *Cētanās* are *Śēṣabhūtas* (Intrinsic Servants) to *Śrīmannārāyaṇa*, that this servitude is intrinsic to our *Svarūpa*, acquire an enlightened purity of mind and elevate your lives in accordance with the saying, “*kṣetrajñasyēśvara jñānāt viśuddhiḥ paramāmatā*”. Understand that there is no other means available to you for your upliftment.

आत्मा स्वस्मै स्वतन्त्र स्त्विदिविमतमनीषैकनिष्ठाः प्रगाढात्

मोहात् क्रूराघलोकान् अधिवसनपराः द्योतयन्ती मवर्णम्।

संयोज्यापोह्य सार्था समवनकृदकारस्य तुर्या विभक्तिं

शेषत्वं चाभ्युपेता अशिथिल मिह सञ्जीवतात्यन्तपूताः ॥ २ ॥

ātmā svasmai svatantra stvitivimatamanīṣaikaniṣṭhāḥ
pragāḍhāt

mohāt krūrāghalokān adhivasanaparāḥ dyotayanti
mavarṇam |

saṁyojyāpohya sārthāṁ samavanakṛdakārasya turyāṁ
vibhaktim

śeṣatvaṁ cābhyupetā aśīthila miha sañjīvatātyantapūtāḥ | |

Original:

அப்பொருள் இகந்து மற்றும் அழித்தழிந்தெழுவார் தாளில்
இப்பொருள் இகந்தவன் பால் இரங்கினிர் வணங்கி வீழ்ந்தீர்
உப்பொருள் உள்ளி மற்றோர் உயிர் தனக்குரிமை மாற்றி
எப்பொருள் பயனும் ஈதென்று எண்ணினிர் எழுமினீரே

apporu! igandu marṛum alittalindeluvār tālil

ipporu! igandavaṇ pāl iraṅgiṇir vaṇaṅgi vīlndir

upporu! ulli marṛōr uyir taṇakkurimai māṛri

epporu! payaṇum īdenru eṇṇiṇir eḷuminīrē (3)

Meaning: *nīr* = Hey, You People [who have not given up the illusion of *Anyasēṣatā* (Being the *Śēṣa* to someone other than *Śrīmannārāyaṇa*)] who *igandu* = having abandoned (not accepted) *apporu!* = the Meaning of the Letter “a” (referred to earlier), *marṛum alittu* {alternately *kaḷindu*} = and after having lost even the other wordly possessions that were obtained by falling instead *tālil* = at the feet of those *aḷindu* = that perish and *eḷuvār* = rise up (minor gods

of little wealth who are themselves subject to the cycle of destruction and creation), and *iganda aṇbāl* = having lost the desire *ipporu!* = in these possessions (apparent trivial desires) *iraṅgi* = and having become depressed, *vīlvīr* {*viIndīr*} will fall {have fallen} into a wretched state *vaṇaṅgi* = with your head bent down. *mārri* = Give up *urimai* = the idea of *Śēṣatva uyir taṇakku* {*gaḷukku*} = to any *Cētanas marrōr* = other than *Paramātman* [i.e., Give up association with *anyadēvatās* (minor gods other than *Śrīmannārāyaṇa*) and *uḷli* = bring into your thought *upporu!* = the helpful meanings. Then *ēṇṇi* = By understanding *eṇru* = that *idu* = only this *epporu! payaṇum* = is also the Final desired Result of all your endeavors, *nīr* = you (with this discipline) *ezumiṇīr ē* = will indeed shine (i.e., live a life of total surrender to God *Śrīmannārāyaṇa*).

Summary: Hey, You People! You, who have not given up the ignorant thinking that you are *Śēṣas* to some one other than *Śrīmannārāyaṇa*, have not grasped the meaning of the Letter “a”, that was referred to earlier and as a result, have lost whatever assets that had remained with you. Further, by falling at the feet of minor gods who themselves are subjected to the birth and death cycle, you have been able to realize only very trivial desires. Finally, even there you are getting discouraged, and are going downhill heading towards destruction. Therefore, learn the Meaning of the Letter “a” in the *Praṇava* that conveys the very helpful message, namely, “*Śrīmannārāyaṇa* alone is the *Sarvaśēṣi*, everyone else is *Śēṣabhūta* to him and He alone is the *Sakala-saṃrakṣaka* (Savior for All)”. Then contemplate on that message and get rid of the idea that you are *Śēṣas* to any one other than *Śrīmannārāyaṇa*, and understand that all the *Vedas* and *Śāstras* declare this same

message. Then with the firm faith that this is the final word of the *Vedas* and *Śāstras*, surrender yourselves totally to *Paramātman* and brighten your lives.

