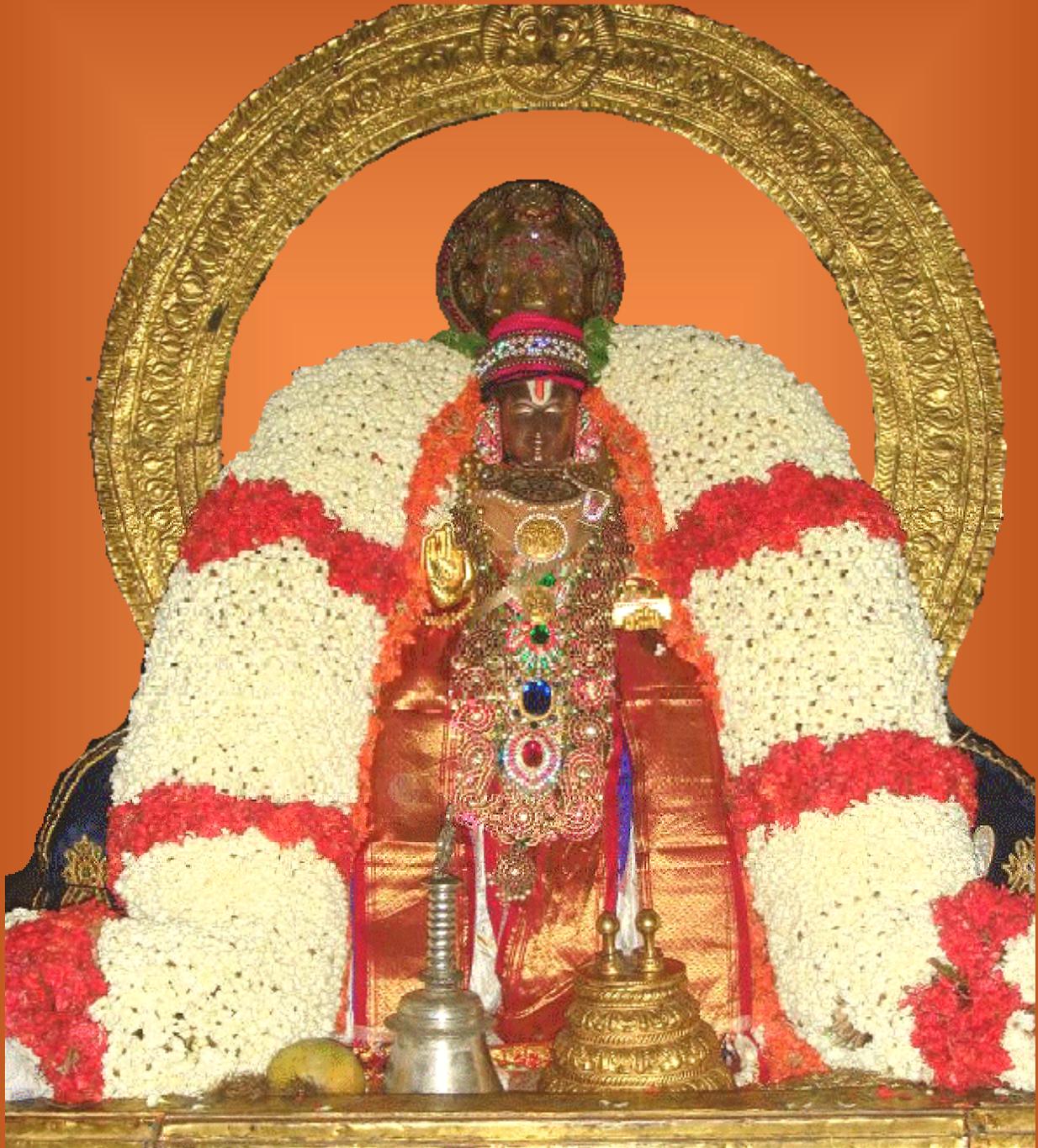


SwAmy Desikan's tattva mAtrukai



Sri nrusimha seva rasikan
Oppiliappan Koil Sri VaradAccAri SaThakopan



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NamperumAl - SrIrangam (Thanks: SrI Murali BhaTTar)





॥ श्रीः ॥



श्रीमते निगमान्तदेशिकाया नमः

श्रीवेदान्तदेशिकैरनुग्रहीतम्

तत्त्वमातृका

ஸ்வாமி தேஸிகன் அருளிச்செய்த
தத்த்வ மாத்ருகை

Swami Desikan's

tattva mAtrukai

(Chillarai Rahasyangal- amrta Ranjani Rahasyam 6)



श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitArkikakesarI |

vedAntAcAryavaryo me sannidhattAm sadA hrDi ||



INTRODUCTION

In this chillarai rahasyam, Swamy Desikan uses 51 sentences representing the 51 aksharams of Sanskrit alphabet (from "अ a" to "क्ष ksha") to instruct us on the fine points about the three tattvams.

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The AchAryAs showed us the way for Moksham - SrImad Azhagiya Singar and Swami Desikan - Thiruevvul
(Thanks: SrI Diwakar Kannan)

ACARYA UPADeSAM

தத்துவங்களெல்லாந் தகவாலறிவித்து
முத்திவழிதந்தார் மொய்கழலே - அத்திவத்தில்
ஆரமுதமாறா மிருநிலத்தி லென்றுரைத்தார்
தாரமுத லோதுவித்தார் தாம்.

thatthuvangaL ellAm thakavAl aRiviththu
muththi vazhi thanthAr moykazhalE - aththivaththil
Aar amudham ARAm irunilaththil enRu uraiththAr
thAramudhal OthuviththAr thAm.

anvaya kramam:

thAram mudhal OthuviththAr thAm thatthuvangaL ellAm thakavAl aRiviththu
muththi vazhi thanthAr moy-kazhalE aththivaththil Aar amudham irunilaththil
AaRu Aam enRu uraiththAr

Meaning:

The AcAryAs instructed us on the rahasyams starting with ashTAKshari having PraNavam as the first letter; they blessed us with the knowledge about the svarUpams of the tattvams out of their compassion for us and showed us the way for Moksham. Their strong and sacred feet are nectar for us in Paramapadam and is upAyam for us in this wide Universe.



A. ISWARA TATTVAM

1. ஸதாசர்ய உபதேசத்தாலே ஸாரீரக-மூல மந்த்ராதிகளைக்கொண்டு ஸாத்த்விகருக்கு அறிய வேண்டும் தத்த்வம் பரமென்றும் அவர மென்றும் இரண்டு வகையாயிருக்கும்.

1. SadAcArya upadEsaththAIE Saareeraka-mUla manthrathikaLaikkoNdu sAththveekarukku aRiya vENdum taththvam Param enRum avaram enRum iraNdu vakaiyAi irukkum.

Those AasteekAs with sattva guNams must understand the three tattvams for their upliftment. They should seek a sadAcAryan for receiving upadEsam on them. That AcAryan will instruct the sishyan on the intricacies of VedAnta Saastram and ashTAKsharam. The knowledge to be gained from those upadEsams are of two kinds:

- Knowledge about the Para (Superior) tattvam and
- the avara tattvam (inferior) tattvam.

2. परतत्त्वमावतु निःशब्द एल्लापं பொருள்கட்கும் வித்தாய்

ஸர்வவஸ்துக்களிலும் உடன்மிசை யுயிரெனக் கரந்து 'நந்தா விளக்கே யளத்தற்கரியாய்' என்றும் 'உணர்முநல' மென்றும் 'அளப்பரியவாரமுதை' என்றும் 'அமல' னன்றும் சொல்லுகிறபடியே அத்யஹுமாய்

गुणங்களுக்கும் அதிசயாவஹமாய்த் திருவுக்கும் திருவாம்படி निरुपाधिक

மங்களமான ஸ்வரூபத்தையுடையவனாய் 'உயர்வறவுயர்நலமுடையவன் யவனவன்' என்னும்படி अनवधिक-अतिशय-आनन्तம் முதலான अनन्दகல்யாண

குணங்களுடையனாய் ஆஸ்ரிதர் பல பிறப்பும் பிறவாதபடி தான் எந்நின்ற யோனியுமாய்ப் பிறக்கக் கடவனாய், அவர்கள் நாட்டில் பிறந்து படுமவை



படாமைக்காகத் தான் பிறந்து படாதன படக்கடவனாய், தான் சொல்லிற்றுச் செய்யும் தேவாகுதிகளுக்குத் தானும் சொல்லிற்றுச் செய்யக் கடவனாய், விபரித-
ஆசுரணம் பண்ணும் ஆஸூர-புரகருதிகளுக்குத்தானும் விபரித-ஆசுரணம் பண்ணக்
கடவனாய், தன்னை அந்தராத்மா என்று நினைத்திருப்பாரைத் தானும் தனக்கு
அந்தராத்மாவென்று நினைத்திருக்குமவனாய், தனக்கு ஆத்ம-ஆத்மீய-
ஸமர்ப்பணம் பண்ணினாருக்குத் தானும் ஆத்ம-ஆத்மீய-ஸமர்ப்பணம் ஸமர்ப்பணம்
பண்ணக் படக்கடவனான ஶுரிய:பதி புருஷோத்தமன்.



Paratattvam - NamperumAl with nAccimArs - SrIrangam

(Thanks(SrI Murali BhaTTar)



2. ParatattvamAvathu ninaintha ella poruLkatkkum viththAi sarva vasthukkaLilum udanmisai uyir enakkaranthu, 'nandhA vilakKE aLattharkkariyAi' enRum, 'uNarmuzhunalam' enRum, 'aLappariya AarAvamudhai' enRum, 'amalan' enRum sollukiRapadiyE atyadbhutamAi guNankaLukkum athisayAvahamAi Thiruvukkum ThiruvAmpadi nirupAdhika mangaLamAna svarUpaththai udayavanAi, 'uyaRvaRa uyarnalamudayavan yavanavan' ennum padi anavadhika-athiSaya-Anandam mudhalAna ananta kalyANa guNangaLai udayanAi ASritar pala piRappum piRavAthapadi thAn enninRa yOniyumAip piRakka kadavanAi, avarkaL nAttil piRanthu padumavai padAmaikAkath thAn piRanthu padAthana padakkadavanAi thAn solliRRuc-cheyyum dEva-prakruthikaLukku thAnum soLLiRRuc-cheyyak-kadavanAi, vipareetha-AcaraNam paNNum Asura prakruthikaLukkuth-thAnum vipareetha AcaraNam paNNak-kadavanAi, thannai antarAthmA enRu ninaitthiruppArat-thAnum thanaakku antarAthmavenRu ninaitthirukkumavanAi, thanakku Athma-Athmeeya-sarpaNam paNinArukku thAnum Athma-Athmeeya-samarpanam paNNak-kadavanAna Sriya:Pati PurushOththaman.

