

**SWAMI DESIKAN'S
THIRUMANTHIRA CHURUKKU**



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CONTENTS:

INTRODUCTION	3
PRA NAVAM: THE MEANING BEHIND AKARAM OF PRA NAVAM	6
THE MEANING BEHIND THE FOURTH CASE (CHATHRUTRTHI VIBHAKTHI)	7
THE MEANING OF UKARAM	8
ANOTHER MEANING FOR UKARAM	9
THE MEANING OF MAKARAM	10
THE MEANING BEHIND NAMA: SABDHAM	12
THE MEANING OF NARA: SABDHAM OF NAARAYANA NAAMAM	13
THE MEANING OF AYANA SABDHAM OF NAARAYANA NAAMAM	15
THE MEANING OF THE FOURTH CASE ASSOCIATED WITH THE NAARAYANA SABDHAM	17
THE ABOVE MEANINGS TREASURED AS RAHASYAMS FOR THE DISCRIMINATING FEW	18







॥ श्रीः ॥

श्रीमते रामानुजाय नमः

श्रीमते निगमान्त महादेशिकाय नमः

திருமந்திரச்சுருக்கு

THIRUMANTHIRA CHURUKKU

INTRODUCTION

The Thirumanthira Churukku Prabhandham has 10 Paasurams, which cover the essence of the meanings of Thirumanthiram/Moola Manthram/AshtAksharam/Thiruvettezhutthu.

Swamy Desikan has covered extensively the deep meanings of Thirumanthiram in His Magnum Opus, SrImath Rahasya Thraya Saaram (Chapter: 27). A separate e-book on PradhAna Sathakam is being released separately and that has discussions on the three rahasyams in general and Moola Manthram in particular.

As the final Grantham of his long life known for the creation of many lofty and erudite granthams, VirOdha ParihAram was created by Swamy Desikan to clear our anticipated doubts about the Three rahasyams covered earlier in SrImath Rahasya Thraya Saaram. Here are also found elaborations and clarifications of the subtle points about. Moola Manthram, Dhvayam & Charama sLOkams (the three rahasyams). BhakthAs are referred to these authoritative sources to go beyond the coverage here on the “Churukkus” (short summaries).

SUMMARY OF THE VAIBHAVAM OF THIRUMANTHIRAM

It shines over all VyApaka manthrams. It is the essence of all Vedams. It removes all anishtams (inauspiciousness). It tops all upAyams and grants all desired phalans. It can be recited by sakala jAthis according to ancient practices as Vaidhika or Taantrika manthram along the lines shown by PaancharAthram. It has the power to shed light on the three tatthvams: ChEtanam, achEtanam and Iswaran. It does not need the support of other manthrams for yielding the sought after phalans. The sages of the yore and the divine AzhwArs have sung about the glories of this AshtAksharam. Only those like Thirumangai, who had the distinct honor of receiving UpadEsam on this sacred Manthram from the Lord Himself, can know its full glories.

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Thirumangai Azhwar

This manthram is made up of 8 aksharams. The Upanishads have pointed out that this Manthram can reveal SrIman NaarAyaNan and they sing about the glories of one, who performs AshtAkshara Manthra Japam. The AchAryAs have treated it as a sacred treasure and released the full meanings of this manthram only to those, who thirst for it.

This Prabhandham is named “Thirumanthira Churukku” because this Prabhandham separates the manthram into its 8 padhams (aksharams) and provides their meanings in a condensed form (Churukku). This whole Prabhandham is blessed to us by Swamy Desikan out of His compassion for all the jeevans drowning in the fearsome ocean of SamsAram and for uplifting them.

The condensed meaning of the ten paasurams of this Prabhandham is:

1. SrIman NaarayaNan is Sarva Rakshakan (Protector of ALL).
2. He is never away from His PirAtti even for a fraction of a second.
3. He is Eternal
4. He blesses all janthus with true knowledge and directs them to auspicious paths.
5. He has an unmatched beautiful body and is the abode of limitless auspicious guNams.
6. He is the creator of all ChEtanams and achEtanams.
7. He stands as the UpAyam (means) and goals for the ujjeevanam of ALL.
8. He stays as the aadharam for ChEtanams and achEtanams and enters them and



stays inside them as their indweller.

