

MUMUKSHUPADI / RAHASYA TRAYAM

TIRUMANTRAM

- ❖ Say with love due to respect
- ❖ Abundance of love gives fruit
- ❖ Love towards Acharya also
- ❖ Fruit due to Atma Seshatva
- ❖ Mumukshu should be aware of rahasya traya
- ❖ Narayana both as Guru (Narayana) & Sishya (Nara)
- ❖ Greatest in Vayapaka Mantras
- ❖ Respected by Rishis, Acharyas, and Aalwars
- ❖ Like Pitrarjitam
- ❖ Vachaka different from Vachya
- ❖ Always nearby to protect
- ❖ Gives all as required
- ❖ Artha Panchaka Gyana (Upaya & Upeya both Paramatma)
- ❖ Seshatvam (1), Paratantrayam (2), Kainkaryam (3)
- ❖ Ananyaraha Seshatvam, Ananya Sharanatvam, Ananya Bhogatvam
- ❖ Fruit even if spoken without order

DVAYAM

- ❖ Adhikari shall do anusandhanam of Rahasya Trayam
- ❖ Akinchanyam (realization about our incapability and be paratantra to Lord) and Ananyagatitvam (realization that there is no other protection except Srimannarayana) are required to be Adhikari of Dwayam
- ❖ Poorva Bhaga is upaya sweekara with Laxmi as purushakara.
- ❖ Uttara Bhaga is upeya which is dasya of divine couple, which is prapya. Not for anya prapyas.
- ❖ Vaishnava Lakshanas include leaving external attachments, strong belief that Lord as the sole protector, full faith on fruit, love for Divya Desas, respect for Vaishnavas, Tirumantra and Dwaya Anusandhana
- ❖ Obedience for Emberuman & Acharyas
- ❖ Have Gyana, Vairakti, Shanti
- ❖ Fruit only through Laxmi's purushakara

CHARAMAM

- ❖ Called charama because told at the last by Lord to Arjuna after all other upayas
- ❖ This is the ultimate upaya hence charama
- ❖ The first part is Adhikari's Kritya (work)
- ❖ Second part is upaya kritya
- ❖ Adhikari Kritya is upaya parigraham
- ❖ Emberumanar declared the meaning to others against direction of Acharya
- ❖ Emberumanar has to visit Acharya 18 times
- ❖ Told to Emberumanar by Tirukkoshtiyar Nambi
- ❖ Like milk as medicine



❖ MOKSHAM

TIRUMANTRAM / ASTAKSHARI

A

- ❖ Means Narayana (Padam)
- ❖ Karana for all, Protector (Avarakshane)
- ❖ Along with Laxmi (Arthapatti) no separate agreement for house lady
- ❖ Laxmi of Lord is like fragrance of flower and light of sun
- ❖ represents Narayana padam. Disappearance of chaturthi due to supamsuluk
- ❖ Dasya not with sadness. Seshatva due to Kalyanagunas
- ❖ Seshatva is natural

U

- ❖ Definite meaning due to position
- ❖ Seshatvam not for others (1) Also means Laxmi but (1) is important
- ❖ Otherwise offering purodasaya to dog
- ❖ Means Namaha

M

- ❖ 25th letter
- ❖ Jatyeka Vachana Tells that Atma is Gyanashraya
- ❖ Atma is different from body
- ❖ Means Aaya (chaturthi) and Naara too.
- ❖ Seshatva for Atma like fragrance for flower.
- ❖ Atma purposeful only due to seshatvam.

NAMAHA

- ❖ Not for self
- ❖ Negative first to remove virodhi
- ❖ 3 Virodhis (Swarupa, Upaya, Prapya)
- ❖ Bhagavata Seshatvam referred
- ❖ All Karmas only with this in mind
- ❖ This thought removes sins, gives all fruit
- ❖ Not to prevent seshatva nashana while bhoga dasha.

NARAYANAYA

- ❖ Narayana resides in Naaras. Hence Saulabhya
- ❖ Narayana is home for Naaras (Nitya Vastu Samooha) i.e., Gyana, Ananda, Amalatva, Vatsalya, Sauseelya, Lords body's kanthi, Soukumarya, Divya Bhooshanas, Divya Weapons, Laxmi etc., Nitya Sooris, Chatra chamara etc. Dwarapalakas, Ganadhipas, Mukta, Baddhas, Paramapada, Prakriti, Kaala, Mahat and other vikaras, Andas and their contents etc. Hence paratva.
- ❖ Tirumantram is like Mangala sutra with 8 threads and 3 twains where Srimannarayana is the Husband
- ❖ Jeeva is Seshabhoota only to Srimannarayana
- ❖ Antaryamitvam, Upayatvam (in gatau) & Upeyatvam (aya gatau)
- ❖ He is for us even when we are for others. (Like providing food and shelter in choultry)
- ❖ Kainkarya is always at all places
- ❖ We can pray for Kainkarya because it is natural
- ❖ Aaya means do Kainkarya like Ananta