PARATATTVAM:

Sriman nArAyaNan, the divine consort of SrI Devi, the PurushOttaman is the Paratattvam. Since He creates the Universe and its beings through His sankalpam, He is the first cause (KaaraNam). Since He enters in to the created beings and dwells there; He is the directing antaryAmi in them. In this matter, He is like the PrANa sakti (uyir) inside the body.

The Sareeram (cEtanam and acEtanam) constituting His body will not be able to recognize Him as their indweller. His divyAtma svarUpam never changes. It is of the form of immeasurable bliss and J~nAnam. That svarUpam is blemishless. It is precious and is filled with limitless, auspicious guNams. This svarUpam ennobles the kalyANa guNams. It confers MangaLam to His divine consort, who Herself is the embodiment of all auspiciousness (MangaLAnAm MangaLam); He is "Thiruvukkum ThiruvAkiya selvan". Our Lord is the possessor of such svarUpam. There is no other bliss that is superior to Him. He takes on many





forms such as Fish (matsyam), Wild Boar (VarAham), Human Being etc. Why does He do so? He incarnates in this Universe to release the suffering Baddha Jeevans from the cycles of unending births and deaths by revealing His ananta KalyANa GuNams. He undergoes all kinds of privations during these incarnations on this Universe solely to free the bound jeevans from their bonds of samsAram. The blessed jeevans become beneficiaries of His srEshTha guNams like saulabhyam, Sauseelyam et al and follow His instructions for their redemption. He becomes Paaratantryan (YatOktakAri) for such cETanams, who have divine proclivities (surAs) and destroy those who have demonic (asura) dispositions. He considers the ones who cherish Him as their life force as His own life force. He blesses those, who have surrendered to Him and theirs with the blessings of Himself and all of His Isvaryams and elevates them to SrI VaikuNTham as liberated souls to enjoy Moksha sukham there with Him. He is thus the Paratattvam as Sriya:pati and SarvEsvaran.

3. இவன் 'பொங்கோதஞ் சூழ்ந்த புவனியும் விண்ணுலகும் அங்காதுஞ் சோராமே யாங்கின்ற வெம்பெருமான் செங்கோலுடைய திருவரங்கச் செல்வனார்' என்கிறபடியே उभय-विभूति நிர்வாஹகனாய் 'தன்னொப்பாரில்லப்பன்' என்றும் 'இன்னில னென்னுயிர் மிகுநரையிலனே' என்றும் 'ஓத்தார் மிக்காரை மிலையாய மாமாயா' என்றும் சொல்லுகிறபடியே सम-अधिक-दरिद्रनायिरुக்கும்.

3. ivan 'ponkOtham sUzhntha bhuvaniyum viNNulakum angAthum sOrAmE ALkinRa emperumAn senkOludaiya ThiruvarangacchelvanAr' enkiRapadiyE ubhaya-vibhUti nirvAhakanAi 'thannoppArillappan' enRum, 'inanilananuyuir mikunaraiyilanE' enRum 'oththAr mikkAraiyilaiyAya mAmaAyA' enRum sollukiRapadiyE sama-adhika daridranAyirukkum.

This SarvEsvaran rules over this Universe (leela VibhUti) and SrI VaikuNTham (nitya vibhUti) through His sankalpam (will) alone. There is no one, who is equal or superior to Him.





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'Divya MangaLa vighram'

SrI Malayappa swamy





4. அப்ராக்ருதமாய் பञ்ஜோபனிஷத்-புரிதிபாடிய-சுத்தசத்வ-பஞ்ஜசக்திமயமாய் அஸ்வ-பூஷண-ரூப-
விசித்ர-தத்வ-ஆசுரயமான திவ்ய மங்கல-விக்ரஹ விசேஷத்தாலே விசிஃநாய்க்
கொண்டு பரவ்யூஹாதி-பஞ்ஜபகாரனாயிருக்கும்.

4. aprAkruthamAi, pancOpanishat-pratipAdya-Suddhasattva-
pancaSaktimayamAi, asva-bhUshaNa-rUpa-vicitra-tattva-AaSrayamAna divya
mangaLa vignaha viSeshathtAIE viSishTanAaik-koNDu paravyUhAdi-panca
prakAranAyirukkum.

His sacred body is divine and confers auspiciousness on those, who worship Him. Hence His divine body is referred to as divya MangaLa Vignaham. His body is not made up from the admixture of panca BhUtams as in our case. It is totally devoid of links to Prakruti. It is made of Suddha sattvam, unalloyed sattva guNam. His divine body has also the panca bhUtams (Prutvee, Jalam, tEjas, Vaayu and AakaaSam) and they are known as His five Saktis. They are not like the panca bhUtams found in prakruti maNDalam. They are also made of Suddha sattvam and are described by the PancOpanishad mantram. All the mysterious tattvams of this Universe adorn His divine and auspicious body (divya mangaLa vignaham) as jewelery and weapons. Our Lord of such auspicious ThirumEni (Vignaham) presents Himself in five forms to bless us.

5. பரரூபமாவது - நித்யமாய் ஏகரூபமாய் நித்யருக்கும் முக்தருக்கும் ஸேவ்யமாய்
'குழமித் தேவர் குழாங்கள் கைதொழச் சோதிவெள்ளத்தினுள்ளெ
எழுவதோருரு' என்றும் 'ஆதியஞ்சோதியரு' என்றும் சொல்லுகிற படியே
வானுயரின்பம் மன்னி வீற்றிருந்த ரூபம்.

5. PararUpamAvathu - nithyamAi EkarUpamAi nithyarukkum muktarukkum
sEvyamAi 'kuzhumiththEvar kuzhAngaL kai thozhac-chOthi veLLaththinuLLE
ezhuvathOr uru' enRum, 'AdhiyanccOthi uru' enRum sollukiRa padiyE
vAnyuarinbam manni veeRRiruntha rUpam.

The first of these five rUpams (Para rUpam) is the form at SrI VaikuNTham,





where stays as an Eternal Being without growth or shrinking and other vikArams (changes). He stays in that same blissful state that can be enjoyed only by the Mukta and nitya jeevans. This form is the root cause for the Universe and has matchless lustre and bliss. It is the most beautiful form to enjoy by the blessed ones.

6. வ்யூஹங்களாவன - இப் பரரூபமடியாகப் பூர்வபூர்வத்திற்கு உத்தரோத்தரம் கார்யமாய்க் கொண்டு பிரிந்து 'முன்னவண்ணம் பாலின் வண்ணன்', 'பாலின் நீர்மை செம்பொன் நீர்மை' இத்யாதிகளிற்படியே कृतत्रेतादि-युगங்கள் தோறும் மாறிமாறி வரும் நிறங்களுடைனவான ரூபங்கள்.

6. VyUhangALavana- ip pararUpamadiyAkap pUrvapUrvaththiRkku uththarOththaram kAryamAik-koNDu pirinthu 'munnai VaNNam pAlin vaNNam', 'pAlin neerami sempon neermai' ithyAdhikhaLippadiyE kruta-trEtAdi yugankaL thORum mARi mARi varum niRankaLai udayavanAna rUpangAL.

The second form of His divine rUpam is that of VyUham: The forms such as VaasudEvan, SankarshaNan, Pradyumnan and aniruddhan. The primary source for these four rUpams is Para VaasudEvan. These four vyUha forms originate in this order: From Para VaasudEvan, the VyUha VaasudEvan; from latter SankarshaNan and from Him Pradyumnan and aniruddhan from Pradyumnan. The color of these four VyUha Moortis change with each of the four yugams. In Kruta yugam, they are white in color; golden yellow in trEtA yugam, green in dvApara yugam and black in Kali yugam.

7. अभिमान विशेषत्ताले जीव-मनः-अहङ्कार-शब्द-वाच्यங்களான ஸங்கர்ஷண-ப்ரத்யும்ந-அநிருத்த ரூபங்களில் ஜ்ஞாந பலாடிகளில் இவ்விரண்டு குணங்களும் ஸம்ஹார-ஸாஸ்த்ரப்ரவர்த்தநாதிகளில் இவ்விரண்டு தொழில்களும் உடையனவாயிருக்கும்

7. abhimAna viSeshaththAIE jIva-mana:-ahankAra-Sabda-vAcyangALAna





sankarshaNa-pradyumna-aniruddha rUpangaLil J~nAna balAdikaLil ivviraNdu guNangaLum samhAra-SaaAstra pravarththanAdhikaLil ivviraNdu thozhilkaLum udaiyanavAyirukkum.

Among these four vyUha mUrtis, SankarshaNan is the abhimAna dEvatai for the Jeevan and is therefore known as Jeevan; Pradyumnan is the abhimAna dEvatai for the Manas tattvam and hence is recognized as Manas. aniruddhan is known as ahankAram, since He is the abhimAna dEvatai for that tattvam. Among the four vyUha mUrtis, VaasudEvan has six guNams and other three have a pair of these six guNams. VaasudEvan has the full spectrum of six guNams: J~nAnam, balam, aisvaryam, Veeryam, tEjas and Sakti. SankarshaNan has J~nAnam and balam. Pradyumnan has aisvaryam and veeryam; aniruddhan has Sakti and tEjas. The three vyUha mUrtis have two vyApArams (activities). SankarshaNan takes charge of the dissolution of the Universe and promulgates Saastrams. Pradyumnan rules over the creation and the spreading of dharmams; aniruddhan engages in the protection of the Universe and in generating tattva J~nAnam in the cEtanams.

8. வாஸுதேவாதிகளான நாலு வ்யூஹங்களிலும் ஒவ்வொரு வ்யூஹத்திலே மும்முன்றாகப் பிரிந்து 'கேசவன் தம'ரில் சொல்லுகிற திருநாமங்களுடைய ரூபங்கள் பன்னிரண்டும் வ்யூஹந்தரங்கள்

8. VaasudEvAdhikaLAna nAlu vyUhankaLilum, ovvoru vyUhatthilE mummUnRAkap-pirinthu KeSavan tamaril sollukira ThirunAmangaLai udaiya rUpangaL panniraNdum vyUhAntarankaL.

