

**SWAMI DESIKAN'S
DHVAYA CHURUKKU**



**ANNOTATED COMMENTARY IN ENGLISH BY:
OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN**



sadagopan.org





CONTENTS

| | |
|---------------------------------|----|
| Introduction to Dhvaya Churukku | 3 |
| Paasuram 1 | 6 |
| Paasuram 2 | 8 |
| Paasuram 3 | 10 |
| Paasuram 4 | 11 |
| Paasuram 5 | 12 |
| Paasuram 6 | 14 |
| Paasuram 7 | 15 |
| Paasuram 8 | 17 |
| Paasuram 9 | 18 |
| Paasuram 10 | 19 |
| Paasuram 11 | 21 |
| Paasuram 12 | 22 |
| Nigamanam | 24 |





sadagopan.org





॥ श्रीः ॥

श्रीमते रामानुजाय नमः

श्रीमते निगमान्त महादेशिकाय नमः

DHVAYA CHURUKKU

துவயச்சுருக்கு

INTRODUCTION

The entire Prabhandham is in the metre of KattaLai KalitthuRai. There are 12 Paasurams in this Prabhandham. Dhvayam is one of the most important manthrams and can be recited at all times. There are 10 meanings that go with the 10 padhams of Dhvayam:

- (1) SrI Sabdham
- (2) the “madhub” sabdham riding on the SrI sabdham to give us the padham, “SrIman”
- (3) NaarAyaNa sabdham
- (4) CharaNa (CharaNou) sabdham
- (5) SaraNa (SaraNam) Sabdham
- (6) The verb made up of prefix “pra” and the verb “padh”
- (7) the associated limb called Tanmai Urubu to yield the word, “PrapadhyE”
- (8) The SrIman NaarAyaNa sabdham of the second half
- (9) the fourth case linked to that to give the word, “NaarAyaNAya” and
- (10) the “Nama:” sabdham.

Dhvayam means two. BhagavAn in response to the prayers of His PirAtti to help the jeevans suffering from SamsAric sorrows united two separate manthrams of the Upanishad and created a manthram for all to alleviate their sufferings. In this two part manthram, the first part deals with UpAyam (Means) and the second part, the Phalan from adopting such means. The first part deals with the Jeevan invoking the Lord for RakshaNam and the second part covers the submission of the Jeevan, its svaroopam, the burden of protecting it and the fruits of protecting it at the sacred feet of the Lord, the SaraNAgatha Vathsalan and becoming free from any worries about its salvation.





In SrImath Rahasya Thraya Saaram's 28th Chapter dedicated to Dhvaya Manthram, Swamy Desikan salutes Dhvaya Manthram as the dawn for the kaaLa Raathri of SamsAram and as the SaraNAGathy mantram for the Lord: “Padhma-SahAya SaraNAGathy manthra: Samsruthi-kALarAthRE: prathyUshathAm Bhajathi”. Since it is of UpAya-UpEya roopam, it is called Dhvayam. It covers both UpAyam and UpEyam.

Dhvayam is saluted as the King of Mathrams (Mantraraajam). This manthram has to be received as UpadEsam from One's AchAryan. One should pray to the AchAryan earnestly like a poor man begging for a great treasure. There are no restrictions (the right nakshathram, Homam, puNya theerttha SnAnam, auspicious lagnam and subha yOgam) regarding the time for receiving such a ManthrOpadEsam. In Saadhyaki Tantram, BhagavAn says that One should perform SaraNAGathy to Him after receiving such an upadEsam from a SadAcharyan and after that SaraNAGathy the Prapannan should act like a Krutha Kruthyan (One who has fulfilled, what he is supposed to do):

anEnaiva thu manthrENa svAthmAnam Mayi nikshipEth
Mayi nikshiptha karthavya: krutha kruthyO bhavishyathi

MEANING :

With the dhvaya manthram, a prapannan should present his Aathma to Me. One who has done this would have fulfilled that, which needs to be done for gaining nithya Kaimkaryam at My feet at My Supreme Abode.