About the JeevAthmA:

- (1) JeevAthma is of the form of Jn~Anam (Jn~Ana Svaroopan)
- (2) He has Jn~Anam as GuNam.
- (3) He is of the atomic size (aNu) and is different from Iswaran and achEthanam.
- (4) He is the servant (Seshan) of the Lord and His PirAtti.
- (5) There is nothing of which the Jeevan is Master
- (6) He stays always under the influence & power of the Lord.
- (7) He has no independence whatsoever of his own.
- (8) This Jeevan in the liberated state performs nithya kaimkaryam to the Dhivya Dampathis at Sri Vaikuntam.



“Emperuman is never away from Piraatti even for a fraction of a second”



SLOKAS ----COMMENTARY

श्रीमान् वेङ्कट नाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्य वयोमि सन्निधत्तां सदा हृदि ॥

shrImaan.h ve~NkaTa naathaaryaH kavitaarkika kesarI.

vedaantaachaarya varyo me sannidhattaaM sadaa hR^idi.

PRA NAVAM: THE MEANING BEHIND AKARAM OF PRA NAVAM

நாவலர் மறை நால் ஒன்று நலம் திகழ் மறை ஒன்று ஓராது

ஆவலிப்பு அலைக்கும் மோகத்து அழுந்தி நின்று அலமர்கின்றீர்

தூ வலம் புரியா ஒன்றில் துவக்கமாம் வண்ணம் ஒன்றால்

காவல் என்று அகரத்து அவ்வாய்க் கருத்துறக் காண்மின் நீரே.

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 (1)

(MEANING):

PraNavam alone is the essence of all VedAs. When one understands its true meaning (from AchAryAs), one comprehends “the svaroopam of the Lord (SrIman NaarAyaNa) and the Jeevan, which in turn leads to the destruction of Ahankaara-MamakArams; that destruction results in getting across the ocean of SamsAram and arriving at the other bank of SamsAram, SrI Vaikuntam. Oh ChEthanams, who do not have that good fortune! When you write PraNavam on an aadharam (on paper, slate et al), it will resemble the Conch with the right side twist (Valampuri Sankhu). The first letter of PraNavam is AkAram. In Sanskrit, that first letter represents the verb “avv” (viz) performing protection. According to VyAkaraNa Saasthram, the fourth case associated in a hidden manner with AkAram denotes the Sarva Rakshakan, SrIman NaarAyaNan. Therefore that “AkAram” instructs us to meditate on the Sarva Rakshaka Prabhu, the Lord.



THE MEANING BEHIND THE FOURTH CASE (CHATHRUTRTHI VIBHAKTHI)

இளக்கமின் மயக்கம் தன்னால் யான் எனக்கு உரியனென்னும்
களக்கருத்து ஒன்றே கொண்டு கடு நரகு அடைந்து நின்றீர்
விளக்கும் அவ்வெழுத்தில் நாலாம் வேற்றுமை ஏற்றி வாங்கித்
துளக்கமில் அடிமை பூண்டு தூயராய் வாழ்மினீரே.

iLakkamin mayakkam tannAl yAnn yenakku uriyanyennum
kaLakkarutthu onRE koNDu kadu narahu adainthu ninReer!
viLakkum avvezhutthil nAlAm vERRumai yERRi vaangit-
tuLakkamil adimai pooNDu thUyarAi vaazhminErE (2)

(MEANING):

Oh ChEthanams! From time immemorial, you have been steeped in false knowledge and ignorance (ajn~Anam) and are sinking in SamsAric ocean as a result of your conviction that your Aaathma svaroopam is independent and fail to recognize that your Jeevan is forever a servant (sEshan) of the Lord (Sarva SEshi). The fourth vibhakthi that became ascendant on the AkAram representing the Lord's Svaroopam as Your Master is present now in a hidden manner. The meaning of that fourth case is adimai (SEshan) to the Lord (SEshi). Therefore, please comprehend and put in to practice the doctrine that you are the servant to the Sarva rakshakan, the Lord. As a result of that newly gained knowledge, your egotism will be banished and you will be uplifted from the mire of samsAric afflictions.



THE MEANING OF UKARAM

அப்பொருள் இகந்து மற்றும் அழித்து அழிந்து எழுவார் தாளில்
இப்பொருள் இகந்தவன் பால் இரங்கினீர் வணங்கி வீழ்ந்தீர்
உப்பொருள் உள்ளி மற்றோர் உயிர் தனக்கு உரிமை மாற்றி
எப்பொருள் பயனும் ஈது என்று எண்ணினீர் எழுமினீரே.