From each of the four VyUha forms, three sub-vyUha mUrtis emanate forming twelve VyUhams in all. From VaasudEvan arises KeSavan, nArAyaNan and Maadhavan; from SankarshaNan, Govindan, VishNu and MadhusUdanan arise. Pradyumnan is the source of HrshIkEsan, dAmOdaran and PadmanAbhan. These twelve are another way of categorizing VyUhams.





9. விபவங்களாவன - 'மீனாயாமையுமாய்' इत्यादிகளிற்படியே विभूतिकளோடு ஸஜாதீயங்களாய்த் தோன்றும் ரூபங்கள்.

9. VibhavankaLAna- 'MeenAi AamayAyumAi ityAdikhaLiRpadiyE vibhUtikaLOdu sajAtheeyankaLAith thOnRum rUpankaL.

Vibhava rUpam is the rUpam taken by the Lord as one of the rUpams under His rulership. He takes the vibhava rUpam of a Fish, Boar, Tortoise or a human form (Raaman and KrishNan) to protect His devotees and to destroy the enemies of His BhAgavatAs.

10. அவைதம்மிலே தோன்றுவன சில ரூபங்கள் விभवान्तरங்கள்.

10. avai thammilE thOnRuvana sila rUpankaL vibhavAntarangaL.

From this Vibhava rUpam arise others as subdivisions of that vibhava rUpam.

ANTARYAMI RUPAM:

11. அந்தர்யாமி ரூபமாவது 'கண்கள் சிவந்து' இத்யாதிகளிற்படியே உள்ளே யோகிகளுக்குக் காணலாவதொரு ஸூக்ஷ்ம ரூபவிசேஷம்

11. antaryAmi rUpamAvathu 'KaNkaL sivanthu' ithyAdhikaLirpadiyE uLLE yOgikaLukkuk-KANalAvathoru sUkshma rUpa visEsham.

Only yogis can see this rUpam seated on their heart lotuses. Isvaran is present in the heart lotus of every jeevan but only yogis can visualize this rUpam through intense yOgic practice. Our Lord enters in a subtle form and without any obstruction in to the heart lotus of the Jeevans as the indweller.

ARCAVATARAM:

12. அர்ச்சாவதாரமாவது - 'தமருகந்து எவ்வுருவம் அவ்வுருவந்தானே - தமருகந்தது எப்பேர் மற்றப்பேர்', 'நெஞ்சினால் நினைப்பான் யவனவனாகும்





நீள்கடல் வண்ணனே' என்னும்படி ஸ்வயம்வ்யக்த-திவ்ய-ஆர்ஷ-மாநுஷ-
வைஷ்ணவ-ஸ்த்தாநங்களிலே ஸர்வஸஹிஷ்ணுவாய் அர்ச்சக-பாரதந்ரயத்திற்கு
எல்லை நிலமாய் சேஷசேஷி भाव-शबलமாய் 'भूमौ-गतं-पूजयतां-प्रमेयम्' என்று
தானே அருளிச்செய்த ரூபம்

12. arcAvatAramAvathu- 'thamarukanthu evvuruvam avvuruvanthAnE -
thamarukanthu eppEr maRRappEr', 'nenjinAl ninaippAn yavanavanAkum
neeLkadal vaNNanE' ennumpadi svayamvyakta-divya-Aarsha-mAnusha-
VaishNava-sthAnangaLilE sarva sahisNuvAi, arcaka-pAratantryaththirckku ellai
nilamAi, Sessa-Seshi bhAva-sabalamAi, bhUmau-gatam-pUjayatAm- pramEyam
enRu thane aruLiccheytha rUpam.

This is the form seen and worshipped in the consecrated temples. Isvaran responds to the wishes of His bhaktAs and takes the names chosen by His devotees and presents Himself in the seated, standing or reclining forms. The temples, where He is present are of five kinds:

- **svayam vyaktam** or koils where He has chosen to reside of His own accord (self-manifest),
- **divyam**: Consecrated by the DevAs in BhUIOkam,
- **Aarsham**: Those consecrated by the Sages (Rishis),
- **Maanusham**: as vighrams consecrated by humans for their worship and
- **VaishNavam**: Koils established by ParamaikAntis for their Bhagavat anubhavam as at NaavalpAkkam village and InjimEdU.

The arca mUurti at these temples bears with all the aparAdhams of arcakAs and becomes Paaratantryan to them as a limit of His forbearance. He becomes Sesham and Seshi to the cEtanams. When one worships Him with devotion, He stays as the Seshi. When His ThirumEni is subjected to the whims of the arcakas and the like, He becomes their Sesham. One has to remember the





words of consolation of Lord Krishna to the distraught Sages at the time of His ascent to SrI VaikuNTham. They wanted to know what they were supposed to do, when He is no longer with them. He consoled them with the counsel that they should worship His arcAvatArams and He will be present there.

13. 'தன்னுளே திரைத்தெழுந்து' இத்யாதிகளிற்படியே நிற்கிற இவ்வஞ்ச ரூபமும் 'அகலகில்லேன் இறையு'மென்று அலர்மேல்மங்கை உறையும் படியான சூபாசிரமாயிருக்கும்.

13. 'thannuLE thiraiththezhunthu' ithyAdhikaLiRpadiyE niRkiRa ivvanju rUpamum 'akalakiLLeEn iRayum enRu alarMElmangai' uRayumpadiyAna SubhASrayamAyirukkum.

In all these five forms, MahA Lakshmi is always present without ever leaving Him. All these five forms are known SubhASraya ThirumEnis. The name SubhASrayam refers to: Such a ThirumEni which destroys the sins of those who come to worship Him (subham) and a form that is appropriate (ASrayam) to be meditated upon.

14. 'திருக்கண்டேன் பொன்மேனி கண்டேன்' என்கிற படியே ஸலக்ஷ்மீகமாக இப்பரதத்வத்தைக் கண்டவன் மற்றிங்கோர் திருவில்லாப் புதுத் தெய்வம் தேறான்.

14. 'ThirukkaNdEn PonnmeNi KaNdEn' enkira padiyE salakshmekamAka ipparataththvaththai kaNdavan maRRingOR ThiruvillAp-puthuththeyvam thERAn.

One who has understood clearly that the Lord, who is always with Periya PirAtti as ParadEvathai will not look for any new God.

15. இப்படி கடர்மிகு சுருதியுள் உளனான ஶ்ரிய:பதிக்கு ஸீரமென்று ப்ரமாண சிद्धமான அவரதத்த்வம் சேதநமென்றும் அசேதநமென்றும் இரண்டு வகையாயிருக்கும்.





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'ThirukkaNdEn PonnEni KaNdEn'

Kanchi PerarulAlan Serthi (Thanks:SrI Satakopa Tatachar)

15. ippadi sudarmiku SuruthiyuL uLanAna Sriya:patikku Sareeram enRu
pramANa siddhamAna avarathaththvam cEtanam enRum, acEtanam enRum
iraNdu vakaiyAyirukkum.

The highest of PramANams, the Upanishads declare that Sareeram is the inferior tattvam to the ParadEvathai, Sriman nArAyanan. This inferior tattvam divides into two categories: cEtanam and acEtanam, which are the Sareeram of Sriman nArAyaNan.





16. சேதநமான அவரதத்த்வமாவது - ஜீவசब्द-வாच्यமாய் ஸ்வரூபத்தாலும்
 शक्त्यादि गुणங்களாலும் परिच्छेद्यமான अहमर्थம்.

16. cEtanamAna avara thaththvamAvathu - jeeva SabdavAcyamAi
 svarUpaththAlum SaktyAdi guNangaLAlum paricchEdyamAna ahamartham.

This inferior tattvam, cEtanam is known also as the Jeevan. It is extremely
 small in dimension and it has limited guNams such as Sakti. The word "naan"
 really is represented by this Jeevan of small (atomic) dimension and Sakti.

17. இது ஸ்வம்ப்ரகாஸதையாலும் ஜ்ஞாநகுण-आश्रयமாகையாலும் ஜ்ஞாநமென்று
 பேர் பெற்று இரண்டு படியாலும் தனக்குத் தான் தோன்றுமதாய், அநுகூல-
 स्वभावமாய், அதிஸூக்ஷ்மமாய், திலத்தில் தைலம் போலவும் டர்வில் அகநி
 போலவும் ஸர்வ அசேதநங்களிலும் அநுப்ரவேசிக்கவற்றாய், நிர்விகாரமாய்
 गुणत्रयरहितमாய், 'கண்டு கேட்டு உற்று மோந்து உண்டு உழலும்'
 ஐங்கருவிகளுக்கும் விஷயமன்றிக்கே निष्कृष्ट வேஷத்தில் देवत्व-मनुष्यत्वादि
 भेदங்கள் இல்லாமையாலே देव-मनुष्यत्वादि-शब्द-गोचरமன்றிக்கே ஸர்வ-ஆத்ம-
 साधारणங்களான अहंबुद्धिशब्दங்களாலே தந்தாமுக்கு அநுभाव்யமாயிருக்கும்

17. ithu svamprakaaSathaiyAlum, j~nAna-guNa-AaSrayamAkaiyAlum j~nAnam
 enRu pEr peRRu iRaNdupadiyAlum thanaku thAn thOnRumathAi, anukUla
 svabhAvamAi, athisUkshmamAi, thilaththil thailam pOlavum dAruvil agni
 pOlavum sarva acEtangaLilum anupravEsikkavaRRai, nirvikAramAi,
 guNatrayarahitamAi, 'kaNdu kEttu uRRu mOnthu uNdu uzhalum'
 ainkaruvikaLukkum vishayamanRikkE nishkrushTa vEshaththil devatva-
 manushayatvAdi-bhedangaL illAmaiyaIE deva-manushyAdi-Sabda-
 gOcaramanRikkE sarva-Athma-sAdharaNangaLAna ahambuddhi SabdangaLAIE
 thanthAmukku anubhAvyamAyirukkum.





