

# SwAmy Desikan's tattva sandeSam



Sri nrusimha seva rasikan  
Oppiliappan Koil Sri VaradAccAri SaThakopan



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॥ श्रीः ॥



श्रीमते निगमान्तदेशिकाया नमः

श्रीवेदान्तदेशिकैरनुग्रहीतम्

तत्त्वसंदेशः

ஸ்வாமி தேஸிகன் அருளிச்செய்த  
தத்த்வ ஸந்தேஸம்

Swami Desikan's

tattva sandeSam

(Chillarai Rahasyangal- amrta Ranjani Rahasyam 8)



श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitArkikakesarI |

vedAntAcAryavaryo me sannidhattAm sadA hrDi ||



## INTRODUCTION

Swami Desikan had a devout sishyan by the name of Madhavan. He was a king in coastal Andra desam. His son's name was Sarvajna Singappa Naayakan. He was named after SrI Lakshmi Narasimhan (Singappan) since Malolan is Kula deivam for many in Andhra Pradesh. He had also sought the Thiruvadi of Swami Desikan for his ujjeevanam. He made the vijnaApanam (humble appeal) to his

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AcAryan to help him comprehend clearly the svaroopam and SvabhAvam of cEtanam, acEtanam and Iswaran (the three tattvams) and create a short grantham on this subject for his daily use. The ever so merciful AcAryan responded positively to his sishyan's request and sent him a sandeSam (message); thus arose the name for this Sri Sookti as "tattva sandeSam". The response of Swami Desikan to the Prince took the form of a vyAkhyAnam (commentary) of the well known passage of words used by Swami ALavanthAr in Atma Siddhi and AcArya RaamAnujA in Sriranga Gadyam and SrI VaikuNTha Gadyam to describe Iswaran:

स्वाधीनत्रिविधेत्यादेरभिप्रायः प्रकाश्यते ।

कस्यचित् तत्त्वनिष्ठस्य काङ्क्षितप्रतिपत्तये ॥

svAdheena-trividhetyAder-abhiprAya: prakASyate |

kasyacit tattvanishThasya kAnkshita-pratipattaye ||

*Meaning:*

For fulfilling the desire of a sishyan intent on learning about the correct meanings of the three tattvams, the meanings of the words starting from "svAdheena trividha..." are explained.

The passage starting from --

"स्वाधीन त्रिविध चेतन अचेतन स्वरूप स्थिति प्रवृत्ति भेदम् ..." (svAdheena trividha cEtana acEtana svaroopam sthiti pravrtti bhedam...) asserts that Iswaran is the unquestionable Master of the three kinds of cEtanams and acEtanams as well as their differences in their svaroopam (existence), sthiti (continuity) and Pravrtti (vyApAram/activity).

It was Swami Desikan's intent to provide an explanation for the above passage



referring to the bhEdams of the Svaroopam and svabhAvam of the three kinds of cEtanams and acEtanams.



The unquestionable Master of the three kinds of cEtanams and acEtanams  
Namperumal - SrIrangam (Thanks: SrI Murali BhaTTar)



## THE THREE VYAPAKA MANTRAMS

There are so many mantrams in this world. Among them all, the three VyApaka mantrams relating to our EmperumAn are the most important. These three vyApaka mantrams are: ashTAKsharam (Thiru Mantiram or Moola Mantram), VishNu ShaTakshari and dvAdasAKshari. These are all linked to the VyApakan, the Supreme Lord, who pervades all cEtanams and acEtanams of the world. These three vyApaka mantrams point out that the Supreme Being associated with these mantrams is the AdhAram (foundation) for all entities and has them all as His body and also dwells inside them as antaryAmi Brahman.

Swami ALavanthAr in His Atma Siddhi and SrI BhAshyakArar in His Sriranga and VaikuNTha Gadyams saluted the Lord as the SarvAdharan, Sarva Sareeri and SarvAntaryAmi in their SrI Sookthis: "**svAdheena-trividha-cEtana-acEtana-svaroopam-sthiti-pravrtti bhedam**".

Swami Desikan's tattva sandeSam provides the word by word meaning of the above passage as response to the king, Sarvajn~a Singappa Naayakan, the devout sishyan.