त्यक्तोक्ताकारवाच्या व्यपगतविभवा ये विनश्यन्ति भूयः

जायन्ते चेदृशानां प्रणमितशिरसः पादयोः प्रीत्यपेताः।

यातारोऽधश्च मर्त्याः भगवदितरशेषत्वरिक्ताः उदारान्

वेदार्थान्व्यायमाना अखिलफलमिदं हीति राराजतेह ॥ ३ ॥

tyaktoktākāravācyā vyapagatavibhavā ye vinaśyanti bhūyaḥ
jāyante cedṛśānāṃ praṇamitaśirasaḥ pādayoḥ prītyapetāḥ |
yātāro'dhaśca martyāḥ bhagavaditaraśeṣatvariktāḥ udārān
vedārthāndhyāyamānā akhilaphalamidaṃ hīti rārājateha | |

Original:

என்றும் ஓர் ஏதம் இன்றி இரவியும் ஒளியும் போல
ஒன்றி நின்றலகளிக்கும் உகம் இகந்தடிமை வைத்தீர்
ஒன்று முன்றெழுத்தாய் ஒன்றும் ஒன்றில் ஒன்றுடைய
முன்னே
ஒன்றிய இரண்டை உள்ளி உளர் என உய்ம்மினீரே

eṇṇum ōr ēdam iṇṇi iraviyum oḷiyum pōla
oṇṇi niṇṇulagaḷikkum ugam igandaḍimai vaittīr
oṇṇu mūṇṇreluttāy oṇṇum oṇṇil oṇṇuḍaiya muṇṇē
oṇṇiya iraṇḍai uḷḷi uḷar eṇa uymmiṇīrē (4)

Meaning: *vaittīr* = Hey People, who have maintained
aḍimai = *Dāsyam* (Service) (to *Paramātman* only) but
igaḷndu = have ignored (abandoned) *ugam* = the Pair (*Divya*

Dam̐patīs) *aḷikkum* = that protects *ulagu* =the worlds *oṇṛi niṇṛu* = by standing as One (always inseparable) *iraviyum oḷiyum pōla* = like the Sun and its radiance *eṇṛum* = at all times *ōr ēdam iṇṛi* = without any blemish! *uḷḷi* = You contemplate *iraṇḍai* = on the two letters *oṇṛiya* = that have come together as one *munṇē* = before *oṇṛuḍaiya* = the one letter *oṇṛil* = in the one word that *oṇṛu* = becomes One Letter. (In this way,) *uyammiṇṛē* = uplift yourselves *uḷareṇa* = and become *sātviakas* (Pious people).

Summary: Hey You people, who have been thinking of yourself as servants of *Paramātman Viṣṇu* only, without realizing that you are indeed intrinsically *śēṣas* (servants) to both *Mahālakṣmī* and *Nārāyaṇa*, the *Divyadampatis* (the Divine Couple), Who protect all the worlds by staying together and never are separated from each other like the Sun and its radiance! The combination of three letters is the famous One-Letter sound, “praṇava” in the *Vedas*. Outside the *Samhitas*, the letters “a” and “u” in this unique single-letter sound are combined together using the *Dvandva Samāsa* (Conjunctive Case) rule of Sanskrit grammar to denote the the Never-Separated Couple *Nārāyaṇa*, the *Sarvaśēṣi* (universal *Śēṣi*) and *Mahālakṣmī*, the *Sarvaśhēṣiṇī* (*Śēṣiṇī* to all except Her Spouse), as described by

“*akārēṇocyatē viṣṇuḥ*”, *sarvalōkēśvarō hariḥ* |
ukārēṇocyatē lakṣmīḥ sarvalōkēśvarī tathā ||”

The eternal *Jīva* denoted by the letter “ma” is the *Śēṣa* for those *Divyadampatis* as indicated by “*makāraṣṭu tayōrdāsaḥ*”. Contemplate on this and uplift yourself and become the virtuous ones.