The meaning of Dhvayam has been explained to us by AchArya RaamAnujA in His SaraNAGathy Gadhyam. The “ahalahillEn iRayumenRu” Paasuram of Swamy NammAzhwAr is the greatest exponent of Dhvaya Manthram.

Swamy Desikan summarizes in his own brilliant way the greatness of Dhvayam as a showerer of auspiciousness:

na VedAnthath Saasthram na MadhumaTanAth tathtvamadhikam
na tadhbhakthAth theerTam na tadhbhimathAth Saahtvika Padham
na satthvAdhArOgyam na bhudha-bhajanaath bhOdha janakam
na mukthe: soukhyam na dhvaya vachanatha: kshemakaraNam

MEANING :

There is no Saasthram superior to VedAntham. There is no Tatthvam that is loftier





than BhagavAn, who killed the Asuran, Madhu. There are no purifying theerttham greater than the BhagavathAs of the Lord. There is no place that is superior to those selected by the BhagavathAs to reside. There is nothing to excel sathva guNam for improving one's aarOgyam. There is nothing that surpasses the attainment of SadAchAryan, when it comes to seeking tattva Jn~Anam. There is nothing that surpasses Moksha sukham, when it comes to enjoyable experiences. There is nothing better for KshEmam than the recital of Dhvaya Manthram.

PAASURAMS - COMMENTARY

श्रीमान् वेङ्कट नाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्य वर्योमे सन्निधत्तां सदा हृदि ॥

shrImaan.h ve~NkaTa naathaaryaH kavitaarkika kesarI.

vedaantaachaarya varyo me sannidhattaaM sadaa hR^idi.





THE AVATHARAM OF DVAYAM

innamudhil piRanthAL idham kEtka uraittha PirAn
ponn aruLAl maRai mouliyil pooNDa iraNDu isaitthu
tannurai mikka dhanam ithu yena tantha vEdahatthil
thunnu poruLhaL patthum tholayA nidhi aahinRavE (1)

இன் அமுதில் பிறந்தாள் இதங்கேட்க உரைத்த பிரான்
பொன் அருளால் மறை மெளலியில் பூண்ட இரண்டிசைத்து
தன் உரை மிக்க தனம் இதெனத் தந்த வேதகத்தில்
துன்னு பொருள்கள் பத்தும் தொலையா நிதி ஆகின்றவே

MEANING:

Our Mother who could not bear the sufferings of children struggling in the ocean of SamsAram requested Her Lord to show them a way to get out of their miseries. He agreed and selected two manthrams from the different sections of KaDa Valli and united them and released it for the benefit of the ChEtanams. Since this dhvaya manthram was created by our Lord Himself at the request of His PirAtti, it is superior to all Sruthis. The ten different meanings of this Manthram have to be treasured and protected for the truly needy.



"innamudhil piRanthAL"





SPECIAL COMMENTS:

Swamy salutes Periya PirAtti here as “Innamuthil PiranthAL”, one who was born in the nectar, when the Milky ocean was churned by Her Lord. She is the Feminine nectar born out of the nectar (PeNNamudhu uNDa PerumAn). She asked Her compassionate Lord to instruct the suffering jeevans with a way to redeem themselves. AvaL “Hitham kEttAL”. Her Lord responded (upadEsam uraitthAn) positively to His dear consort's prayer. What upadEsam did the most merciful Lord come up with ? He took two separate KaDOpanishad Vaakyams and united them (MaRai mouLiyil pooNDa iraNDu isaitthu) and revealed that mantram as the best wealth among all His Mantrams(Tann urai mikka dhanam yena tanthAn). He described that this mantram housing SaraNAgathy (vEdakam) has ten different meanings associated with it (tunnu poruLkaL patthum). He instructed the chEtanams that dhvayam is the imperishable wealth (tolayA nidhi) that will protect us forever.