This jeevan will not depend on another entity to recognize itself. It is an embodiment of J~nAnam and has therefore the guNam of J~nAnam incorporated in it. Thus, the jeevan not only shines with J~nAnam because it is of J~nAna form but it has its own J~nAnam. Without the help of the guNam of J~nAnam, it can cognize itself. It appears as "aham/naan" to itself without any external help. It is not seen by the physical eye because of its atomic dimension. It cannot be heard with one's ears, smelled with the nose or tasted by the mouth. One cannot catch it with one's hands. It will always be in a state of anukUlam to itself. This jeevan does not grow or diminish in size or undergo any transformations (VikArams). It stays the same and is not associated with the sattva-rajas-tamas guNams. As long as it stays inside the Sareeram, this jeevan is called devan-human etc. When it leaves the body and is back in its pristine state, there is no differentiation as deva or human. The thought of "aham" is common to all Jeevans.

18. நானென்கிற அर्थ தானே பரபுத்தி விஷயமாம்போது அவன்-இவன்-உவன் என்றும் நீயென்றும் தோற்றும்.

18. nAn enkiRa artham thAne parabuddhi vishayamAmpOthu avan-ivan-uvan enRum neeyenRum thORRum.

The meaning of aham is Jeevan. When others recognize this Jeevan in the embodied state, they call it "ivan" (one who is near), "avan" (one is far away), "uvan" (one who is very far away), "evan" (when enquiring about others) and "nee" (one who is in front).

19. இஜ்ஜீவ தத்த்வம் பத்தரென்றும் பந்தரஹிதரென்றும் இரண்டு படியாயிருக்கும்.

19. ijjeeva-thaththvam baddhar enRum bandharhitar enrum iraNdu padiyAyirukkum.

This Jeeva tattvam breaks into two categories:

(1) that which is bound up in SamsAric bonds (baddha Jeevan) and





(2) that is devoid of those ties.

20. బద్ధరாவர் - பல செய்வினை வன்கயிற்றால் திண்ணமழுந்தக் கட்டுண்டு, பெருந்துயரிடும்பையிலே மாறிமாறிப் பலபிறப்பும் பிறந்து, மண்ணாய் நீரெரிகால் மஞ்சலாவுகாசமுமாம் புண்ணாராக்கையின் வழியுழன்று, நானாவித நரகம் புகும்பாவம் செய்து, சூழ்ந்து அகன்று ஆழ்ந்து உயர்ந்த முடிவில் பெரும்பாழிலே 'பொய்நின்ற ஞானமும் பொல்லாவொழுக்கும் அழுக்குடம்பும் இந்நின்ற நீர்மை' யென்னும்படி தன்னுருக்கொடுத்து வேற்றுருக்கொண்டு, ஆவாராவர் துணையென்று அலைநீர்க் கடலுள் அழுந்தும் நாவாய்போற் பிறவிக் கடலுள் நின்று துளங்குகின்ற சேதனர்.

20. baddharAvar- pala seyvinai vankayiRRAl thiNNam azhunthak-kattundu, perumthuyar idumbaiyilE mARi mARip-pala piRappum piRanthu, maNNai neererikAl manjIAvumAKASamumAm puNNArAkkayin vazhi uzhanRu, nAnAvidha narakam pukum pAvam seythu, sUznthu akanRu Aazhnthu uyarnta mudivil perumpAzhilE 'poyninRa J~nAnamum pollAvozhukkum azhukkudampum inninRa neermai' ennumpadi thannurkkoduththu vERRurukkoNDu, AavArAvAr thuNai enRu alaineerk-kadalul azhunthum nAvAi pOR piRavik-kadalul ninRu thuLangukinRa cEtanar.

The baddha Jeevans are firmly bound by strong ropes of pUrva KarmAs and enter into different bodies (Sareerams). This Sareeram is the place for experiencing great sorrows. This Sareeram is made up of panca bhUtams. As the Sareeram pulls, the embodied jeevan accumulates different sins and as a result experiences the cycles of births and deaths. They got tossed about in the ocean of samsArAm and worry as to who is going to rescue them and if there is anyone, who could come to their rescue.

21. இவர்களுக்கு அநாதியான கர்ம-ப்ரவாஹ-வைஷம்யத்தாலே அவ்வோ
 भोगங்களுக்குப்போலே अवसर-प्रतीक्ष-भगवत्-कृपामूलமான மோகூத்திற்கு முற்பாடு
 பிற்பாடுகள் உண்டாம்.

21. ivarkaLukku anAdhiyAna karma-pravAha-vaishamyaththAlE avvO





bhOgangaLukkuppOIE avasara-prateeksha-bhagavat-krupAmUlamAna
mOkshaththiRkku muRRpAdu piRpAdukaL uNdAm.

The accumulated karmAs flow as flood and from time immemorial. When these karmAs mature, they yield the phalans of sukham or dukkham and makes the human being experience them. Some times the maturation of these karmAs take a reverse order (i.e.) some older karmAs mature earlier than the recent karma. Thus there are different timings in enjoying the fruits of these karmAs maturing at different speeds. EmperumAn has a great desire to help these bound jeevans. His dayA awaits the occasion of the jeevan performing the upAya anushThAnam to grant them Moksham. Depending on the maturation state of PuNyam that pushes the jeevan to perform the upAyam conducive to Moksham, the time for the actual conferral of Moksham will vary.

22. बन्धरहितः मुक्तरैरंशुम् नित्य रैरंशुम् इरणु वकै.

22. bandharahitar muktar enRum nityar enrum iraNdu vakai.

Those who do not have the bonds with samsAram are of two kinds: (1) Muktar and (2) Nityar

MUKTAR:

23. मुक्तरावर - 'एम्मापावियरुक्कुम् विथिवायुक्किण्णु वायुक्कुण्णु कणुण्डु'

என்னும்படி நடுவே வந்து உய்யக்கொள்கின்ற நாதன் திருவருளாலே கருவிலே திருவுடையராய், பீதகவாடைப் பிரானார் பிரமகுருவாகி வந்து பாத விலச்சினை வைத்து ஞானக்கை தர, 'யானே என்றனதே' என்கிற அஹங்கார-மமகாரங்களாகிற படுகுழியினின்றும் ஏறி, ஒண்டொடியான் திருமகளும் திருமகள்சேர் மாப்பனுமே நிலாநிற்பக் கண்ட சதிர் கண்டு, ஐங்கருவி கண்ட இன்பம் தெரிவரிய அளவில்லாச் சிற்றின்பம் ஒழிந்து, களைகண்மற்றின்றி நாகணமிசை நம்பிரான் சரணே சரண் நமக்கென்ற திருநாராணன் தாள் காலம் பெறச் சிந்தித்து, 'புகலொன்றிலா அடியேன் உன்னடிக் கீழ் அமர்ந்து புகுந்தேனே' என்றும் 'அடைக்கலம் புகுந்த என்னை அஞ்சலென்னவேண்டும்'





என்றும் 'தொன்மாவல்வினைத் தொடர்களை முதலரிந்து', 'மங்க ஓட்டு உன் மாமாயை', 'மாயஞ்செய்யேல் என்னை' என்றும் வளைத்து, ஆக்கை விடும் பொழுது எண்ணி, பாவமெல்லாம் 'சும்' எனாதே கைவிட்டோடித் தூறுகள் பாய, அமரரோடு உயர்வில் சென்று, மன்னுங் கடுங்கதிரோன் மண்டலத்தின் நன்னடுவுள் அன்னதோர் இல்லியனூடு போய், இமையோர் வாழ் தனிமுட்டிடக் கோட்டையினைக் கழித்து, வாட்டாற்றான் பணிவகையை வானேறப் பெற்று, ஆண்மின்கள் வானகம் ஆழியான் தமரென்று வானொண்கண் மடந்தையர் வாழ்த்த, கொடியணி நெடுமதிள் கோபுரம் குறுகி, வாசலில் வானவர் வைகுந்தன்தமர் எமர் எமதிடம் புகுதென்ன, விதிவகை புகுந்தனரென்று நல்வேதியர் பதியினில் பாங்கினில் பாதங்கள் கழுவ, நிதியும் நற்கண்ணமும் நிறைகுடவிளக்கமும் மதிமுக மடந்தையர் ஏந்த, வந்து அவர் எதிர் கொள்ள, தன்மைபெறுத்தித்தன் தாளிணைக்கீழ் கொள்ளுமப்பன் கொழுஞ்சோதியுயரத்துக் கூட்டறிய திருவடிக்கள் கூட்ட, அவன் தாளிணைக்கீழ் வாழ்ச்சி பெற்று, அடியார்கள் குழாங்களுடன் கூடி, மாமணிமண்டபத்தில் அந்தமில்லா பேரின்பத்து அடியரான நித்யஸூரிகளோடு நிரையொக்கவிருந்து, அனைத்துலகுமுடைய அரவிந்த லோசனைத் தினைத்தனையும் விடாதே அநுபவித்து, ஒழிவில் காலமெல்லாம் உடனாய் மன்னி வழுவிலாவடிமை செய்து வாழும்படி வீடு திருத்துவான்பக்கல் வீடுபெற்றவர்கள்.