नित्याश्लिष्टानवद्यौ दिनमणिरिव भा चैकभावौ पती नः

त्यक्त्वा लोकावितारौ कृतपरिचरणा मानवाः विष्णुमात्रे।

एकीभूतत्रिवर्णात्मकपदगतयोर्वर्णयोः स्सारमर्थं

ध्यायं ध्यायं प्रबुद्धाः विमृशत सततं सन्त उज्जीवतेह ॥ ४॥

nityāśliṣṭānavadyau dinamaṇiriva bhā caikabhāvau patī naḥ
tyaktvā lokāvitārau kṛtaparicaraṇā mānavāḥ viṣṇumātre |
ekībhūtatrivarṇātmakapadagatayorvarṇayo ssāramarthaṁ
dhyāyaṁ dhyāyaṁ prabuddhāḥ vimṛśata satataṁ santa
ujjīvateha | |

Original:

தத்துவம் அறுநான் கோடு தனி இறை அன்றி நின்ற
சித்தினை உணராதென்றும் திரள் தொகையாகி நின்றீர்
மத்தனைத் தனி விடாதே மையிலா விளக்கம் ஆக்கி
உத்தமன் அடிமையான உயிர் நிலை உணர்மினீரே

tattuvam aṟunāṇ kōḍu taṇi irai aṇṇi niṇṇa
cittiṇai uṇarādeṇṇum tira! togaiyāgi niṇṇīr
mattaṇait taṇi viḍādē maiyilā viḷakkam ākki
uttamaṇ aḍimaiyāṇa uyir nilai uṇarmiṇīrē (5)

Meaning: *niṇṇīr* = Hey You People, who are living = *tira!*
togai āgi = like a bundle of peacock feathers *eṇṇum uṇarādu*
= not having ever understood *cittiṇai* = the *Jīvātman* *niṇṇa*
= who stands *aṇṇi* = apart *aṟu nāṇkōḍu* = from the (6 x 4)
twenty four *tattuvam* = *tattvas* (fundamental entities) (i.e.
distinct from the twenty four fundamental entities like
Prakṛti, *Mahat*, *Ahaṅkāra*, etc) and from *taṇi* = the ūnique

(One without a second) *īrai* = Master! *taṇi viḍādē* = Do not separate *mattaṇai* = the *Jīvātman* denoted by the Letter “*ma*” (in the *Praṇava*) but *mai ilā viḷakkam ākki* = make him a bright lamp (of *Jñāna*) (meaning derived from the root “*man* – *jñānē*”) not covered by dark soot and *uṇarmiṇīr ē* = and experience *uyir nilai* = a lifestyle *aḍimaiyāṇa* = of *Dāsyatva* (servitude) *uttamaṇ* = to the *Puruṣōttama* (the Supreme Being). ūplift yourself by becoming *Jñāni* (one who knows about the true nature of the fundamental entities) and experience joy every day of your life.

Summary: Hey You people! You are suffering in life from not correctly understanding the *Jīvātman* as being different from other *tattvas* (ēntities) like *Prakṛuti* (the Material ūniverse) etc, *Buddhi* – *Kāla* – *Śuddhasattva* (īntellect- Time – Pure *Sattvaguna*), and also from the *Paramātman*, but instead understanding it in a collective sense by bundling all of them together like a bunch of peacock feathers. Understand instead that this *Jīvātman* is distinct from each of the 24 *tattvas* namely, *Prakṛuti* (Material ūniverse), *Mahat* (the Gross Matter *Prakṛuti* transforms into), *Ahaṅkāra* (ēgo, that *Mahat* transforms into), (*Pañca Jñānēndriyas* (The Five Sensory Organs), *Pañca Karmēndriyas* (The Five Motor Organs), *Manas* (The Mind), *Pañca Tanmātras* (The Five Subtle Elements), *Pañca Bhūtas* (The Five Gross Elements composing the Material ūniverse). Also understand (applying the rules of Sanskrit Grammar) that he is the repository of of *Jñāna*, (as derived from the root “*Man* - *Jñānē*”) and hence not an *Acētana*; and also is limited in extent i.e., atomic in size (as implied from the root “*Man* - *Parimāṇē*”) an hence is distinct from *Īśvara*, Who is *Vibhu* or infinite in extent. Hence clearly understand that the *Jīvātman* is *Jñānsvarūpa* (intrinsically *Jñāna* in form) and

Svayaṃprakāśa (Self -Luminicent) and is like a bright lamp uncovered by soot. Thus, interpret the Letter “*ma*” in the *praṇva* as indicating *Jīvātman*, whose intrinsic nature is absolute *Dāśya* (Servitude) to *Śrīmannārāyaṇa*, the *Paramapuruṣa* (Supreme Being). Contemplate in this manner by understanding the true nature of the *tattvas*, and experience joy every day of your life.