THE SIX MEANINGS OF SRI SABDHAM

aru uru aanavai tannai adainthidat-ThAnadainthu
veruvurai kEttu avai kEtpitthu ahaRRum vinai vilakki
iru talai anbhutanAl yemai innadi sErntharuLum
ThiruvudanE thihazhvAr seRinthAr yengaL chinthayuLE (2)

அரு உருவானவை தன்னை அடைந்திடத் தான் அடைந்து
வெருவுரை கேட்டு அவை கேட்பித்து அகற்றும் வினை விலக்கி
இருதலை அன்புடனால் எமை இன்னடி சேர்ந்தருளும்
திருவுடனே திகழ்வார் செறிந்தார் எங்கள் சிந்தையுள்ளே

MEANING:

The SrI Sabdham in dhvayam has six different meanings: SrIyathe, SeayathE, SruNOthi, SrAvayathi, sruNAthi, SreeNAthi.



"oNN suDar inba uru"





SreeyathE: She is reached by all those, who want ujjeevanam (upliftment) from SamsAric sorrows.

SrayathE: To save her suffering children, she approaches Her Lord.

SruNOthi: She Listens. She listens to the chEthanams who pray to her to place them at the sacred feet of Her Lord.

SrAvayathi: She makes the Lord listen to Her regarding the sufferings of the jeevans.

SruNAthi: She banishes. She banishes the Moksha VirOdhis for the Mumukshus (Those who desire Moksham).

SreeNAthi: She makes the jeevans attain a ripe stage fit to qualify for Moksham. She perfects the ChEtanam to perform Kaimkaryam for Her Lord.

Our SrI DEvi, Our Mother with such Vaibhavam shines with Her Lord and stays in our mind permanently. Swamy Deikan declares that the Lord, who is resplendent with His PirAtti (ThiruvudanE thihazhwAr) stays always (nithya vaasam) in his hrudhaya kamalam (YenKal chinthayuLE seRinthAr).





THE “MADHUP” SABDHAM ATTACHED TO SRI SABDHAM

Ohr uyirAi ninRa oNN inbha sudar urutthanilum
pEr uruvatthilum pinn athil tORRum urukkaLalium
Ohr uruvAna ulahilum yERkkum urukkaLinAl
sEruthal mannu seyyAL anbhar namm manam sErnthanarE (3)

ஓர் உயிராய் நின்ற ஒண் இன்ப சுடர் உருத்தனிலும்
பேர் உருவத்திலும் பின் அதில் தோற்றும் உருக்களிலும்
ஓர் உருவான உலகிலும் ஏற்கும் உருக்களினால்
சேருதல் மன்னு செய்யாள் அன்பர் நம் மனம் சேர்ந்தனரே

MEANING:

The Lord dear to Sri Devi and forever united with Her has now taken up permanent residence in our heart lotuses. He has many forms. He is the indweller (antharyAmi Brahman) in all chEthanams and achEthanams. He is of the radiant Jn~Ana and Aanandha Svaroopam. He is of the dhivyAthma Svaroopam (Urutthan/abode of all auspicious attributes) present as the big, Moola Purushan, Para VaasudEvan and all the other vyUha Moorthys originating from that Para VaasudEva Moorthy. He has the world and chEthanams as His body. He is accompanied by His PirAtti with the appropriate forms in all His avathArams. He has now taken up nithya Vaasam in our hrudhaya kamalams.

COMMENTS:

He is the antharyAmi Brahman in all chEthanams and achEthanams (Ohr uyirAi ninRAR). He stays also as Jn~Ana Svaroopam (oNN sudar aaha ninRAn) and as Aanandha svaroopam (inbham). He is in other words the Jn~Anandha Svaroopam. The dhivyAthma svaroopam of the Lord characterized by its antharyAmithvam and Jn~Anadhathvam is united inseparably with the dhivyAthma svaroopam of PirAtti in a manner befitting the role taken by the Lord, be it in the ParavAsudEvan's form at Sri Vaikuntam or the four vyUha avathArams or the different vibhava avathArams or as antharyAmi or as ArchA Moorthys. She is always there in appropriate form (anuroopam) befitting the Lord's roopam without ever separating from Him (yERkkum urukkaLinAl sEruthal mannu seyyAL). That divine consort's dear One now stays perennially in our heart lotuses (sEruthal mannu seyyAL anbhar namm manam sErnthanar).