23. MuktarAvar - 'emma pAviyarkkum vithi vAykkInRu vAykkum kaNdeer' ennumpadi naduvE vanthu uyyakkoLkinRa nAthan ThiruvavuLAIe karuvilE ThiruvudaiyarAy, PeethakavAdaippirAn bramaguruvAki vanthu pAdavilacchinai vaiththu j~nAnakkai thara, yAnE enRanathE enkiRa ahankAra-mamakArankaLAKiRa padukuzhiyinRum ERi, oNdodiyAL ThirumakaLum ThirumahaLsEr-mArbanumE nilA niRpak-kaNda sathir kaNdu, aimkaruvi kaNda inbam therivariya aLavillAc-chiRRinbam ozhinthu, kaLaikaN maRRinRi nAgaNaimisai nampirAn SaraNE SaraN namakkenRa ThirunAraNan thAL kALam peRac-chintiththu. 'pukalonRilla adiyEn unnadikkeezh amaranthu pukunthEnE' enRum 'adaikkalam pukuntha ennai anjalenna vENdum enRum', 'thonmAvalvinait-thodarkaLai mudhalarinthu', 'managa ottu un mAmaiyai', 'mAYam seyyEl ennai', enRum vaLaitththu, Aakkai vidum pozhuthu eNNi, pAvamellAm 'sum' enAthE kai vittOdi thURukaL pAya, amararOdu uyarvil senRu, mannum kadum kathirOn maNdalaththin nannaduvuL annathOr illiyAnUdu





pOy, imayOr vAzh thanimuttidak-kOttaiyinai kazhiththu, vAttARRAn paNivakaiyai vAnERap-peRRu, AanminkaL vAnakam Azhiyan thamarenRu vALONkaN madanthaiyar vAzhththa, KodyaNi nedumathiL gOPuram kuRuki, vAsalil vAnavar Vaikunthan thamar ematidam pukuthenna, vithi vakai pukuntanarenRu nalvEdhiyar pathiyinil pAnkinil pAdangaL kazhuva, nithiyum naRRc-chuNNamum niRaikuda viLakkamum mathimuka madanthaiyar Entha, vanthu avar ethirkoLLa, thanmai peRutthith-than thALiNaikkeezh koLLUmappan kozhum chOthiyuyaraththuk-kUttariya ThiruvadikkaL kUtta, avan thaaLinaikkeezh vAzhcchi peRRu, adiyArkaL kuzhangaLUdan kUdi, mAmaNi MaNdapaththil, antamil pErinbaththu adiyarAna nityasUrikaLOdu niraiokkavirunthu, anaiththulakumudaiya AravindalOchananaith-thinaiththanaiyum vidAthE anubhaviththu, ozhivil kAlamellAm udanAi manni vazhuvila adimai seythu vAzhumpadi Veedu thiruththuvAn pakkal veedu peRRavarkaL.

EmperumAn's benevolent glances fall on some (Garbha SrImAns), even when they are in their Mother's wombs. Lord wishes to bless them with Moksham, as they experience the sorrows of SamsAram. The thoughts of these fortunate ones turn toward an AcAryan, who can rescue them from their sufferings. The Lord Himself comes in the form of a SadAcaryan and places His sacred feet on their heads and blesses them with Moksha Siddhi. The erstwhile deluded jeevan gets rid of the ahankAra-MamakArangal now. ahankAra is the mind state, when a jeevan thinks that he has the independence to act (svatantran). MamakAram is the mind state, where one considers the objects belonging to others as his own. The ahankAra-mamakArams are deep traps (ditches) for the cEtanams. When one gets upadEsam from a sadAcAryan, these two states of minds are banished and one dares to think about the bliss of enjoying brahmAnandam in SrI VaikuNTham, where they can enjoy the sErthi sEvai of Sriman nArAyaNan and SrI Devi. The jeevan that has performed the upAyam will not have a thirst for vishaya sukham; they do not prefer kaivalyam or AatmAnubhavam as an alternative to Saayujya Moksham and reject Kaivalya Mukti. The jeevan recognizes that there is no one except the Lord as its





rakshakan. The Jeevan performs saraNAgati at the sacred feet of the Lord. They pray to the Lord to cut the bonds of sins and express their utter state of helplessness (Aakincanyatvam). They hold onto the Lord's sacred feet tightly and await the day, when their Sareeram falls down. At the time of their shaking of the mortal coils, their sins go to their enemies and their puNyams go to their well wishers. The two kinds of karmAs are thus dispensed with and they are free of karmAs. The jeevan now travels via arcirAdi mArgam (the path of light) and is led by the Lord's Aadi-vAhikAs towards SrI VaikuNTham. At Paramapadam, they are greeted and welcomed by a host of VaikuNTha vAsis. The Lord welcomes the jeevan, places His sacred feet on the head of the Jeevan and blesses the jeevan to perform blemishless kaimkaryam to Him and His devis and enjoy paripUrNa brahmAnandam at His supreme abode. The jeevan blessed by the Lord is known as the liberated or Mukta Jeevan.

NITYAR:

24. நித்யராவர் - நித்யமான பரிபூர்ண-பகவத்-அநுபவத்தையுடையராய் வடிவுடைவானவரென்றும் முடியுடைவானவரென்றும், வைகுந்தத்து அமரென்றும் ஸூரிகள் என்றும் சாடியைவர்கள் என்றும் சொல்லப்பட்ட அநந்த-கருட-விஷ்வக்ஷோநாதிகளான அயர்வறுமமரர்கள்.

24. nithyarAvar- nithyamAna paripUrNa bhagavat anubhavaththai udaiyarAivadivudai vAnavarenRum mudiyudai vAnavar enRum Vaikunthaththuthu amararenRum sUrikaL enRum, sAdya devarkaL enRum sollappatta ananta-Garuda-VishvaksEnAdhikaLAna ayarvaRum amararkaL.

The eternally liberated jeevans are known as nityars. Aadi Seshan, Garudan and VishvaksEnar belong to the category of nityars. They never had any karma sambandham unlike the muktars. They are also known as sAdya devars and sUris.





NityAs - Seshan and Garuda serving EmperumAn

Ahobilam (Thanks: SrI Mukund Srinivasan)

25. बद्धरुक्कुक् कर्मप्रवाहम् अनाधियाय् अन्तवत्तायिरुक्कुम्.

25. baddharukku karma pravAham anAdhiyAi antavaththAyirukkum.

It is difficult to pin point when the rows of KarmAs (Karma Paramparai) started for the jeevan. Just as we can not decide on whether the seed came first or the sapling came first, we can not establish whether karmam is due to the birth or the birth is due to karmam. The flood of karmam however is timeless in flow.

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ஸர்வ-அவஸ்தையிலும் சுவாஸ்தி விஷயத்திலுள்ள பாரதந்ரய-சேஷ்வங்கள் சுவாதந்ரய-நிபந்நங்களாயிருக்கும்.

28. ippadi shaDvimSakan enRum pancavimSakan enRum pirikkappatta ParamAthmAvukku sarva avasthaiyilum svASrita vishayaththilulla pAratantrya SeshatvankaL svAtantrya nibandhanangaLai irukkum.

Beginning from Moola Prakruti and going in the order of MahAn, ahankAram et al, acEtana tattvam counts to twenty four. The 25th tattvam in this view is Jeevan and the Lord is the 26th tattvam. In another view, Lord is counted as the 25th tattvam. Here, Jeevan being the Sareeram of the Lord and the Lord being the AtmA of the Jeevan are invoked and they are folded together to make EmperumAn as the 25th tattvam. Our Lord, who is separated from the other tattvams for counting purposes (be it 26th or the 25th tattvam) is a svatantran and the Ruler of all (cEtanams and acEtanams). This attribute of being the Master of all and the commander of all is unaffected in any one of the five forms (Para, VyUha, Vibhava, arcA and antaryAmi rUpams). Out of His own sense of His svAtantryam, He elects to be under the control of His dear devotees and being yatOktakAri (sonna VaNNam seyyum PerumAL).

29. ஜீவாத்மாக்களுக்கு ஸர்வ-அவஸ்தையிலும் சுவ்யாபாராடிகளிலுள்ள சுவாதந்ரய-சேஷ்வங்கள் பாரதந்ரய-நிபந்நங்களாயிருக்கும்.

29. JeevAthmAkkaLukku sarva avasthaiyilum sva-vyApArAdikaLil uLLa svAtantrya SeshitvankaL pAratantrya-nibandangaLayirukkum.

The jeevans perform some acts independently. The body that they have and the property that they possess seem to belong to them. They have therefore control over them. When one looks deeper, one comprehends that the jeevan's independent acts does not arise from their intrinsic svatantram but from being dependent on the Lord. Our Lord grants the jeevans, who are fully under His control, a small measure of independence. Therefore, the Jeevan's ownership





or being a Master over its body or property arise solely from the Lord's sankalpam to grant a small measure of independence to the Jeevan.

30. இப்படி பரமசேஷியாயும் தீர்சேஷியுமாயுள்ள பர-அவர்-ஆத்மாக்கள் இருவரிலும் வேறுபட்ட அசேதந தத்த்வம் த்ரிகுணமென்றும் அத்ரிகுணமென்றும் இரண்டு வகையாகவும் அத்ரிகுணம் காலமென்றும் சூத்-ஸத்த்வமென்றும் இரண்டு வகையாயும் இருக்கும்.

30. ippadi Parama SeshiyAyum dvAra SeshiyAyum uLLa para-avara AthmAkkaL iruvarilum vERupatta acEtana tattvam triguNam enRum, atriguNam enRum irandu vakaiyAkavum, atriguNam kAlam enRum, Suddha sattvam enRum iraNdu vakaiyAyum irukkum.

Thus, Lord is the Supreme Commander of all and there is none who is superior to Him. He is the supreme tattvam. Jeevans may appear to be the Master of some entities but they are not the ultimate Masters. Their Master is always the Lord. Hence their (Jeevan's) "Mastership" is a delegated, departmental kind of Mastership. They are like branch officers in some areas, where the Lord lets them have this svatantram. Therefore the tattvam of Jeevan is an inferior tattvam compared to the Lord, the Supreme tattvam (Para tattvam). The other inferior tattvam, acEtanam is different from the Lord and the Jeevan. acEtanam (the avara tattvam) breaks up into tri guNam and atri guNam. In the classification of tri guNam, acEtanam has the three guNams of sattva-Rajas and tamas. atri guNam does not have the above three guNams. Examples of atri guNam are: Kaalam and Suddha sattvam.

31. अचेतन-द्रव्यमान धर्मभूत ज्ञानादत्तोदु कूड नालु वकैयैन्नु एण्णै लायिरुक्क इत्तैத்ச் ஸரீரமாகக் கொள்ளாமையாலும் ப்ரயோஜந-விசேஷத்தாலும் இவை முன்றையும் வகுத்து அநுசந்தித்தார்கள்.