तत्वेभ्य षड्भ्योऽप्यपरमनुपमात् ब्रह्मणोऽन्यं परस्मात्

आत्मानं नावगत्य कचिदपि कथमप्यात्तसङ्घातबोधाः।

मर्त्याः पिच्छोपमानाः पृथगकृतमकारार्थकं तं प्रदीपं

कृत्वाथात्मीयदास्यं ह्यनुभवत परे पुंसि चामोदयध्वम्॥ ५॥

tatvebhya ṣṣaṭcaturbhyo'pyaparamanupamāt

brahmaṇo'nyam parasmāt

ātmānam nāvagatya kvacidapi

kathamapyāttasaṅghātabodhāḥ |

martyāḥ picchopamānāḥ pṛthagakṛtamakārārthakam tam

pradīpam

kṛtvāthātmīyadāśyam hyanubhavata pare puṁsi

cāmodayadhvam | |

Original:

தனதிவை அனைத்தும் ஆகத் தான் இறையாகும் மாயன்
உனதெனும் உணர்த்தி தாராது உமக்கு நீர் உரிமை உற்றீர்
எனதிவை அனைத்தும் யானே இறை எனும் இரண்டும் தீர
மந எனும் இரண்டின் மாறா வல்வினை மாற்றுவீரே

tanādivai aṇaittum āgat tāṇ iraiyāgum māyaṇ
 uṇadenum uṇartti tārādu umakku nīr urimai urrīr
 eṇadivai aṇaittum yāṇē irai eṇum iraṇḍum tīra
 mana eṇum iraṇḍiṇ māṛā valviṇai māṛruvīrē (6)

Meaning: (Hey People! The *Śāstra* says that) *ivai aṇaittum* = all these things *tanadu āga* = being subject to His control, and *tāṇ* = He *māyaṇ* = The Amazing One *irai āgum* = is also the *Īśvara*; *tārādu* = it does not give *uṇartti* = the understanding *eṇum* = that *uṇadu* = all these belong to you. *nīr* = You *urrīr* = carry *umakku* = for yourself *urimai* = the role of being only subordinate (to Him). *mana eṇum iraṇḍiṇ* = From the two letters “*ma*”, “*na*”, (obtained by reading the word “*na maḥ*” backwards) if you can make *iraṇḍum* = both the false arrogant presumptions *eṇum* = namely that “*ivai aṇaittum* = All these (body and *indriyas*) *eṇadu* = are mine”, and “*yāṇē* = I alone am *irai* = the Master (independent)” *tīra* = die away, then *māṛruvīrē* = you will be able to get rid of *val viṇai* = the horrible sins *māṛā* = that keep gushing over and over at you (like a flood).

Summary: One should first understand that as per the injunction and teaching from God the Super Master,

“*śrutiḥ smṛtiḥ mamaivājñā*” and also

“*tasmāt śāstraṃ pramāṇaṃ tē kāryākāryavyavasthitau |*
jñātvā śāstravidhānōktaṃ karmakartumihārhasi ||”

Śāstra is indeed God’s command and that one should have absolute faith in it. Those *Śāstras* proclaim, “ every thing belongs to God. He is the *Sarvēśvara* (Supreme Lord); the *Jīvātman*s do not inherently have any independence or

authority". Even so, You people, who have not understood the meaning of the word "*Namaḥ*" in the present *Mantra* (*Tirumantira*)! You think that you are the Master of everything and that everything belongs to you. That is a mere illusion. That should go. For this purpose understand the meaning of the *Mantra* in which is hidden the meaning of the *Tattva*. Following the teachings of the *Arhibudhnya Samhita* of *Pāñcarātra Āgama*, one can break the word "*na - maḥ*" in to two words and reverse their order as "*ma - na*". "*ma*" is the sixth case ending of the pronoun "*Asmat*". "*ma - na*" is interpreted to stand for "*mama na*" meaning (by inserting the two words "*kiñcit svātantryam*" in between) "*Mama kiñcit svātantryam na*" (or "I do not inherently have any independent control whatsoever over anything"). Get this understanding firmly established in your mind. Only then the illusion that existed earlier in your mind will disappear and instead the "*Ananyatva Jñāna*" or the awareness of your helpless position of having no one else to turn to for help except God, gets firmly established. Otherwise, your powerful sins will not be destroyed. Get rid of these sins that can only be destroyed by the correct understanding of the true nature of the fundamental nature of he *Jīvātman* and discover happiness in your life.