(ANUROOPAM)

FIRST SECTION OF DHVAYAM: NAARAYANA SABDHAM

kAraNamAi iRayAyAi gathiyAi amarum pathiyAi
aaraNam ohdhum anaitthu uRavAi ahalA uyirAi
seer aNiyum sudarAi seRinthengum thihazhnthu ninRa
NaaraNanAr namakkAi nalhi nAmm thozha ninRanarE (4)

காரணமாய் இரையாயாய்க் கதியாய் அமரும் பதியாய்
ஆரணம் ஒதும் அனைத்துறவாய் அகலா உயிராய்ச்
சீர் அணியும் சுடராய்ச் செறிந்து எங்கும் திகழ்ந்து நின்ற
நாரணனார் நமக்காய் நல்கி நாம் தொழ நின்றனரே

SPECIAL COMMENTS:

The details on the NaarAyaNa Sabdham related comments are housed in the Desika Prabhandha Paasurams 299 and 300 covered earlier under Thirumanthira Churukku Prabhandham. There are however distinctions in meanings between the “NaarAyaNa” sabdham housed in Thiru Manthiram and Dhvayam. The common feature is that both celebrate the general guNams of the Lord but in Dhvayam, the particular guNams like Vaathsalyam, Souseelyam, Soulabhyam and Swamithvam, which will be elaborated under the third sIOkam of Charama sIOka Churukku that is yet to be covered (317th Desika Prabhandha Paasuram).

MEANING:

In NaarAyaNa sabdham, when we define Naaram as the Janthus born out of Naran, then it leads to NaarAyaNan as the KaaraNam for all creation. When Naran is interpreted as originating from the root “Nru”, then the meaning for NaarAyaNan becomes the “AaLbhavan/NiyanthA”, who is the ruler of all. The Ayana sabdham has the three meanings: UpAyam, Phalan and AadhAram. Therefore, NaarAyaNan becomes the Means (UpAyam) and goal (upEyam) for all and He becomes the Lord in whom all are housed as their aadhAram (resting / supporting place) The word “Naaram” has also connections to the sixth case (Shashti Vibhakthi), when we refer to Naarams as belonging to Naran. That leads to the Upanishads recognizing Him as the Father, Mother, Brother, AadhAram, the object of surrender and Phalan of that surrender as well FOR ALL.

sadagopan.org





CHARANa SABDHAM

vAnn amar mann uruvAi vahaiyAl athil nAll uruvAi
 meenamadhU aamai kEzhal mudalAm vibhavangaLumAi
 Oon amar uLLuruvAi oLiyAtha arucchayumAm
 thEn amar SenkazhalAn sErtthanan kazhal yemmanatthE (5)

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

This Paasuram's "CharaNā" sabdham refers directly to the Lord's sacred feet and through that reference extends it to His entire Dhivya MangaLa Vighram (Auspicious Divine Body).

MEANING:

EmperumAn's ThirumEni is worshipped in Five different ways:

- (1) Param (As Para VaasudEvan in SrI Vaikuntam)/ "Vaan amar mannurvan".
- (2) VyUham (VaasudEvan, SankarshaNan, Pradhyumnan and Aniruddhan, the four VyUha Moorthys)/ "athil naan vahayAl uruvAi"
- (3) Vibhavam (the ten forms as Raama, KrishNa et al)/ "Meenamathu Aamai kEzhal mudhalAm vibhavangaLumAi"



"meenamadhu aamai kEzhal...Sampathkumaran"





(4) AntharyAmi (Indweller in all created beings)/ “Oon amar uLLuruvAi”

(5) Archai (Consecrated or Self-manifested Images at SrIrangam, Kaanchipuram, Thiruppathi et al)/ “oLiyAtha arucchayumAi”.