### MEANING OF "SVADHEENA"

The word "**svAdheena**" splits in to **sva+adheena**. It refers to an object under one's control. The word "**sva**" (For Oneself) refers to Svaroopam. It has to be added to sankalpam. Both these aspects are indicated by Upanishads. They instruct us that the cEtanams and acEtanams constitute the body of the Lord while He stays as their Atma (antarAtma). The fact that all entities (sentient and insentient) are under the control of the svaroopam and sankalpam of Iswaran is their fundamental trait. BhagavAn's svaroopam is the basis (AdhAram) for all sentient and insentient. Some times they are under His direct control and other times they are in indirect control of the entity, which is indisputably under the ultimate control of the Lord. For instance, for a dravyam, the Lord's svaroopam is the direct foundation (AdhAram). For the





guNams associated with that dravyam, the foundation to Iswaran is recognized through that dravyam. In other words, dravyam is the AdhAram for the guNams and Iswaran is the AdhAram for the dravyam. This then is the relationship between the svaroopam of Iswaran and the cEtanAcEtanams.

While the svaroopam of Iswaran controls directly or indirectly the world of sentient and insentient, all of them are strictly under the direct control of His sankalpam. There is nothing in between the sankalpam of Iswaran and the existence, continuity and activities of the cEtanAcEtanams. In this context Swami Desikan observes:

இதில் स्वाधीन என்கிற शब्दத்தாலே स्वरूप-अधीनत्वமும் इच्छा-अधीनत्वமும் संगृहीतम्. இவையிரண்டும் ஸார-ஆத்ம भाव-श्रुत्यादि सिद्धम्.

ithil svAdheena yenkiRa SabdaththAIE svaroopA adheenatvamum icchA adheenatvamum sangruheetam. ivai iraNDum Sareera-Atma bhAva-SrutyAdi siddham.

Here, svaroopA adheenatvam refers to the quality (தன்மை tanmai) of being under the direct or indirect control of Iswaran's svaroopam. icchA adheenatvam stands for the quality of the cEtanams and acEtanams being under the total and direct control of Iswaran's sankalpam. Swami Desikan observes further:

"இவற்றில் स्वरूप-अधीनत्वम् ईश्वर-स्वरूप-व्यतिरिक्त-सर्व-वस्तुக்களுக்கும் यथासंभवम् व्यवहित-अव्यवहित-भेदवत्तायिरुக்கும்"

"ivaRRil svaroopA-adheenatvam Iswara-svaroopA-vyatirikta-sarva vasthuk kaLukkum yathA sambhavam vyavahita-avyavahita bhEdavaththAyirukkum".





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"sakala vastus become Seshan to Iswaran"  
SrI Veeraraghava PerumAl - Thiruevvul





## ADHEYATVA-VIDHEYATVA-SESHATVAM OF CETANACETANAMS - SAREERA LAKSHANAM:

Since the svarUpam-sthiti-vyApAram of all vastus are under the control of the svaroopam of the Iswaran, He becomes their AdhEyan. Similarly, Iswara sankalpam controls the svaroopam, sthiti and vyApArams of sakala vastus, Iswaran becomes their VidhEyan. Since Iswaran receives the fruits of karmas, sakala vastus become Seshan to Iswaran. He becomes the Seshi to them. CEtanAcEtanams do not have the independent power to benefit from the fruits arising from their karmas; therefore, the Upanishad instructs us that Iswaran creates, sustains and commands the cEtanAcEtanams for His own enjoyment. Iswaran becomes the AdhAram, niyantA and Seshi for the sakala vastus, which become His Sareeram and He becomes their Sareeri (AtmA).

### THE DIFFERENCES BETWEEN THE THREE KINDS OF CETANAMS:

All the three kinds of cEtanams are under the control of Iswaran. These three kinds are :

1. Bhaddha cEtanams, who are struggling in the SamsAra MaNDalam and reaping the fruits of their karmas: **anuvrtta samsAri** or **nitya samsAri**
2. Mukta cEtanams, who after suffering in the samsAra MaNDalam for a long time got rid of their bonds by performing one or other of the upAyams (Bhakti or Prapatti yOgam) and gained Moksham; these are the **nivrtta SamsAris**.
3. nitya cEtanams, who never ever had the ties with samsAram and live with the Lord in His Paramapadam serving their Lord. They are also known as the **atyanta abhAva cEtanams** since they never had any samsAra bandham.

A question arises now. The Bhaddha cEtanam observes an upAyam for Moksham and becomes the Mukta Jeevan. The very same cEtanam transforms from being Bhaddha to MukTA. Is there a need to classify the cEtanams as belonging to



three categories? Should not we have just two categories of cEtanams: (1) BhaddhAs and MukTAs and (2) nityAs?

It is after all the very same Bhaddha cEtanam that becomes Mukta cEtanam through upAya anushThAnam. There is however a reason for having three kinds of cEtanams to denote distinct variations among the three kinds of cEtanams. There is no question about the clear differences between the Bhaddha jeevans and the nitya jeevans. There is a similar difference between the state of the Bhaddha Jeevan and the Mukta Jeevan although it is the same Bhaddha Jeevan that got transformed into Mukta jeevan. There is distinct difference in the state of the Jeevan stuck in samsAric turmoil and the state of the Mukta Jeevan freed from such sufferings and never returning to the SamsAra MaNDalam. That is why the threefold classification of the cEtanams is accepted.