स्वार्थायत्ताखिलस्वः स्वयमिह सकलाधीश आश्चर्यचर्यः

यौष्माकीणं किलेदं त्विति किमपि न दत्तं च वः पारतन्त्र्यम्।

मध्येमन्त्रं विभिन्नं नम इति मन इत्येत्य सर्वं मदीयं

स्वाम्यस्मीत्यज्ञातां च व्यपनयत बलैर्नांसि च ध्वंसयध्वम् ॥ ६ ॥

svārthāyattākhilasvaḥ svayamiha sakalādhīśa
 āścaryacaryaḥ
 yauṣmākīṇaṁ kiledaṁ tviti kimapi na dattaṁ ca vaḥ
 pāratantryam |
 madhyemaṁtraṁ vibhinnaṁ nama iti mana ityetya sarvaṁ
 madīyaṁ
 svāmyasmītyajñatāṁ ca vyapanayata balaināmsi ca
 dhvaṁsayadhvam | |

Original:

அழிவிலா உயிர்கட்கெல்லாம் அருக்கனாய் அழியா ஈசன்
 வழியலா வழி விலக்கும் மதி எழ மாய மூர்த்தி
 வழுவிலாதிவை அனைத்தும் வயிற்றில் வைத்துமிழ்ந்த
 மாலை
 நழுவிலா நார வாக்கில் நாடி நீர் நணுகுவீரே

aḷivilā uyirgaṭkellām arukkaṇāy aḷiyā īcaṇ
 vaḷiyalā vaḷi vilakkum madi eḷa māya mūrtti
 vaḷuvilādivai aṇaittum vayirṛil vaittumiḷnda mālai
 naḷuvilā nāra vākkil nāḍi nīr naṇuguvīrē (7)

Meaning: *nīr* =You, who have earned the knowledge
 by *nāḍi* = lookig for (by closely examining) *mālai* = the Lord
nāra vākkil = in the “*nāra*” sound *naḷuvilā* = that never parts
 with *Nāra-ayaṇa*, *naṇuguvīrē* = will indeed seek refuge in
aḷiyā īcaṇ = the Indestructible Master and the One *māya* =
 with an amazing *mūrti* = Form, Who *arukkaṇāy* = by being
 the dazzling Sun *eḷa* = that awakens *mati* = the knowledge
 in *ellām* = all *aḷivu illā* = immortal *uyirgaḷku* = *Ātmans*,
vilakkum = has kept you away *vaḷiyalā* = from the non-
 righteous *vaḷi* = Path, and Who *vaittu* = having (initially) kept
ivai aṇaittum = all these things *vazuvillādu* = standstill

(dormant) *vayirril* = in His stomach (i.e. within Him) *umiṇda* = let them out (later).

Summary: We may be very learned, but still we have to seek the help of a good *Ācārya* who has learnt very well and can teach us the correct doctrine that has been handed down to us through our great tradition. One should not avoid seeking such an *Ācārya* either out of shyness or out of conceit that one knows everything. Hey People! The True description of the Supreme Being pervading the entire universe as denoted by “*antaḥ bahiḥ sarvatra ca*” is all contained in the name “*Nārāyaṇa*”. It provides clear differentiation between the intrinsic nature of the Supreme Being [Who is *Śaranyaguṇapūrṇa* (The One with the quality of offering Refuge to every one who falls at His feet), *Sarvarakṣaka* (the Universal Savior) and *Sarvaśēṣi* (the “Owner” without whom the “Owned” namely, the *Jīvas* and the material universe cannot exist)] on the one hand and the intrinsic nature of the individual *Jīvātman*, [who is the *Śaraṇāgata* (“Refugee” at *Paramātman*), “*Ātmaguṇapūrṇa*” (Self-luminescent), *Rakṣaṇīya* (The One that needs to be saved by God), and “*Śēṣa*” (The “Owned” who cannot exist without the “Owner”)] on the other. The word “*Nārāyaṇa*” can be understood as a compound word (*Samāsa*) formed by combining the two words “*Nāra*” and “*Ayana*” using the two different rules of Sanskrit grammar for generating a *Samāsa* to mean either the One, Who has the “*Nāra*”s (the *Jīvas*) as the “*Ayana*” (residence) [*Tatpuruṣa Samāsa*], or the One, Who is the “*Ayana*” (the sought-out Place of Refuge) for the “*Nāra*”s [*Bahuvrīhi Samāsa*]. (This means, “I, the *Jīvātman* am the unconditional, eternal *Śēṣa* to *Śrīyḥpati* and to Him only, Who is the *Sarvakāraṇa*, *Sarvarakṣaka* and *Sarvaśēṣi*”).