31. acEtana dravyamAna dharmabhUta j~nAnaththOdu kUda nAlu vakai enRu





eNNalAyirukka iththai SareemAkak-koLLAmAiyAlum prayOjana viSeshaththAlum ivai mUnRaiyum vakuththu anusandhiththArkaL.

acEtana tattvam breaks up into a triad of Prakruti, Kaalam and Suddha sattvam. All the three do not have J~nAnam and therefore are termed acEtanam (insentient). A question arises now:

Jeevans and ParamAtmA have a special kind of J~nAnam(dharmabhUta J~nAnam/attributive consciousness) to recognize others. It has no J~nAnam of its own and therefore it is an acEtana tattvam. If you add dharmabhUta J~nAnam to the triad of Prakruti-Kaalam and Suddha sattvam, then the count of acEtanams swells to four from a count of three. If that were to be so, we cannot define acEtanam as three fold. The two responses to this query to keep acEtanam as three fold is:

- The inquiry is about the tattvams that are Sareeram to the Lord and the Lord, who stays as their indweller. dharmabhUta J~nAnam can never become the Sareeram to the Lord. Same is true with the Jeevans. That is why, the dharmabhUta J~nAnam is not included in the three fold count of acEtanam
- The most essential knowledge to gain regarding Moksha siddhi is the aspect dealing with the EmperumAn and the entities that serve as His Sareeram. When one understands clearly about these two tattvams (Isvaran and Jeevan) as the Sareeram and Saareeri, we will develop a ruci for Moksham. The discussion about the dharmabhUta J~nAnam belonging to acEtanam group or not, is irrelevant to developing a taste to seek Moksha upAyams. Therefore, dharmabhUta J~nAnam is not counted as the fourth part of acEtanam. Our PoorvAcAryas confined the three (Prakruti-Kaalam and Suddha sattvam) only to the acEtanam group.

32. त्रिगुणमावतु - सत्त्व-राजस-तमस्सुक्कंशुक्कु आश्रयमान द्रव्यम्.

32. triguNamAvathu - sattva-rajasa-tamassukkaLukku ASrayamAna dravyam.





triguNam is the abode of the three guNams: sattva, Rajas, tamas.

33. ஸத்த்வ-ரஜஸ்-தமஸ்ஸுக்களாவன - அடைவே ஜ்ஞாந-சுखादிகளுக்கும் ராग-दुःखादிகளுக்கும் प्रमाद-मोहादிகளுக்கும் ஹேதுக்களான குணவிஷேங்கள்.

33. sattva-raja-tamassukkaLAvana - adaivE Jn~Ana sukhAdikaLUkkum rAga-dukkhAdikaLUkkum pramAda-mOhAdikaLUkkum hEtukkaLAna guNa viSeshangAL.

Among these three guNams, sattva guNam will confer J~nAnam and sukham to the jeevan. RajO guNam will create desire and sorrow. tamO guNam will yield loss of attention and delusion.

34. இத் த்ரிகுணத்தினுடைய காரண த்ரீயையும் கார்ய த்ரீயையும் கூடப் 'ப்ரகிருதி மானாங்கார மனங்கள்', 'பொங்கைம்புலனும் பொறியைந்தும் கருமேந்திரியமைம்பூதம்' என்று பிரித்து ஸாஸ்த்ரம் சொல்லாநிற்கும்.

34. ith triguNaththinudaiya kArana daSaiyaium kArya daSaiyaiyum kUdap 'prakruti mAnankAra manangAL', 'ponkaimpulanum poRi ainthum karumEndhriyamaimbhUtam' enRu piriththu Saastram sollAniRkkum.

A portion of Moola Prakruti transforms into the tattvam known as MahAn. A portion of MahAn changes into ahankAram. A question may arise here:

If one vastu is transforming into the other How can one term them as separate tattvams based just on change in state? The response is :

In each of these tattvams, there is a nontransforming entity as well and therefore they are counted separately as MahAn and ahankAram. Therefore the Saastrams count the division of cEtanams in to 24 parts: MahAn-ahankAram-Manas, five J~nAna indriyams, five Karma indriyams, five tanmAatrams and five bhUtangal.

35. இவற்றில் குணஸாம்யத்தையுடைய மூலப்ரகிருதியில் ஒரு ப்ரதேசத்திலே





भगवत्-सङ्कल्प-नियत-कालमान गुणवैशम्यमदियक सात्त्विक-राजस-
तामसங்களென்று பிரிவுடைத்தான மஹான் பிறக்கும்.

35. iavRRil guNasAmyaththai udaiya mUla prakruthiyil oru pradEsaththilE
bhagavat-sankalpa-niyata-kAlamAna guNavaishamyamadiyAka sAththvika-
rAjasa-tAmasangaL enRu pirivudaiyththAna mahAn piRakkum.

When the three guNams of sattvam-Rajas-tamas are in equal proportion, that state is the state of MahA PraLayam. As long as the three are in equal proportions, MahAn does not arise from Prakruti. When the Lord wills that srushti should start, the disequilibrium between the three guNams sets in and a portion of Prakruti transforms into MahAn tattvam. There are three kinds of divisions in MahAn: sAtvikam-rAjasa-tAmasam

36. இதனின்றும் இவ்வடைவே ஸாத்த்விக-ராஜச-தாமச-அஹங்காரங்கள்
உண்டாம்.

36. ithaninRum ivvadaivE sAttvika-rAjasa-tAmasa ahankArankaL uNdAm.

Through Bhagavat sankalpam, one portion of MahAn transforms into ahankAra tattvam. This also has three subsets: sAtvika-rAjasa-tAmasa ahankArams.

37. ராஜச-அஹங்காரம் துணையாக ஸாத்த்விக அஹங்காரத்தினின்று
இन्द्रியங்களும் தாமச அஹங்காரத்தினின்று தன்மத்ரிகளை இடையிட்டுக் கொண்டு
பञ्चभूतங்களும் உத்பந்நங்களாம்.

37. rAjasa ahankAram thuNaiyAka sAththvika ahankAraththininRu EkAdaSa
indriyangaLum tAmasa ahankAraththininRu tanmAttraikaLai idaiyittukkoNdu
panca-bhUtangaLum utpannangaLAm.

Among the three kinds of ahankArams, sAtvika ahankAram generates the five KarmEndriyams, five J~nAnEndriyams and Manas. Thus 11 indriyams arise from sAtvika ahankAram. Out of tAmasa ahankAram, through each of the five





they are in a gross (sthUla) state.

39. இப்பூதங்கள் ஐந்திலும் குணங்கள் ஐந்தும் நிற்கும் அடைவைப் 'பூநிலாயவைந்துமாய்' என்கிற பாட்டின்படியே அநுசந்திப்பது.

39. ibbhUtangaL ainthilum guNankaL ainthum niRkkum adaivai 'bhUnilAyavainthumAi' enkiRa pAttinpadiyE anusandhippathu.

The five guNams associated with the five bhUtams are five: Roopam, Rasam, Gandham, sparsam and Sabdam.

Among the five bhUtams, Prutvee (BhUmi) has all the five guNams. Jalam has four except gandham. tEjas has three except rasam and gandham. Vaayu has Sabdam and sparsam. AakAsam has Sabda guNam only. The reference to this Upanishad-based allocation is found in Thirumazhisai AzhWAra's Thirucchandhviruttham pAsuram "bhU nilAya".

40. இப்படி महादादிகளான தத்தவங்களும் இவற்றின் கலசதலடியாகப் பிறக்கும் அநந்தங்களான ப்ரஹ்மாண்டங்கள் முதலான கார்யங்களுமெல்லாம் त्रिगणुद्रव्यமாகிற பெருங்கடலில் அலைகளும் நுரைகளும் குமிழிகளும் போலவே ஆவது அழிவதாய் வருகிற ப்ரவாஹம் அநாதியாக विच्छेदமறப்போருகைக்கு அடி - பலபல மாயமயக்குகளால் இன்புறுமிவ்வினையாட்டுடையானுடைய इच्छानुवर्ति யான காலம். காலம் அநாதியாய் அநந்தமாய் நடக்குமென்னுமிடத்தை 'अनादिर्भगवान्-कालः' इत्यादிகளிலே கண்டுகொள்வது.

40. ippadi mahadAdikaLAna taththvankaLum ivaRRin kalasuthaladiyAkap-piRakkum anantangaLAna brahmANdangaL mudalAna kAryangaLumellAm triguNa dravyamAkiRa perum kadalil alaikaLum nuraikaLum kumizhikaLum pOIE Aavathu azhivathAi varukiRa pravAham anAdiyAka vicchEdamaRappOrukaikku adi -





palapala mAya mayakkukaLAI inburum-ivviLayAttudaiyaAnudaiya
icchAnuvartiyAna kAlam. Kaalam anAdiyAi anantamAi nadakkumennumidaththai
'anAdir-bhagavAn kAla:' ityAdikaLiE kaNdu koLvathu.

Thus, MahAn arises from Prakruti and from MahAn originate ahankAram and from there five tanmAtrams, five bhUtams, eleven indriyams accounting for 21 tattvams. Through Pancee karaNam, the countless kArya vastUs are created from time immemorial by the Lord. These vastUs live for a while, disappear and new vastUs are born and undergo the cycles of creation and dissolution. It is like the appearance and disappearance of the bubbles and froth in a mighty ocean. From a continuity point of view, it is like the flood waters flowing forward in a river like a single stream. In a similar manner, EmperumAn's sankalpam creates out of the three guNams (sattva-rajastamas) innumerable Kaarya vastus from BrahmANdam to the littlest unit; these get destroyed and then new vastus get created. This process goes on ceaselessly. Kaalam punctuates these creations and dissolutions. That Kaalam also follows the sankalpam of the Lord. EmperumAn enjoys the leelai (sport) of jeevans being influenced by Prakruti and lets them enjoy/ experience their karma phalans. This tattvam of Kaalam is driven by the Lord and He makes the beginningless and endless Kaalam in Leela VibhUti the kAraNam for His leelais of creation and dissolution of infinite number of Kaarya vastus with finite time of existence.

41. காலமாவது - எதிர்-நிகழ்-கழிவு, முன்பு-பின்பு, ஒருகாலம்-பலகாலம்
என்றாற்போலே சொல்லுகிற பாசரங்களுக்கு இலக்காயிருப்பதொரு ட்வயவிசேஷம்

41. KaalmAvathu - ethir-nikazh-kazhivu, munpu-pinpu, orukAalm-palakAlam
enRARppOla sollukiRa pASurankaLukku ilakkAyiruppathoru dravya viSeEsham.

What is Kaalam? The vastu referred to by the present, past and future, before and after is Kaalam.