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 (3)

(MEANING):

It is the proper thing that you perform SaraNAgathi to the Lord, who stands as the meaning of AkAram. As a result; you will be blessed with lofty fruits like Kaimkaryams. As you acquire the mahA Paapam by not doing your SaraNAgathy, you are disheartened, enter the never ending cycles of births and deaths and end up worsening your situation by falling at the feet of powerless insignificant gods. You drown further into samsAric ocean. Let me instruct you on another aspect of the second letter of PraNavam, UkAram. In its meaning, it stands for its power to reject all other sambhandhams (links). When the Lord, the AkAra Vaacchyan, is associated with UkAram for the purposes of comprehending the meaning of that union of the two letters, the doctrine of the jeevan never being servant to any one except the Lord becomes evident. Please firm up this meaning in your minds and get uplifted from all other debilitating false sAsthrams and anushtAnams.

ANOTHER MEANING FOR UKARAM

என்றும் ஓர் ஏதமின்றி இரவியும் ஒளியும் போல
ஒன்றி நின்று உலகு அளிக்கும் உகம் இடிந்து அடிமை வைத்தீர்
ஒன்று மூன்று எழுத்தை ஒன்றும் ஒன்றில் ஒன்றுடைய முன்னே
ஒன்றிய இரண்டை உள்ளி உளார் என உய்ம்மினீரே.

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

(MEANING):

It is but natural for the Sun and His radiance to be united together. Similarly, EmperumAn and PirAtti are together always and protect the world. They are never away from each other even for a fraction of a second. It is essential that you consider yourself as the bonded servants of both EmperumAn and His PirAtti always. Oh chEthanams that consider only the Lord as Your Master and ignore the yEka sEshithvan of the divine couple! Please do not separate the two Tatthvams! The yEkAksharam PraNavam is a Padham with three aksharams inside it. The third aksharam is MakAram. AkAram amd UkAram precede the MakAram. UkAram also refers to PirAtti just as AkAram refers to EmperumAn. May you all become the bonded servants to the Dhivya damapthis represented by AkAram and UkAram and fulfill the purpose of your births and gain the Parama PurushArTam!

THE MEANING OF MAKARAM

தத்துவம் அறுநான்கோடு தனி இறை அன்றி நின்ற
சித்தினை உணராது என்றும் திரள் தொகையாகி நின்றீர்
மத்தனைத் தனி விடாதே மையிலா விளக்கம் ஆக்கி
யுத்தமன் அடிமையான உயிர் நிலை உணர்மினீரே.

Tatthuvam aRunAnkOdu tani iRai anRi ninRa
chitthinai uNarAthu yenRum tiraL thohayAhi ninReer!
Matthanai tani vidAthE mayyilA viLakkam aaki
utthaman adimyaAna uyir nilai uNarminereer! (5)

(MEANING):

Jeevan is different from the 24 Tatthuvams represented by Prakruthi, MahAn, ahankAram, eleven indhriyams, five tanmAthraNgaLs and five bhUthams. This Jeevan is also different from Iswaran. Oh ChEthanams wallowing in the mud of SamsAram deluded by the thought that the Jeevan's svaroopam -- which is distinct from achEthanam and Iswaran -- is the same as the SarIram, the assembly of the pancha bhUthams and the Indhriyams! Oh ChEthanams! Please do not lose your wisdom anymore due to such grand delusions. Do not make this mistake anymore of treating Jeevan, the meaning of MakAram, as an independent one outside the ownership of the Lord and His PirAtti. Please understand that the Jeevan is Jn~Ana Svaroopam and has Jn~Anam as its attribute (guNam) and its svaroopam is totally subservient to the dhivya dampathis to gain salvation.

MakAram arises from the verb “mann” meaning both Jn~Ana svaroopam and Jn~Anam as GuNam for the jeevan. MakAram can also be derived from the verb “Mass” meaning a measure or limit. Through other pramAnams, MakAram can be connected to atomic sized jeevan. This Jeevan with atomic size stands in contrast with Iswaran, the Vibhu, who pervades everywhere.

Oh ChEthanams! When you comprehend clearly the meaning of PraNavam, your delusion about aathmA (Jeevan) being SarIram (the assembly of pancha bhUthams and eleven indhriyams) will be gone. The avivEkam (the ignorance) that JeevAthmA



as an independent one controlling its own destiny (Svatanthran) will be banished and the jeevan will recognize that it is sesham (servant and dependent) to the Lord and this vivEkam will rush it towards Moksham.