The Lord of this magnificent Vaibhavam staying in the five states has placed His lotus feet on my heart lotus and resides there (“tEn amarsemkazhalAn yemm manatthu sErtthanan”).





SARANA SABDHAM

vERu ohr aNangu thozhum vinai theertthu yemai aaNDiduvAn
 aaRum athan payanum tanthaLikkum aruLudayAn
 maaRu ilathAi ilahum mel adippOthu iraNDAl
 nARu thuzhAi mudiyAn namakku saraNAyinanE (6)

வேறு ஓர் அணங்கு தொழும் வினை தீர்த்து எமை ஆண்டிடுவான்
 ஆறும் அதன் பயனும் தந்து அளிக்கும் அருளுடையான்
 மாறு இலதாய் இலகும் மது மெல்லடிபோது இரண்டால்
 நாறுதுழாழ் முடியான் நமக்குச் சரண் ஆயினனே

MEANING:

That the Lord is the UpAyam is denoted by the “Sarana” sabdham. Our Lord, SrIman NaarAyaNan adorning the ever fragrant TuLasi garland removes the inauspiciousness to worship other gods that resulted from our previous bad karmAs. He has decided to protect all those, who sought His divine feet as the means for protection and stays as the unfailing UpAyam for us all. Thus, the meaning of “SaraNa” sabdham is SarvEswaran standing as our UpAyam for Moksham.

COMMENTS:

Our Lord wearing the ever fragrant TuLasi garland on His crown (nARu thuzhai mudiyAn) removes from us the karmaa of offering our worship to other gods (vERu ohr aNangu thozhum vinai theertthAn). He rules over us thereafter (vinai theertthu yemai AaNDiduvAn). He is the Parama dayALu, who blesses us with both the UpAyam (Means) and the Phalan (AaRum payanum tanthu) and protects us (Tanthu aLikkum aruludayAn) with His everlasting (mARu ilathAy) and radiant nectarine pair of Thiruvadis (ilahum madhu mel adippOthu iraNDAl), He becomes the means of our ujjevanam (mel adippOthu iraNDAl namakku SaraN aayinan).





(PR) PATHYE VERB: PREFIX: "PRA"

peRuvathu nAmm periyOr peRum pERena ninRa yemai
veRumai uNartthi vilakkAtha nannilai aadharippitthu
uRumathiyAl Tanai oNN saraNN yenRa uNarvu tantha
maRuvudai MaarbahanukkeE mann adaikkalam aayinamE (7)

பெறுவது நாம் பெரியோர் பெறும்பேறு என நின்ற எம்மை
வெறுமை உணர்த்தி விலக்காத நன்னிலை ஆதரிப்பித்து
உறுமதியால் தனை ஒன்சரண் என்ற உணர்வு தந்த
மறுவுடை மார்பனுக்கே மன்னடைக்கலம் ஆயினமே

MEANING :

The "Padh" portion of "PrapadhyE" in Dhvayam represents the verb standing for Jn~Anam. The important message associated with this Jn~Anam is that "SarvEswaran will protect us always". The prefix (upasargam), "Pra" shows that MahA ViswAsam, which is based on the firm faith that the Lord endeared by our performance of Prapatthi will overlook all our deficiencies and will protect us without fail.



"maRuvuDai mArbhan"





COMMENTS:

MahA ViswAsam is the central angam of one's Prapatthi. That type of Prapatthi yOgam rooted in MahA ViswAsam is implied here. This MahA ViswAsam assures that we are eligible for the bliss of Moksham that is normally gained through gigantic penance (Bhakthi Yogam) of great sages; even if our blemishes would normally disqualify us from such a route to Moksha Sukham, our prapatthi has equal power to gain the hard-earned Moksha Sukham gained by the adoption of the tough to practice Bhakthi yOgam. The potential and power of MahA ViswAsam makes us thus long for adopting the upAyam of Prapatthi. SarvEswaran gives us the Jn~Anam to know that we do not have the wherewithal (Kaimuthal) to aspire to seek the Bhakthi yOgam route. Through His soulabhya guNam (ease of access by one and all independent of one's status), He prevents us from running away from Him in an overwhelmed state and blesses us to perform SaraNAgathy at His sacred feet. Thus we become the objects of protection by the SarvalOka SaraNyan, who sustains us with MahA ViswAsam in Him and enables us to surrender unto Him. One can then conclude that the verb "Prapath" is nothing but the act of performing Prapatthi with unflinching/unwavering Faith in Him as our Protector at all times.





“PRAPADHYE”: ANOTHER LEVEL OF MEANING

aru maRai yAthum thuRavOm yena aRinthAr kavaram
karumamum JN~Anamum kAthalum kaNDu muyalahilOm
varuvathum innilayAi mayal uRRa yemakku uLathO
ThirumahaLAr piriyat-Thirumaal anRi naRRsaraNE (8)

அருமறை யாதும் துறவோம் என அறிந்தார் கவரும்
கருமமும் ஞானமும் காதலும் கண்டு முயல்கிலோம்
வருவதும் இந்நிலையாய் மயலுற்ற எமக்கு உளதோ
திருமகளார் பிரியாத் திருமால் அன்றி நற்சரணே

MEANING:

With this paasuram, the meanings of the First portion of Dhvaya Manthram (SrIman NaarayaNa CharaNou SaraNam prapadhyE) is explained. Through the verb “PrapadhyE” used as a KriyA Padham, the total insufficiency of the practitioner to follow the difficult Bhakthi yOgam as an upAyam for Moksham is referred to. The adhikAri's aakinchanyam (insufficiency to practice the difficult Bhakthi yOgam) is alluded to. As a result of this insufficiency, we did not pursue the Bhakthi yOgam as an upAyam. We are not going to be empowered to pursue that upAyam in the future as well. Hence for those like us, who are bewildered about upAyam for MokshAnugraham, there is nothing left except performing easy to practice SaraNagathy at the sacred feet of SrIman NaarAyaNan.

COMMENTS:

We could not pursue the difficult path of Karma, Jn~ana and Bhakthi yOgams due to our incompetence to comprehend the correct meanings of the VedAs and perform the KarmAs ordained by the VedAs. We recognized that it is not only impossible to practice such KarmAs now but it would be equally impossible to dare to perform them in the future. We got bewildered over our persisting inabilities. Then we recognized that there is a simpler route (viz). The easy to practice UpAyam of SaraNagathy to accomplish the same goals of Moksha Sukham and practice it.





SRIMAN NAARAYANA SABDHAM: UTTHARA BHAGAM

surungA akilam yelAm tuLangA amudhak-kadalAi
 nerungAthu aNainthu udanE ninRa namm Thiru NaaraNanAr
 irangAtha kAlangaL yellAm izhantha payan peRavOr
 perungAthal uRRu ini mEl piriyaMai uhanthanamE (9)

சுருங்கா அகிலம் எல்லாம் துளங்கா அமுதக் கடலாய்
 நெருங்காது அணைந்து உடனே நின்ற நம் திருநாரணனார்
 இரங்காத காலங்கள் எல்லாம் இழந்தபயன்பெற ஓர்
 பெருங்காதல் உற்று இனிமேல் பிரியாமை உகந்தனமே

MEANING :

The Utthara BhAgam of Dhvaya Manthram is: “SrImathe NaarAyaNaya Nama:”. In this Paasuram, SrIman NaarAyaNa sabdham is covered. The 304th Paasuram of Desika Prabhandham (2nd Pasuram of Dhvaya Churukku) dealt with the Six meanings of SrI sabdham. Here, the focus is on the derivative of the verb, “sri” and points out the compassionate mind set of PirAtti, who is standing ready to accept our Kaimkaryams.