42. இதில் இறைப்பொழுது முதலாக நாள்-திங்கள்-ஆண்டு-ஊழி-கல்பம்-





परार्धम्-द्विपरार्धम् महृाकल्पम् என்றாற்போலே சொல்லுகிற எல்லைகளெல்லாம்
 ஸ்வதந்த்ர-ஸங்கல்பமாகிற சூறாவளிக்காற்றாலே சுழன்று வாராநின்றால் கழிந்த
 கூணங்களும் கல்பங்களும், வரும் கூணங்களும் கல்பங்களும்
 अनन्तங்களாய் இவற்றாலே லீலா விभूतिയിலுள்ள கார்யங்களுக்கு உத்பத்தி-
 ஸ்த்திதி-நாச-வ்யவஸ்ததை உண்டாயிருக்கும்.

42. ithil iRaippozhuthu mudhalAka nAL-thingaL-ANDu-Uzhi-kalpam-parArdham-
 dviparArdham-mahAkalpam enRARppola sollukiRa ellaikaL ellAm svatantra-
 sankalpamAKiRa sooRAvaLikkARRAIE suzhanRu vArAninRAI kazhintha
 kshaNangaLum kalpankaLUm anantangaLAI ivaRRAIE leela-vibhutiyaL uLLa
 kAryangaLUkku utpaththi-sthiti-nASa vyavasthai uNdAyirukkum.

The sankalpam of our Lord keeps this wheel of time going round and round marked by nAzhikai, day and night, month, year, yugam, kalpam (One day in Brahma's life), ParArdham (half of the 100 year life of caturmukha Brahma), dviparArdham (Brahma's full life time), MahA Kalpam (even greater unit of time than dviparArdham). It is like a great cyclone/hurricane (Our Lord) rotating/swirling the vastus round and round. How many units of time have passed by? How many units of time are going to happen? These are countless and beyond our limited imagination. One thing however is clear: Time marks the creation, existence and dissolution of all the kArya vastus of this universe through Bhagavat sankalpam.

43. शुद्धसत्त्वத்தில் இக்கால தத்த்வம் உண்டேயாகிலும் அங்குள்ள
 கார்யங்களினுடைய उत्पत्त्यादிகளுக்கு இங்கு அடைத்த காலவிசேஷம்
 நியாமகமன்று.

43. Suddha saththvaththil ikkAla taththvam uNdEyAkilum, anguLLa
 kAryangaLinudaiya utpattyAdhikaLUkku ingu adaitththa kAla viSesham
 niyAmakamanRu.





The question arises now as to the existence or otherwise of the tattvam of Kaalam in SrI VaikuNTham, which is entirely made of Suddha sattvam. The tattvam of Kaalam does not operate in SrI VaikuNTham as it does in Leela VibhUti (samsAra MaNDalam). Time does not mark the appearance, existence and dissolution of Kaarya vastus in Lord's Supreme abode. BhagavAn's and the mukta-nitya jeevan's sankalpams are behind the creation, sustenance and dissolution of Kaarya vastus at SrI VaikuNTham.

44. शुद्धसत्त्वमावतु- गुणत्रयरहितमायुम् गुणत्रय-आश्रयमायुमुं
 द्रव्यங்களிற்காட்டில் வேறுபட்டு விலக்ஷணமான ஸத்த்வகுணத்திற்கு
 ஆசிரய
 மான த்ரவ்யம்.

44. Suddha saththvamAvathu- guNatrayarahitamAyum guNatraya
 ASrayamAyumuLLa dravyangaLiRkkAttil vERupattu vilakshaNamAna saththva
 guNaththiRkku ASrayamAna dravyam.

What is this Suddha sattvam? It is a vastu that is the abode of sattva guNam alone. It is unalloyed sattva guNam of a wondrous kind. It exists only in SrI VaikuNTham. It is different from Kaalam, which is devoid of the three guNams, which have their abode in Prakruti. This Suddha sattva guNam is not like the sattva guNam found in the leela vibhUti as a member of the three guNams. The vastu which is the aaSrayam for the atiyatbhuta sattva guNam found only in SrI VaikuNTham is Suddha sattvam.

45. இதன் படியைப் பார்த்தால் परमयोगि-वाङ् मनस-अपरिच्छेद्य-स्वरूप-स्वभावमायं
 'சேணுயர்வான'மென்றும் 'தெளிவிசும்பு' என்றும் 'பொன்னுலகு' என்றும் 'கலங்காப்
 பெருநகரம்' என்றும் 'மாவைகுந்தம்' என்றும் சொல்லப்பட்ட
 வேறுபாட்டையுடையதாய் ப்ரஹ்மாதி பதங்களுமெல்லாம் நரகதுல்யங்களாய்த்
 தோற்றும்படி अपरिमित-आश्चर्यங்களான भोग्य-भोगोपकरण-भोगस्थान
 ங்களையுடைத்தாய் ஸர்வேஸ்வரனுக்கும் நித்யருக்கும் முக்தருக்கும் विग्रहादि
 रूपेण-विचित्र ப்ரவாஹமாகயிருக்கும்.



VaikuNthanAthar - ThiruvaikuNtha ViNNagaram



Thanks: SrI B Senthil kumar



45. ithan padiyai pArththAl 'paramayOgi-vAngmanas-aparicchEdya-svarUpa-
svabhAvamAi, 'sENuyarvAnAm' enRum, 'theLi visumpu' enRum, 'Ponnulaku'
enRum, 'KalangAp perunagaram' enRum, 'mAvaikuntham' enRum sollappatta
vERupAttai udaiyathAi brahmAdi padangaL ellAm naraka thulyangaLAI
tORRumpadi aparimita AaScaryangaLAna bhOgya- bhOgOpakaraNa-
bhOgasthAnangLai udaitthathAi sarvesvaranukkum nithyarukkum
muktharukkum vighrahAdirUpENa vichitra pravAhamAyirukkum.

One can gain a small measure of appreciation of Suddha sattvam with the help of sAstrams. The great yOgis like Sanakar, Sanandhar et al can not even describe with words the svarUpam and the svabhAvam of Suddha sattvam. The glories of this Suddha sattvamaya SrI VaikuNTha IOkam has been described with wonder by AzhwArs as 'sENuyar vAnam'/the most lofty AakASam, 'theLivisumpu'/the place where J~nAnam blossoms, 'Ponnuluku'/ the world shining like gold, 'Maa-Vaikuntham'/ the great AakASam of Paramapadam and 'KalangA Perunakaram'/ the great city that stays forever as indestructible. The vastus enjoyed in SrI VaikuNTham are blissful beyond description and are wondrous. The instruments used for enjoying these Suddha sattvamaya vastus are equally wondrous to experience. When one compares SrI VaikuNTham with BhU IOkam and other lokams superior to BhU IOkam such as svarga IOkam and Brahma-IOkam, they pale into insignificance before the richness and greatness of Paramapadam. In SrI VaikuNTham, Suddha sattvam takes the form of the Lord's sacred body (ThirumEni), His divya avayavams, His jewelery and weapons. Suddha sattvam will be changing at SrI VaikuNTham into many delectable vastus like a mysterious flood that flows.

46. இப்படி அனந்தங்களான ஜனபத்-நகர்-விமான-மண்டப-கோபுராதி-
விभागங்களையுடைத்தான திவ்யலோகத்தில் ப்ரதானதமமான திருமாமணி
மண்டபத்திலே அனந்ததேவதாத்மகமான திவ்யயோக ப்யர்க்க விசேஷத்திலே த்ரிவித-
தேதனரையும் த்ரிவித-அதேதனங்களையும் த்வாதினங்களாக்கிக் கொண்டு "திகுண்டே து பரே





னுள்ளான்', 'ஊனிலுயிரிலுணர்வினில் நின்றவொன்றை', 'உலகுநின்னோடொன்றி நிற்கவேறுநிற்றி' इत्यादिकளிலும் சுருங்க அநுசந்திக்கலாம்.

47. ip para avara taththvangal iraNdukkum OrOr AakArangaLAIE sAdharmyam uNdEyAkilum viSesha AakArangaLE vERupattu Sesha SeshibhavaniantrniyAmyabhAva-vyApyavyApakabhAva-AadhArAdhEya bhAvadhikaLAIE ivai onRi niRkum nilai-praNavaththilum, satya Sabdaththilum, Purusha Sabdaththilum, nArAyaNa Sabdaththilum, PurushOththama Sabdaththilum, 'kaRantha pAluL ney pOl', 'adiyEnuLLAn', 'Unil uyril uNarvinil ninRa onRai', 'ulakuninnOdonRi niRkavERu niRRi' ityAdikaLilum surunga anusandhikkalAm.

Tattvam is of two kinds: Superior (EmperumAn) and inferior (cEtanam and acEtanam). Certain attributes are common to the three tattvams. Others are unique to each. For instance bhOgam (the enjoyment) is common to both Isvaran and the cEtanam. Being the object of enjoyment is common to Isvaran, cEtanam and acEtanam. The attribute of being KaaraNam is common to all the three but kartrutvam (doership) is unique to Isvaran and Jeevan. Although the superior and the inferior have some things in common, in unique matters they stand out. For instance, as the superior tattvam, Isvaran is the Supreme and uncontested Master, ruler, commander and indweller of all vastus (cEtanam and acEtanam) and stays as AadhAram for all. The inferior tattvams are opposite in nature; they serve as the sarva Seshi's Sesham (servants) and are directed by Him and borne by Him. This unique situation of sharing some traits and differing in the others is revealed by PraNavam, the words like "satyam, Purushan, nArAyaNan and PurushOttaman"; we come across these words in AzhwaAr pAsurams. PraNavam reveals that the Jeevan is an unconditional servant of the Lord. The word satyam is made up of three letters: sat=cEtanam, ti=acEtanam and yam= one who commands both. The word "Purushan" denotes the world pervaded by the Lord. nArAyaNan refers to Him being sarvAdhAri. The nAmam "PurushOttaman" contains in it all the meanings of PraNavam, satyam, nArAyaNan and Purushan.





48. ஒன்றை அறிகையும் அதன் அறிவடியாக வ்யாபரிக்கையும் ஒரு ஫லத்தை
 भुजिक्कையும் தனக்குத் தான் தோன்றுகையும் இல்லாத ட்ரவ்யம் அচেதன
 தத்த்வம்.

48. onRai aRikaiyum athan aRivadiyAka vyApArikkaiyum, oru phalaththai
 bhujikkaiyum thanakkut-thAn thOnRukaiyum illAtha dravyam acEtana tattvam.

acEtnam is a vastu without J~nAnam (aRivu aRRa vastu). It can not recognize
 itself or others. Only knowledge about a thing can make a vastu act. Since
 acEtnam is not blessed with that aRivu, it does not engage in activities. As a
 result, it has no experience of sukham or dukkham or the enjoyment of phalans
 arising from doership. acEtnam cannot also enjoy the phalans arising out of its
 prakAsam (shining). The base reason for all these deficiencies is the lack of
 J~nAnam (aRivu) in the acEtnams.