Mukti-Naaraayanan

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THE MEANING BEHIND NAMA: SABDHAM

தனது இவை அனைத்துமாகத் தான் இறையாகும் மாயன்
உனது எனும் உணர்த்தி தாராது உமக்கு நீர் உரிமை உற்றீர்
எனது இவை அனைத்தும் யானே இறை எனும் இரண்டும் தீர்
மன் எனும் இரண்டில் மாறா வல்வினை மாற்றுவீரே.

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

(MEANING):

Oh ChEthanams! All the vasthus (chEthanam and achEthanam) are His unquestionable Isvaryam (sEsham). He is the Only Supreme Master without equal or superior. You must accept and reflect that all vasthus are sEsham to Him and Him alone. Instead of doing that, you are deluded to think that you are independent of Him to control your vyApArams and get destroyed. There is however an UpAyam for you from this destructive approach. There is a second padham in the AshtAkshara Manthram revered as “Nama:”. It is a small padham with two letters: “Na and Ma:” MakAram in the nama: sabdham is for the JeevAthmA. Na: means not for. If you add the word Kinchith, then the sentence “Na Ma: kinchith” results. Kinchith stands here for poruL (owned wealth of any kind or ownership/rulership). This means that no vasthu (PoruL) is sesham to JeevAthmA. Reflection on this matter and gaining this true knowledge would suggest that the sense of ownership by JeevAthmA or being a Master of things including its destiny will be destroyed. The idea of being a Svatantran will leave the Jeevan as it gains this Seshathva Jn~Anam.





THE MEANING OF NARA: SABDHAM OF NAARAYANA NAAMAM

அழிவு இலா உயிர்கட்கு எல்லாம் அருக்கனாய் அழியா ஈசன்
வழியிலா வழி விலக்கும் மதி எழ மாய மூர்த்தி
வழுவிலாது இவை அனைத்தும் வயிற்றில் வைத்து உமிழ்ந்த மாலை
நழுவிலா நார வாக்கில் நாடி நீர் அணுகுவீரே.

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 (7)

(MEANING):

Jeevans are eternal (nithyAs). Our Lord protects them from entering into destructive ways through the anugraham of true Jn~Anam. Our Lord is also eternal. He has the most radiant ThirumEni (Body). He protects the entire world by keeping them safely in a small portion of His stomach during PraLaya Kaalam and releases them at the time of Srushti. May you all reflect on the Lord of such Vaibhavams by approaching



“During Pralayam He protects the entire world”





Him through the “Naara” sabdham and attain Him.

The first line of this Paasuram is derived from one of the two letters of Naara sabdham made up of Na and ra. Ra is derived from the root of “ree”, which means the one that is destroyed. The letter “na” means “not”. Together Na and Ra means the objects that are eternal (not destroyed over time). Both Iswaran and Jeevan are eternal. This is what is hinted by “Naara” sabdham.

Another interpretation is that “Naara” is derived from the root “nru”, which means that one who guides all in auspicious ways. The second line of the Paasuram refers to this tattvam behind “Naara” sabdham.

That which belongs to Naran are Naarams. Naara padham then denotes Bhagavaan's ThirumEni and auspicious attributes. The word Maaya Moorthy in the second line refers to these tattvams.

NaarAs are those which are born from Naran. Hence Iswaran is recognized as the root cause for all vasthus from this interpretation. Third line of this Paasuram covers this meaning.

The fourth line instructs us to seek and attain the Lord, the Jagath Srushti Kaaranan, and NaarAyaNan, who is not separated ever from Naara Sabdham.



“BadrinaraayaNan”





THE MEANING OF AYANA SABDHAM OF NAARAYANA NAAMAM

வயனம் ஒன்று அறிந்து உரைப்பார் வன் கழல் வணங்க வெள்கி
நயனம் உள் இன்றி நாளும் நள் இருள் நண்ணி நின்றீர்
அயனம் இவ்வனைத்துக்கும் தான் அவை தனக்கு அயனம் என்ன
பயனுமாய்ப் பதியுமான பரமனைப் பணிமினீரே.