Dwell on this enlightening thought all the time. Keep singing His praise and you will reach Him and experience the Bliss. This essential message is clearly conveyed by the *Upaniṣad*ic statement,

*“yacca kiñcit jagatyasmin dṛuśyatē śrūyatēpi vā |
antarbahiśca tatsarvaṃ vyāpya nārāyaṇasthitaḥ ||”*

नित्यानां निखिलात्मनां सुमतिदो भास्वान् सहस्रांशुवत्

दुर्मागाद्विनिवारकोऽद्भुतवपुः नित्य स्समस्ताधिपः।

विश्वं न्यस्यति निश्चलं स्वजठरे काले बहिर्न्यस्यति

श्रीशो यश्च विमृश्य सश्रयत तं नारेति शब्दे नराः ॥ ७॥

nityānām nikhilātmanām sumatido bhāsvān

sahasrāṁśuvat

durmārgādvivinivārako'dbhutavapuḥ nitya ssamastādhipaḥ |

viśvaṃ nyasyati niścalaṃ svajaṭhare kāle bahirnyasyati

śrīśo yaśca vimṛśya saśrayata taṃ nāreti śabde narāḥ | |

Original:

வயனம் ஒன்றறிந்துரைப்பார் வன் கழல் வணங்க வெள்கி

நயனம் உள் இன்றி நாளும் நள் இருள் நண்ணி நின்றீர்

அயனம் இவ்வனைத்துக்கும் தான் அவை தனக்கயனம்

என்னப்

பயனுமாய்ப் பதியுமான பரமனைப் பணிமினீரே

vayaṇam oṇṇarinduraippār vaṇ kaḷal vaṇaṅga velgi

nayaṇam uḷ iṇṇi nāḷum naḷ iruḷ naṇṇi niṇṇīr

ayanam ivvanaittukkum tāṇ avai taṇakkayanam eṇṇap
payanumāyp padiyumāṇa paramanaip paniminīrē (8)

Meaning: *naḥ iruḥ naṇṇi niṇṇīr* = Hey You People staying in intense darkness *uḥ nayaṇam iṇṇi* = having lost your inner sight *nāḷum* = all the time *velgi* = by being shy *vaṇaṅga* = to bow down at *vaṇ kaḷal* = the firm feet (that would never forsake the ones who have sought their protection) *uraippār* = of those (namely, the *acāryas*) that teach *vayaṇam oṇṇu* = a statement (*Śāstra*) *aṇḍu* = only after having understood it! *paṇimiṇṇīr* {*pāḍumiṇṇīr*} *ē* = Sing the praise of *paramaṇai* = the Supreme Being, *eṇṇa* = regarded as *payaṇum āy* = both the *Phala* (Desired Result) and *padiyum āṇa* = the *Ādhāra* (Support), *tāṇ* = Who, as the *Vibhu* (The All-Pervading One) *ayaṇam* = is the ultimate Destination to reach (Resting Place) *ivvaṇaittukku* = for all these (things in the universe), and also *taṇakku* = to Whom *avai* = all those things *ayaṇam* = are places to reach (reside).

Summary: “*raḥ*” means those that perish. “*na-raḥ*” means those that never perish; that is, *Cētanas*. “*nāra*” means the collection of *Cētanas*, that too a large number. “*naraḥ*” also can denote the One Who is the Indestructible Leader and the *Sarvēśvara* (Supreme Lord). Every thing connected with Him as indicated and supported by the *Śāstras* can be called “*nāra*”. Hey Human Beings! Contemplate on this carefully and discover in the word “*nāra*”, the *Śrīyḥpati*, the eternal Supreme Lord and the One with an amazing *Divya-Maṅgaḷa-Vigraha* (Divine Auspicious Form), Who shines like the Sun waking up the *Jñāna* in all *Jīvas*, Who saves them from straying into evil ways, and Who draws the entire universe into His bowels

during the *Praḷaya* (The Great Delue) and brings them out again during *Sṛṣṭi* (Creation). When you learn this truth you will be able to see *Nārāyaṇa* Himself with your own eyes.