49. இவற்றை பராதினமாகவுடையது ஜீவதத்த்வம்

49. ivaRRai parAdheenamAkavudaiyathu Jeeva taththvam.

The Jeevan (cEtnam) has all the four attributes that the acEtnam lacks:

- Jeevan can recognize itself and other vastus thru the help of dharmabhUta J~nAnam it possesses
- It engages in action as a result of its possession of J~nAnam
- It enjoys the sukha-dukkhams arising as phalans for its actions
- It enjoys the phalans of its luminosity.

The most important point to remember is that the cEtnam does not possess all
 these traits in an independent manner. It exhibits these traits and enjoys the
 phalans from its karmas through bhagavat sankalpam in proportion to its
 karmAs.





50. त्रिविध-चेतन-अचेतनङ्कणुदय सव्रुप-सत्ति-प्रव्रुत्तिकं मून्नुम्
 தான் இட்ட வழக்காம்படி நிற்கிறது ஸ்வரூப-ஸ்திதி-ப்ரவ்ருத்திகள் மூன்றும்

50. trividha-cEtana-acEtanangaLudaiya savrUpa-sthiti-pravruththikaL mUnRum
 thAn itta vazhakkAmpadi niRkiRathu Para taththvam.

We pointed out earlier that the triad of cEtanams (baddhar-muktar-nityars) and the other triad of acEtanams (prakruti-kaalam-Suddha sattvam) belong to the category of inferior tattvams. The svarUpam-sustenance and operations (seyal) of these two triads (inferior tattvams) are totally under the control of Isvaran, the supreme most (Para) tattvam.

51. இத் தத்த்வ விவேகத்திற்கு ப்ரயோஜநம் தன் விசேஷணங்களை
 அறியாமையாலே வருகிற ப்ரகூதி-ஆத்ம-ஞ்மமும் தன் விசேஷ்யத்தை
 அறியாமையாலே வருகிற சுவதந்ந்ர-ஆத்ம-ஞ்மமும் கழிந்து தன் ஸ்வரூபத்திற்கு
 த்யாய்-உபாடேய- புருஷார்த்தங்களைத் தெளிந்து விபரித-அபிசந்தி-நிவ்ருத்தியும்
 ப்ரஶ்யருத்தியும் பிறந்து ப்ரஶ்ய-ஸஶ்யநாகை.

51. ith taththva vivEkaththiRkku prayOjanam than viSeshaNangalai
 aRiyAmaiyaIE varukiRa prakrti-Atma-bramamum than viSeshyaththai
 aRiyAmaiyaIE varukiRa savatantra-Atma-bramamum kazhinthu than
 svarUpaththirkkku tyAjya-upAdEya purushArththangaLai theLinthu vipareeta-
 abhisandhi-nivrththiyum prApyaruciyum piRanthu prApaka-sApEkshanAkai.

One has to reflect on the fruits of these explanations on the three kinds of tattvams (Isvaran-cEtanam-acEtanam). When one thinks deeply about them, one can clearly discern the Phalans:

- Vipareetha (distorted) J~nAnam will be banished
- Clarity and true J~nAnam will result
- Inauspicious thoughts will disappear



- Desire for auspicious phalans will grow
- The will power (blessed by the Lord) to perform an upAyam for Moksha siddhi will arise.

Additional comments on the above 5 phalans are in order:

(1) Vipareetha J~nAnam: The baddha jeevan has dEhAtma brahmam and thinks that the body and the soul inside are one and the same. Once the cEtanam recognizes its unique and differentiating traits as compared to the acEtanam, the vipareetha J~nAnam arising from the deluded views of identifying the perishable Sareeram with the eternal jeevan will disappear. Once the cEtanam comprehends that the ParamAtma is its indweller, AadhAram and niyantA (ordainer), the vipareeta J~nAnam that the cEtanam is a svatantra vastu will be totally eliminated.

(2) Clarity on what to seek as Phalan and what to reject in sAdhana: Once the cEtanam understands the sambandham (relationship) between it and its Lord, clarity will result on what to pursue as lasting goal for the supreme siddhi.

(3) Rejection of inferior goals: Disinterest in pursuing the wasteful goals (nonlasting sukhams as svargam and kaivalyam) will result.

(4) Desire for Moksham and eternal enjoyment of the Lord in Sri VaikuNTham will become dominant.

(5) Hastening of the thought to complete one of the two MokshOpaayams thru Bhakti or Prapatti yogam and a sense of urgency to perform such an anushThAnam will happen.

These then are the results of gaining tattva J~nAnam as revealed in the Chillarai rahasyam of tattva Matrukai.



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ThirunArAyaNan - Melkote



NIGAMANA PASURAM 1

திருநாராயணனெனுந் தெய்வமும் சித்துமசித்துமென்று
பெருநான்மறைமுடி பேசிய தத்துவமுன்றிவை கேட்டு
ஒருநாளுணர்ந்தவ ருய்யும் வகையன்றி யொன்றுகவார்
இருநாலெழுத்தி னிதயங்க ளோதிய வெண்குணரே.

thirunArAyaNan enum dheivamum ciththum acithttum enRu
perunAnmaRai mudi pEsiya thathttuvam mUnru ivai kEttu
oru nAL uNarNthavar uyyum vakai anRi onRu ukavAr
iru nAlu ezhuththin idhayangaL Odhiya eNguNarE.

Meaning:

The mighty Upanishads teach about the three tattvams: Isvaran (ThirunArAyaNan), cETanam and acETanam.

Those with the eight Atma GuNams, who are blessed to receive upadEsam about them from a SadAcAryan on these three tattvams as a result of the maturation of their bhAgyams, understand the esoteric meanings of ashTAKsharam and conduct their lives accordingly will not seek any other path for their ujjevanam. The 8 Atma guNams referred to are:

- Compassion,
- Forbearance,
- Absence of Jealousy ,
- Purity of mind,
- Non-grieving,
- Thinking of Others' welfare,



- Freedom from miserliness and
- Freedom from hankering after worldly and transient wealth.

NIGAMANA PASURAM 2

காரணமா யுயிராகி யனைத்துங் காக்கும்
கருணைமுகில் கமலையுட னிலங்கு மாறும்
நாராணனார் வடிவான வுயிர்க ளெல்லாம்
நாமென்று நல்லடிமைக் கேற்கு மாறும்
தாரணிநீர் முதலான மாயை காலம்
தனிவானென் றியுறையுருவாந் தன்மை தானும்
கூரணிசீர் மதியுடைய குருக்கள் காட்டக்
குறிப்புடன் நாம் கண்டவகை கூறி னோமே.

kAraNamAi uyirAki anaiththum kAKkum
karuNaimukil kamalai udan ilangumARum
nAraNanAr vadivAna uyirkaL ellAm
nAm enRu nal adimaikku ERkumARum
dhAraNineer mudhalAna mAyai kAlam
thanivAn enRu iRai uruvAn thanmai thAnum
kUr aNi seer mathi udaiya gurukkaL kAtta
kuRippudan nAm kaNdavakai kURinOmE.

Meaning:

Isvaran is the cause for all activities (creation, sustenance and dissolution) of the Universe and its beings. He is the indweller of them all. He shines with





MahA Lakshmi and drenches every one with the downpour of His DayA. We the cEtanams are His body (Sareeram) and compete with each other to be accepted as His servants and receive kaimkarya bhAgyam from Him. Our AcAryas of sharp intellect has taught adiyEn the true meanings of the svarUpam and svabhAvam of acEtanam (Moola Prakruti transforming into Panca BhUtams - Kaalam and Suddha sattvam) as well as those of the cEtanams and Isvaran. Having imbibed carefully the precious upadEsams of our illustrious AcAryAs, adiyEn is sharing this knowledge through this chillarai rahasyam of tattva Maatrukai.

NIGAMANA SLOKAM 1

स्तनंधयैरपि सहसैव सुग्रहा

समुत्थिता निधिरिव वेङ्कटेश्वरात् ।

परावरस्थितिमिह तत्त्वमातृका

करोत्यसौ करतलमौक्तिकोपमाम् ॥

stanandhayairapi sahasaiva sugrahA

samutthitA nidhiriva VenkaTeSvarAt |

parAvarasthitimiha tattvamAtruka

karOtyasau karatalamauktikOpamAm ||

Meaning:

This rahasyam named tattva mAtrukai arose out of Sri VenkatESan like a treasure and is appropriate to be learnt easily even by children. This rahasyam reveals the truth about the lower and higher tattvams clearly like a pearl on





one's palm.

NIGAMANA SLOKAM 2

अक्षय्यशान्तिमकरन्दरसप्रसक्तान्

अभ्यर्थये मुरभिदङ्घ्रिसरोजभृङ्गान् ।

कामं प्रसीदत यथाऽहमनन्यभावः

कर्णामृतानि भवतामतारयेयम् ॥

akshayyaSanti makaranda rasa prasaktAn

abhyarthayE murabhidanghri sarOjabhrngAn |

kAmam praseedata yathA aham ananyabhAva:

karNAmrTAni bhavatAmatAraYeyam ||

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'BhAgavatOttamAs circle around the lotus feet of their Lord !'



Meaning:

BhAgavatOttamAs circle around the lotus feet of their Lord and taste the nectar from the Lord's lotus feet. They are like honey bees seeking bliss and unending Saanti from their activities. adiyEn prays to the Lord to bless me to have the bhAgyam of feeding their ears with nectarine Sri sUktis with undivided attention and unflagging energy.

इति कवितार्किकसिम्हस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य

वेदान्ताचार्यस्य कृतिषु तत्त्वमातृका सम्पूर्णम् ।

iti kavitArkika simhasya sarvatantra svatantrasya SrImad venkaTanAthasya
vedAntAcAryasya krtishu tattva mAtruka sampUrNam

SrImatE nigamAnta mahA deSikAya nama:



dAsan,

Oppiliappan Koil VaradAchAri SaThakOpan

(SarvadhAri ANDAL avatAra Aadi Poora Subha dinam)