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 ! (8)

(MEANING):

Oh ignorant chEthanams, who shy away from the upadEsams of SadAchAryans known for true interpretation of the meanings of Veda Manthrams! You lose your eyes of Jn~Anam through your avoidance of SadAchAryAs. You fail thereby to know that the Lord is the pervasive indweller in all the created vasthus including you and get immersed in the darkness of samsAric night and suffer. Oh ChEthanams! Please make an effort to comprehend the meanings of the word, “NaarAyaNa” formed from the combination of the two padhams: “Naara Padham” and “ayana padham”. Please comprehend the meaning of “NaarAyaNa” padham, perform SaraNAGathi and achieve the PurushArTam of Moksham.

NaarAyaNa Padham is interpreted either as “NaarANAm ayanam” (Tathpurusha SamAsam) or as “NaarA: ayanam yasya” (BahUvreehi SamAsam).

The Tathpurusha SamAsam interpretation states that He is the ayanam for the NaarAs. Ayanam means UpAyam/Mean, Phalan/goal and fruit and AadhAram / Basis or substrata. The assembly of Narans (Naaram) is the assembly of JeevAthmAs. In this view, EmperumAn is the means and goal for the Jeeva samUham. He becomes the aadhAram for all that were born from Him.

The Bahuvreehi SamAsam interpretation (NaarA: ayanam yasya) means that He has Naarams as His ayanam. The “ayana” padham denotes here the objects for His anupravEsam (entry as the indweller or antharyAmi Brahman). This leads to the





interpretation of the Lord as the One, who has the chEthanams and achEthanams as the objects for His indwelling.

Further, the padham, ayanam means place of residence. In this context, the first samAsam points out that He is the place of residence for ChEthanams and achEthanams (avaihaLukku iruppidamAnavan). The second SamAsam suggests that He is the NaarAyaNan, who has the chEthanams and achEthanams as His place of residence.



Badrinath





THE MEANING OF THE FOURTH CASE ASSOCIATED WITH THE NAARAYANA SABDHAM

உயர்ந்தவர் உணர்ந்தவாற்றால் உவந்த குற்றேவல் எல்லாம்
அயர்ந்து நீர் ஐம்புலன்கட்கு அடிமை பூண்டு அலர்மர்கின்றீர்
பயந்து இவை அனைத்தும் ஏந்தும் பரமனார் நாமம் ஒன்றில்
வியந்த பேரடிமை தோற்றும் வேற்றுமை மேவுவீரே.

uyarnthavar uNarnthavaRRAI uvantha kuRREval yellAm
ayarnthu neer iypulankatkku adimai pooNDu alarmarhinReer
payanthu ivai anaitthum yEnthum ParamanAr nAmam onRil
viyantha pERadimai thORRum vERRumai mEvuveerE (9)

(MEANING):

Oh ChEthanams! AchAryAs have accepted Bhagavath Kaimkaryam as the Parama PurushArTam in the manner in which the sages of the yore have determined and established. All of you have the rights (urimai) to perform these Kaimkaryams. As a result of your bad karmAs, you have forgotten your rights and are chasing the transient indhriya sukhams and as a result get drowned in the ocean of SamsAram. I would like to point out an upAyam to overcome your problems. There is the fourth case associated with the NaarAyaNa Padham of the sacred AshtAksharam. This underlines Bhagavath Kaimkaryam. Therefore, please connect to this meaning and immerse yourself in Bhagavath Kaimkaryam to gain Moksha Sukham.

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THE ABOVE MEANINGS TREASURED AS RAHASYAMS FOR THE
DISCRIMINATING FEW

எண்டிசை பரவும் சீரோர் எங்களுக்கு ஈந்த எட்டில்

உண்டவாறு உரைப்பார் போல ஒன்பது பொருள் உரைத்தோம்

மண்டு நான் மறையோர் காக்கும் மா நிதி இவை அனைத்தும்

கண்டவர் விள்ளார் விள்ளக் கருதுவார் காண்கிலாரே.

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

MEANING:

Our SadAchAryAs' glories are celebrated all over the world. Such great AchAryAs with their limitless compassion for us have instructed us on the deep meanings of AshtAksharam. We have followed their instructions and have benefited immensely from those precious meanings for our upliftment. 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 rahasyam.



Sadaachaaryaas



कवितार्किक सिंहाय कल्याण गुण शालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ॥

kavitaarkika siMhaaya kalyaaNa guNa shaaline.
shrImate ve~NkaTesdaaya vedaanta gurave namaH.

NaarAyaNa, NaarAyaNa, NaarAyaNa,

Daasan,

Oppiliappan Koil VaradachAri Sadagopan

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