

FROM OUR SAMPRADA:YAM

(Part-3)

In the last issue we had mentioned some of the reasons that make the *Ashta:kshari Manthra* the greatest of all the *manthras*. Let us try to know few more important reasons that makes *Ashta:kshari Manthra* the greatest, along with the significance of the *Dvaya manthra* and *Charama slo:kam*.

8) The *Ashta:kshari Manthra* gives good fruits to the one who contemplates on it. Most of the *manthras* do so. Peculiar greatness of this *manthra* is that it is only the one helps the seeker to attain quick results of other *Manthras* if contemplated along with the *Ashta:kshari*.

9) It makes one who contemplates on it to realize one's own nature, that he is not the body. Nor he is God Himself. Thereby it leads to attain self-realization. It then enlightens with the Divine knowledge of Ultimate Origin of this Universe 'Sarve:swara', the relationship that soul has with Him, reveals the eternal goal of the life.

10) It is the essence of all the Branches of Vedas and encompasses all the Vedas within it.

11) It is the easiest means to attain the Lord.

12) It is accepted and recommended by all the great sages, seers, A:lwa:rs, A:cha:ryas and Spiritual Masters of all the schools of Vedic Faith.

13) Unlike the other *Manthras* this *Manthra* is efficacious even if it is not pronounced properly.

14) It is glorified in various ways in the scriptures by great sages. A couple of such glorifications are given below.

"*Manthra:na:m Paramo: Mantraha, Guhya:na:m Guhyam uththamam Pavithram cha Pavithra:na:m Mu:lamanthras sana:thanaha ||*"
Narasimha puranam 8-25.

Of all the *Manthras*, *Ashta:kshari Maha: Manthram* is the greatest, it is the foremost secret of all the secrets; the source of sanctifying ability to all that which sanctifies, it is the original and eternal *Manthram*.

"*yattha: sarve:shu ve:de:shu na:sthi cha:shta:kshara:thparaha thattha: sarve:shu manthre:shu na:sthi na:ra:yana:thparaha*"

There is no *Manthra* greater than *Narayana Ashtakshari Manthra*.
"*Namo: Nara:yana:ye:thi manthras sarva:rttha sa:dhakaha*"

"the *Ashta:kshari maha: manthra*" is the means to attain all the desired ends.

sarva ve:da:ntha sa:ra:rtthaha samsa:ra:rn avatha:rakaha, gathir ashta:ksharo: nru:na:m apunarbhava ka:nkshina:m

-Na:radi:ye:

The only *manthra* that is the essence of all the Vedas and *Ve:da:nthas*, so stronger that it can liberate one from all the miseries and can sail to the shore of unlimited happiness, the ultimate purpose.

The above mentioned are only a few important reasons due to which the *Ashta:kshari Manthra* is considered to be the greatest of all the

manthras.

Dwaya Manthra is the second important *manthra*. It was revealed by none else than the Supreme Lord *Na:ra:yana* Himself to The Universal Mother *Lakshmi*, in *Sri Vaikunttam*. This *Manthra* is said to be the explanation of the *Ashta:kshari Manthra*.

It is said that *Bhagavad Ra:ma:nuja* once asked *Emba:r*, to fetch the twin babies of *Ku:ratha:lwa:n* (i.e. *Para:sara bhattar* and *Ve:da vya:sa bhattar*). *Emba:r* brought the babies as per the order of his master and he was continuously contemplating on *Dwaya Manthram* while bringing the babies, out of the fear that some evil eye might affect them. The babies were looking very effulgent when brought by *Emba:r*. On seeing the babies *Bhagavad Ra:ma:nuja* said "Is it right that we feel the sense of fragrance of *Dwaya Manthram* around the babies?" *Emba:r* said that he was chanting that *manthram* to guard the babies before bringing them out. Then *Sri Ra:ma:nuja* instructed *Emba:r* to be the *a:cha:rya* to those babies. He further instructed that the *Vaishnavas* can chant the *Dwaya Manthram* at all times and in all stages.

The *Samprada:yam* recommends the worship of *Lord Na:ra:yana* along with the Mother *Lakshmi*, as they both are inseparable. The *Ashta:kshari Manthram* does not clearly mention about mother *Lakshmi*, whereas the *Dwaya Manthram* clearly mentions about the Universal Mother with the word *Sriman*. Unlike the *Ashta:kshari Manthram*, *Dwaya Manthram* can be chanted by all the initiated

Vaishnavas at all times and at all places, in all the stages. Due to these reasons the *Dwaya Manthram* is considered as *Manthra-Rathnam* (i.e. as the crown jewel of all the *Manthrams*).

Charama Slokam is the third and the ultimate *Sri: Vaishnava Manthram* that the *Mumukshupadi* deals with. This *Manthram* is said to be the explanation of the *Dwaya Manthram*. This *Manthram* forms the 66th verse of the 18th chapter of *Bhagavad Gita*. It was revealed to *Arjuna* by *Lord Krishna*. The term '*Charamam*' means final or ultimate and '*Slo:kam*' means a verse. *Lord Krishna* in His efforts to convince *Arjuna* to fight, revealed various means to attain emancipation like *Karma-Yoga, Jnana-Yoga, Bakthi-Yoga etc.*, in the sequential order. However *Arjuna* was not convinced hence the *Lord* revealed this secret as the ultimate and easiest means to attain emancipation. Hence this *Manthram* is called as *Charama Slo:kam*.

The *Charama Slo:kam* advocates the complete surrender to the Supreme Lord alone, as the ultimate means to attain emancipation. Apart from this *Charama Slo:kam* the tradition also accepts some more *Charama Slo:kams* like that of *Sri Vara:ha Charama Slokam, na:rasimha charama slo:kam* and the most popular *Lord Ra:ma's* declaration from *Ramayana* as "*Sri Ra:ma Charama Slo:kam*".

Let us try to know more in the coming issues.