DVAYA MANTRAM

- ❖ Laxmi's name
- ❖ Sreyate, srayate means approached by chetanas, approaches Paramatma
- ❖ Swaroopa labha for chetanam. Her swaroopa labha by paramatma
- ❖ Purushakara without blemish
- ❖ Like mother of chetanas and consort for the Lord
- ❖ Convinced even Anjaneya
- ❖ Never angry against sins, very kind hearted

SREE

- ❖ Couple is Nityam
- ❖ (Satta) Existence only with Laxmi
- ❖ Chetana need not fear
- ❖ Only taste is important not time
- ❖ Even Crow was saved
- ❖ Ravana not saved
- ❖ Cannot leave due to Eswaras swatantrya and sins of chetana

MAN

- ❖ Narayana Padam describes Kalyanagunas
- ❖ Lords Swatantrayam subdued due to Purushakaram
- ❖ Vatsalyam, Swamitvam, Souseelyam, Soulabhyam, Gyanam, Shakti
- ❖ Vatsalyam to remove fear
- ❖ Swamitvam for confidence
- ❖ Souseelyam for feeling nearness
- ❖ Soulabhyam for being available
- ❖ In Archavigramam these can be seen with eyes (unlike other forms of Lord) with divine weapons, Abhaya Hasta, Kirita, Smiling face, feet in Padmasana
- ❖ That is our protection
- ❖ Enjoyment and Protection both available

NARAYANA

- ❖ The two feet not four
- ❖ Describes beauty and Upaya Poorti
- ❖ Feet will never leave us . Very stable for our protection
- ❖ Describes the Lords figure which is the home for Piratti
- ❖ Mothers chest for the baby
- ❖ Seshi is the port for the seshabhoota

CHARANAU

- ❖ Upaya for Anishta Nivritti and Ishta Prapti
- ❖ Prapyam is Upayam
- ❖ Uniquely different from other upayas

SHARANAM

- ❖ means holding
- ❖ No problem even if done by speech or with body
- ❖ With Gyana it is Manasika
- ❖ Since Lord is Upaya all three not necessary
- ❖ Continuous tense is used to avoid getting into other upayas, for Kalakshepa due to its Bhogyata
- ❖ But not for fruit, upaya will slip away if thought it for fruit.
- ❖ It is like leaving upayantaras and staying with charamopaya
- ❖ Leaving Aiswarya & Kaivalya and pray for pinnacle of prapya
- ❖ For this question that praying for prapya whether required since the Lord is omniscient, Answer is when prayed for prapya Lord will be happy

PRAPADYE

SREEMATE

- ❖ Associated with Laxmi,
- ❖ Here Laxmi is also prapya and Kainkarya vardhaka
- ❖ Kainkarya is necessary for the divine couple like done by Lakshmana
- ❖ The kainkarya bhogyata only when done for divine couple

NARAYANA

- ❖ This will describe Gunas in the divine form
- ❖ Ananda due to kainkarya only

AYA

- ❖ Chaturthi will give prakasham to Kainkaryam.
- ❖ Kainkaryam is Nityam.
- ❖ Prayer only for Nitya Kainkaryam
- ❖ The Labha & Prapya for seshabhoota
- ❖ Will magnify the greatness of Seshi.
- ❖ Kainkarya shall not be done with self interest, then Avidya etc. will be active
- ❖ Only for the divine couple

NAMAHA

- ❖ Hence Kainkarya is not for self
- ❖ Kainkarya shall be always and always for happiness of divine couple
- ❖ Like Soundarya, Kainkarya is Vighna Kaari
- ❖ Kainkarya prarthana is nityam

CHARAMA

- ❖ Sarva shabda also tells Nitya, Daivika, Naimittika, Karmas as Karma Yoga upayas. Pancha maha yagyas
- ❖ Karma, Gyana, Bhakti, Purushottama Vidya etc. with upakara buddhi
- ❖ Doing garland seva, lighting lamp, Tirunama, Keertana, Avatara Rahasya Gyana, Divya Desa Vasa.
- ❖ All moksha sadhanas

SARVA DHARMAN

- ❖ To leave along with vasanas & ruchis
- ❖ To leave means leaving upaya buddhi on upayaantarams
- ❖ Leave with shyness, leave so that they do not approach us again
- ❖ Leaving is angam for the next
- ❖ Otherwise they will become obstructions not only upayaantarams
- ❖ It does not mean Adharmas not doing also to be left since it is not said So.
- ❖ It is obvious that Adharmas will not reach us to Lord. (by examining krityam, phalam & means & Lord's nature)