COMMENTS:

The Madhubh sabdham of “SrImathE” refers to PirAtti not leaving the side of Her Lord during the Upaaya anushtAnam time and staying as UpAyam just like Her Lord and being with Her divine consort without separation also during the Phalan granting dasai and accepting our Kaimkaryam along with Her Lord. Her inseparability from Her Lord at all times is indicated by the Madhubh sabdham.

The NaarAyaNa sabdham here also has many meanings and yet it focuses here on the aspect of becoming the Phalan (upEyam) for the Prapannan. These phalans include: His being the Swamy for all; being insatiable nectar through His limitless auspicious attributes, never-diminishing Iswaryams, dhivya mangaLa vigraham; Swamithvam through the choice of the word, “Thiru NaaraNAnAr”.

Swamy Desikan states that we desire the good fortune of not being separated ever from this Lord, who is the indweller of all and who is blemishless so that we can be blessed with all the Kaimkaryams that escaped us so far.





THE FOURTH CASE LINKED WITH NAARAYANA SABDHAM

kadi soodu moonRum kazhal paNinthArkku kadinthidiavE
mudi soodi ninRa muhil vaNnanAr munn ulahaLantha
adi soodum nAmm aadharatthAl udutthu kalayum
padi ssodi anbhudanE paNi seyyap-paNinthanamE (10)

கடிசூடு மூன்றும் கழல் பணிந்தார்க்குக் கடிந்திடவே
முடிசூடி நின்ற முகில் வண்ணனார் முன் உலகளந்த
அடிசூடும் நாம் அவர் ஆதரத்தால் உடுத்துக் களையும்
படிசூடி அன்புடனே பணிசெய்யப் பணிந்தனமே

MEANING:

The chaturthi vibhakthi (the Fourth case) linked to NaarAyaNa sabdham (the Aaya sabdham) stands for Kaimkaryam to SrIman NaarAyaNan as His sEsha BhUthan (adimai). Swamy Desikan says that we are eagerly awaiting the opportunity to perform Kaimakryam with Parama Bhakthi to the Lord, who measured the worlds with three steps (Thrivikraman). BhagavAn removes the three kinds of Taapams associated with SamsAram (aadyAthmikam, aadhi-boudikam and aadhi-dhaivatham) and sets us free from them to engage in eternal Kaimkaryam to the Muktha Jeevans, who had performed Prapatthi unto Him.



"mun ulagaLandha thiruvaDi"





COMMENTS:

Swamy Desikan says that the Lord is staying as a protecting Neela mEgha ShyAmaLa raajan (King) for the sake of banishing the three kinds of Taapams that we the PrapannAs are exposed to (Kazhal paNinthArkku kadi soodu moonRum kaDinthiDavE mudi sooDi ninRa Muhil- VaNNanAr). We have His Thiruvadis, which measured once the worlds as Thrivikraman (munn ulahu aLantha adi soodum naamm). We wear the vasthrams adorned by Him, partake the food presented to Him with great affection (AadharatthAl Avar udutthuk-kaLaiyum paDi sooDi) and prostrate before Him to perform antharanga Kaimkaryam (anbudanE paNi seyya paNinthanam).





NAMA: SABDHAM: UHTARA BHAGAM

tanathu anRu ivai yemat-thAnn anRu yena maRai sonna yelAm
 yenathu yenRum yAnn yenRu yeNNuthalAl varum Eenam yelAm
 tanathu anRi inRu nama yenRathE koNDu mARRuthalAl
 TatanatanRi onRumilAt-tanit-Taathai sathirtthananE (11)

தனது அன்று இவையெனத் தான் அன்று என மறை சொன்ன வெலாம்
 தனதென்றும் யான் என்றும் என்னுதலால் வரும் ஈனமெலாம்
 மனது ஒன்றி இன்று நம என்றதே கொண்டு மாற்றுதலால்
 தனது அன்றி ஒன்றும் இல்லாத் தனித்தாதை சதிர்த்தனனே

MEANING:

Nama: sabdham breaks in to two padhams: “na” and “Ma:”. One has to intepret nama: sabdham as not mine (na mama) for all objects that generally are associated with one. The removal of the ahankAra, MamakArams associated with one's Svaroopam, GuNam and SarIram is the meaning of Nama: sabdham.