शास्त्रीयं वचनं सदोपदिशता मङ्घ्री गुरूणां दृढौ
नन्तुं वीतनिजान्तरङ्गनयना दुर्मानिनो व्रीडिताः ।
गाढध्वान्तचिरोषिताः अयनतां प्राप्तोऽखिलानां च यः
यस्यैतेऽयन मीदृशं फल ममुं नाथं परं गायत ॥ ८॥

śāstrīyaṁ vacanaṁ sadopadiśatā maṅghrī gurūṇāṁ
dṛḍhau
nantuṁ vītanijāntaraṅganayanā durmānino vrīḍitāḥ |
gāḍhadhvāntaciroṣitāḥ ayanatāṁ prāpto'khlānāṁ ca yaḥ
yasyaite'yana mīdṛśaṁ phala mamuṁ nāthaṁ paraṁ
gāyata ||

Original:

உயர்ந்தவர் உணர்ந்த வாற்றால் உவந்த குற்றேவல்
எல்லாம்
அயர்ந்து நீர் ஐம் புலன் கட்டு அடிமை பூண்டலமர்கின்றீர்
பயந்திவை அனைத்தும் ஏந்தும் பரமனார் நாமம் ஒன்றில்
வியந்த பேரடிமை தோற்றும் வேற்றுமை மேவுவீரே

uyarndavar uṇarnda vārṛāl uvanda kurṛēval ellām
ayarndu nīr aim pulaṇ kaṭku aḍimai pūṇḍalamargiṇṛ
payandivai aṇaittum ēndum paramaṇār nāmamoṇṛil
viyanda pēraḍimai tōṛṛum vēṛṛumai mēvuṁvīrē

(9)

Meaning: *nīr* = Hey People [who are eligible to attain the *Parama Puruṣārtha* (the ūltimate Benefit)]! *ayarndu* = Having forgotten about *uganda kurrēval ellām* = all the different *Kaiṅkaryas* (services to God) = that the *Nityasuris* eagerly perform *uṇarnda vārral* = as per the will of *uṇarndavar* = *Paramātman*, the Supreme Being, *pūṇḍu* = you are completely immersed in *aḍimai* = slavery *aim pulan̄kaṭku* = under your five senses and *alamargin̄r* = are utterly bewildered. *mēvuv̄r ē* = Just examine with interest *vērrumai* = the *Caturthī Vibhakti* (Fourth-Case ending) *tōrrum* = depicting (teaching you) *viyanda* = the unique *pēr* = and very great *aḍimai* = idea of *Kaiṅkaryam* (Service to God) *nāmam on̄ril* = in that one word, i.e., the name “*Nārāyaṇa*” (that is far more expansive than any other name) *paramaṇār* = of the *Paramapuruṣa*, *payandu* = Who pervades everywhere and is also *ivai aṇaittum ēndum* = donning every thing around Him.

Summary: Hey, Human Beings! You are eligible to enjoy the *Parama Puruṣārtha* (the Greatest of Benefits). You are the ones who deserve to be performing all the *Kaiṅkaryams* for God that the *Nityasuris* at *Paramapadam* are so happily performing all the time according to the wishes of that *Paramātman*, the One Who has no one equal to or greater than Him. However, you have become a slave of your five senses and completely trapped into working for them. No wonder that you are feeling helpless and utterly lost. (To redeem yourself from this predicament), just learn the complete significance of the name “*Nārāyaṇa*”, which is the most important one among the names of that Supreme Being, Who is the Fundamental Support for the entire universe. Examine deeply the meaning of the *Caturthī Vibhakti pratyaya* (Fourth Case suffix) “*āya*” at the

end of the third word “*nārāyaṇ-āya*” in the *Mūlamantra*.
You will then realize all your aspirations.

सङ्कल्पस्यानुरूपा बहुविधवरिवस्या उपास्याः परस्य
पुंसो विस्मृत्य पञ्चेन्द्रियमरिचरणव्याकुलीभूतमर्त्याः ।
व्याप्येदं यस्समस्तं विधरति परमस्तस्य नारायणेति
प्राहे चित्रां दिशन्तीं परिचरणविधिं चाद्रियध्वं विभक्तिम् ॥ ९ ॥

saṅkalpasyānurūpā bahuvidhavarivasyā upāsyāḥ parasya
puṁso vismṛtya pañcendriyamaricaraṇa vyākulībhūta-
martyāḥ |
vyāpyedaṁ yassamastaṁ vidharati paramastasya
nārāyaṇeti
prāhve citrāṁ diśantīm paricaraṇavidhiṁ cādriyadhvaṁ
vibhaktim | |

Original:

எண் திசை பரவும் சீரோர் எங்களுக்கீந்த எட்டில்
உண்டவாறுரைப்பார் போல ஒன்பது பொருள் உரைத்தோம்
பண்டு நான் மறையோர் காக்கும் மா நிதி இவை
அனைத்தும்
கண்டவர் விள்ளார் விள்ளக் கருதுவார் காண்கிலாரே

eṇ ticaḥ paravum cīrōr eṅgaḷukkīṇḍa eṭṭil
uṇḍavāruṇaippār pōla oṇbadu poruḷ uraittōm
paṇḍu nāṇ maṇaiyōr kākkum mā nidi ivai aṇaittum
kaṇḍavar viḷḷār viḷḷak karuduvār kāṅgilārē (10)

Meaning: *uraittōm* = We have presented *uraippār pōla* = in the same way as they (our *acāryas*) have taught us *uṇḍavāru* = and exactly as they experienced, *oṇbadu poru!* = the nine meanings [namely, “a”- *kāra*, *lupta caturthī*, “u”- *kāra*, “ma”- *kāra*, the word “*nama*” (“na”, “ma”- *kāras*), the word *nāra*”, “the word “*ayana*”, the *caturthī* case ending] contained *eṭṭil* = in the eight letters (i.e, in the *Mūlamantra*”) *īnda* = that were taught = *eṇḡalukku* = to us *cīrōr* = by those renowned (because of their qualities) noble *ācāryas paravum* = whose fame has spread *eṇ ticai* = (all around) in all the eight directions. *kaṇḍavar* = Those who have understood *ivai aṇaittum* = all these meanings *mā nidi* = which are like a great Treasure *kākkum* = that has been guarded *paṇḍu maraiyōr* = by those proficient in the timeless four *Vedas*, *viḷḷar* = do not publicize this knowledge. *kāṇḡilār* = We do not see *viḷḷak karuduvār* = any who are willing to disseminate this (wisdom).

Summary: The Eight-Lettered *Mantra* is all that was taught by our noble *accaryas*, whose fame has spread in all the eight directions. However, with their blessings, we have now clearly described all the nine (in-depth) meanings that are contained in that *Mantra*, in exactly the same way as they had experienced. *Svāmi Dēcikaṇ* expresses his sadness here that those who have studied all the *Vedas*, and have understood many of the special meanings therein, have not come forward in the past to disseminate that knowledge to the world, nor did they seem to have any desire in their minds to do so. He could not see any such people even during his time. He also could have likewise just remained quiet, fearful of violating the past tradition of keeping the vedic “secrets” strictly confidential. Instead, he felt here that it was the necessary duty of a good scholar to make this

knowledge public when the time was appropriate and thereby elevate the lives of human beings. In deed, he felt sorry for the people who, even after studying an immense volume of *Vedas*, were neither able to discover nor disseminate the essential meaning of this great and All-Redeeming *Mantra*, which was like a Treasure contained in the *Vedas*. Hence, with a desire to see that the traditional interpretation of this great *Mantra* would not be lost at least for the future generations, the Great Compassionate *Svāmi Dēcikaṇ* has graced us by passing this wisdom on to us through this composition.

अष्टास्वाशासु येषां सुचरितसुगुणा व्यापृता देशिकैस्तैः

उक्तेष्वस्माकं मष्टास्वतनव मिह चार्थान् नवाहं यथावत्।

चित्तारूढानुभूता अभिदधत इवानादिवेदाभिगुप्तं

न्यासं न ब्रूयु रेतान् प्रकटनमनसो वा न दृश्यन्त एव ॥ १० ॥

aṣṭāsvāśāsu yeṣāṃ sucaritasuguṇā vyāpṛtā deśikaistaiḥ
ukteṣvasmāka maṣṭāsvatanava miha cārthān navāhaṃ
yathāvat |

cittārūḍhānubhūtā abhidadhata ivānādivedābhiguptaṃ
nyāsaṃ na brūyu retān prakāṣanamano vā na dṛśyanta
eva | |

श्रीदेशिकप्रबन्धस्थः तिरुमन्त्रार्थसङ्ग्रहः।

गोपालार्येण सश्लोक स्सार्थोऽतन्यत सन्मुदे ॥

śrīdeśikaprabandhasthaḥ tirumantrārthasaṅgrahaḥ |
gopālāryeṇa saśloka ssārtho'tanyata sanmude | |

“Tirumandiraccurukku” (“*Tirumantrārthasaṅgraham*”),
 which is a part of *Śrī Dēcikapraḇaṇḍham* has been
 presented in good faith with *ślokas* and meaning by *Śrī*
Gōpalārya.

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|| *Śrīmatē Nigamāṇṭa Mahādēśikāya Namaḥ* ||