PARITYAJYA

- ❖ Me
- ❖ I am your sarva rakshaka
- ❖ Within your reach (like kinkara)
- ❖ Para, Vyuha, Antaryami not referred (nor swatantras)
- ❖ I am the Pratyaksha Dharma (Krishnam Dharmam Sanatanam). Hence superior to others
- ❖ I am already available as Parama Chetana, Sarva Sakshi, Nirapeya, Prapta, Sahayantara Nirapeksha. Others not.
- ❖ I am for Dharma Samsthapanam
- ❖ Soulabhya, Swamitva
- ❖ Vatsalya & Souseelya are pratyaksha
- ❖ Waiting for your acceptance to protect you enjoying your doshams as bhogyams

MAM

- ❖ One Only
- ❖ Like Mameva ye Prapadyante etc.

EKAM

- ❖ As upaya
- ❖ Srishti etc. are by Him only and His Niriheituka Kripa
- ❖ He does the Karya, Hence Upaya Nirapekshata
- ❖ Sarva Mukti Hetu, cause of buddhi samadhana, Gyana karya, love, joining swaroopam, not obstructing
- ❖ Lords Sweekaram only Rakshakam
- ❖ Nivritti is bad for other upayas. Pravritti is bad for this
- ❖ Upaya smriti is not upaya

SHARANAM

- ❖ put buddhi / get
- ❖ Gatyarthakam is Budhyarthakam
- ❖ Since Gyana moksham. Although practice by mouth & body are also wanted, manusika anushtanam is told here
- ❖ Does not need another upaya outside tyadyakoti
- ❖ Chaitanya karya not upaya (prarthana included)
- ❖ Certain & yields immediate fruit.

VRAJA

Hence told

- ❖ What is to be left
- ❖ How to leave
- ❖ be stable with upaya nirapekshata
- ❖ upaya sweekara.

AHAM

- ❖ I
- ❖ Sarvagya, Sarva Shaktimanta, Knowing your state make you aware to find me as ultimate Phala.
- ❖ Earlier paratantryam and now swatantryam.
- ❖ The kainkarya bhogyata only when done for divine couple

TVA

- ❖ You
- ❖ Agnya & ashakta & Aprapta
- ❖ Taking me as only upaya

SARVA PAPEBHYO

- ❖ From all papas
- ❖ All those who are detrimental to get me
- ❖ False gyanas, bad actions, dirty body, avidya, prakriti, karma vasana, ruchi related
- ❖ No need to doubt like whether it is possible for a mad man to achieve rulership
- ❖ Prapatti done with worry/doubt is a sin

MOKSHAYISHYAMI

- ❖ Make you mukta
- ❖ Liberation is natural
- ❖ No need to doubt that the sins were due to my nigraha which will leave due to anugraha.
- ❖ I can make all those difficulties caused by sins shall be taken away by sins themselves
- ❖ I can clean dirt on my body myself (you are my body)

MA SHUCHAH

- ❖ Don't feel sad
- ❖ Since you are not working and I am working for you shall not make you sad.
- ❖ These Nivartyas will not reach you
- ❖ Hence no need to feel sad
- ❖ Hence Nivartaka Swaroopam & Nivartyas are clarified
- ❖ Why feel sad due to mischievous mind
- ❖ I consider the sins as punya only
- ❖ Bhashyarakar's clarification on Vuyakkondaar (that Gyana make you understand but Bhagavad Kataksha's absence make you not follow)
- ❖ This means Lord is Sarva Svatantra
- ❖ Krishna told Arjuna all other upayas only to test Arjuna
- ❖ Veda gave all upayantaras to remove Ahamkara Mamakaras and destruction of pride and creation of swaroopam gyana
- ❖ Upayantaras are like log in the oxen neck
- ❖ Leaving upayantara is like for Sanyasi who leaves his earlier life style
- ❖ As such one will not leave karmas, but the buddhi that is mokshopaya to be left.
- ❖ Then Karma is Kainkarya. Gyana is Swaroopam Gyana Bhakti is prapya ruchi, prapatti is yadhatmagyana
- ❖ When there are both difficult and easier way for getting the fruit, only Bhagavadanugraha is the upaya
- ❖ Srirama said "come with sins also", Sri Krishna said "come leaving your punya"
- ❖ No middle path, either develop complete ruchi & bebnifit in this and liberate or get distructed.
- ❖ If there is no belief, the shloka is like food for Ajeerna Rogi.
- ❖ With belief He will take care of like father.
- ❖ Requesting without obstructing is required for fruit