COMMENTS:

The thought that an achEthana vasthu as oneself is ahankAram. To think that this object is mine is MamakAram. These ahankAra-mamakArams plunge a jeevan in to the deep pit of SamsAram and cause all sorrows. When one comprehends the true meaning of “Nama:” sabdham, ahankAra-MamakArams are destroyed and the Lord also gains.





THE TEN MEANINGS OF DHVAYA MANTHRAM

sErkkum ThirumahaL sErthtiyin mannuthal seerp-periyOrkku
yERkkum guNangaL ilakkAm vadivil iNai adigaL
pArkkum SaraN athil paRRuthal namm nilai nAmm peRum pERu
yERkkinRa yellaihaL yellAk-kaLai aRavu yeNNinameE

சேர்க்கும் திருமகள் சேர்த்தியின் மன்னுதல் சீர்ப் பெரியோற்கு
ஏற்கும் குணங்கள் இலக்காம் வடிவில் இணையடிகள்
பார்க்கும் சரண் அதில் பற்றுதல் நம்நிலை நாம் பெறும் பேறு
ஏற்கின்ற எல்லைகள் எல்லாம் களையறவு எண்ணினமே

MEANING :

adiyEn performs the SaraNAgathy with five angams with dhvaya manthram, whose full meanings are:

- 1) The Lord is the Supreme Master of ALL
- 2) He is the insatiable nectar for ALL
- 3) He is never ever separated from His PirAtti even for a second.

Swamy Desikan states here that the observance of UpAyam banishes all karmAs, which stood in the way of Kaimkarya prApthi at all times and places for SrIman NaarAyaNan.

Swamy Desikan states further that he as one incapable of practising other upAyams has placed his aathmA (the property of the Lord), the burden of protection and the phalan arising from that protection at the Thiruvadis of SrIman NaarAyaNan and gained the blessings of Nithya Kaimkaryam to Him.

The words of this Paasuram and the corresponding meanings are:

1. “sErkkum ThirumahaL” = Meaning of Sri Sabdham found in the Poorva BhAgam of Dhvaya Manthram
2. “SErthtiyin mannuthal” = the meaning of “MAdhuph” section of “SrImath”.
3. “yErkkum guNankaL” = the meaning of NaarAyaNa sabdham
4. “iNayadikaL” = the meaning of “CharaNa” sabdham
5. “pArkkum SaraNN” = the meaning of “saraNa” sabdham.





"sErkkum thirumagaL"

6. "athil paRRuthal" = the meaning of prefix, "Pra" united with "Padh".
7. "Namm nilai" = the quality of SrIman NaarAyaNan as the Utthama Purushan and its meanings.
8. "Naamm peRum pERu" = the meaning of "SrIman NaarAyaNa" sabdham found in the utthara BhAgam of Dhvayam.
9. "yellaikaL" = the meaning of the fourth case (aaya).
10. "kaLaiyaRavu" = the meaning of the "nama:" sabdham.

Swamy Desikan with His masterly skills as a poet and srEshta AchAryan captured thus the deep meanings of the King of manthrams (Dhvayam) in one single paasuram adroitly.





“Srinivasa Perumal”

sadagopan.org

Let us all recite the dhvaya Manthram that we have received from our AchAryAs at all times and places and get uplifted!

कवितार्किक सिंहाय कल्याण गुण शालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ॥

kavitaarkika siMhaaya kalyaaNa guNa shaaline.

shrImate ve~NkaTesdaaya vedaanta gurave namaH.

Swamy Desikan ThiruvadigaLE SaraNam,
NaarAyaNa, NaarAyaNa, NaarAyaNa

Daasan,

Oppiliappan Koil VaradachAri Sadagopan