Swami Desikan raises now another question and answers it this way:

बद्ध-चेतनां तत्राङ्गुलके मुक्तदशैय्याकयाले धर्मिभेदमिल्लययिर्नुक्क,  
नित्यरुक्कुप्पोले मुक्तरुक्कुम् बद्धिर्काट्टिल अत्यन्त-वैशम्यम्  
தோற்றுக்கைக்காக ஜீவ-த્રைவித்யம் சொல்லப்படுகிறது.

bhaddha-cEtanar thankaLukke muktadaSai-yAkaiyAIE dharmibhEdam  
illaiyAyirukka (the AtmA being the same), nityarukkuppOIE muktarukkum  
bhaddharirk-kAttil atyanta vaishamyam (completely different) tORRukaikkAka  
jeeva traividhyam (three kinds) sollap-padukiRathu.

### TRIVIDA ACETANAMS / THREE CATEGORIES OF INSENTIENT

acEtanams are also of three categories. The svaroopam-sthiti-pravitti of all the three kinds of acEtanams are under the control of Iswaran. Some classify the three kinds of acEtanams as:

1. Vyaktam





2. avyaktam and

3. Kaalam

Vyaktam are those acEtanams like BhUmi, Jalam and tejas, which are visible to our eyes. avyaktam category is constituted by those which are not discernible to our eyes such as Prakrti, MahAn, ahankAram et al. Vyaktam and avyaktam have also been described as those acEtanams with name and form (vyaktam) and others whose name and form are not recognized by our senses (avyaktam) and are in a sookshma state. The question arises now for those who categorize acEtana tattvams as Vyaktam, avyaktam and Kaalam: There is an acEtanam named Suddha sattvam. Where does it belong? If it is not part of this triad, does it not imply that Suddha sattvam is not under the control of Iswaran? The answer to this question is:

When we describe the ThirumEni of Iswaran, we describe it as being made entirely of Suddha sattvam (Suddha sattvamayam). Here Suddha sattvam is handled in the manner of ViSeshaNam. Suddha sattvam is connected in this view to Iswaran and the acEtanam remains classified as three in number.

Others classify acEtanams under the total control of Iswaran into the three groups of Prakrti-Kaalam-Suddha sattvam. They do not have Jn~Anam (cit) and therefore are called acit or acEtanam. Among these three, Suddha sattvam is not here (in prakrti MaNDalam). It has no links to Prakrti at all. Therefore, it is recognized as aprAKrta acEtanam.

Now a question arises about this aprAKrta cEtanam of Suddha sattvam in the context of another tattvam, cEtanan (JeevAtmA). Like Suddha sattvam, cEtanan has also no sambandham with Prakrti. Should not we call therefore Suddha sattvam as cEtanam?

In another way of asking this question, should Suddha sattvam belong to the category of cEtanam rather than acEtanam? The answer is:



Not all tattvams and their triads with out sambandham (association, relationship) with Prakrti require to be classified as cEtanam.

For instance, Kaalam and dharmabhUta Jn~Anam present in SrI VaikuNTham do not have sambandham with Prakrti. Yet we classify them as acEtanam based on pramANams. Viewed along these lines, it is acceptable to view Suddha sattvam as an acEtanam. When we describe it as an aprAkruta acEtanam, we describe it precisely.

Another question on acEtanam relates to dharmabhUta Jn~Anam. If we classify dharmabhUta Jn~Anam as an acEtanam, then the list of acEtanam will swell to four from the traditionally accepted three (Prakrti, Kaalam and Suddha sattvam). Would that not go against the concept of acEtanam being traividham (triad)? The answer for non-inclusion of dharmabhUta Jn~Anam among the triad of acEtanams is along these lines: When we group the cEtanams as three in number, we accept that **ALL** the three have Jn~Anam. This Jn~Anam is a ViSeshaNam for cEtanam (aRivudayavar). That Jn~Anam is dharmabhUta Jn~Anam. Since it is a viSeshanam of cEtanam, there is no need to make it a fourth member of the acEtanam group.

Among all the vastus of the world, some will have overlap in attributes and some will differ in having those same attributes and yet they will be called distinctly different tattvams and relationships between them. For instance, Jeevan is the form of Jn~Anam and is the abode of Jn~Anam. ParamAtmA (Iswaran) has the same attributes: He is Jn~Ana svaroopan and is the abode of Jn~Anam. The similarity stops here. Iswaran is the Master (Seshi) and Jeevan is the unconditional servant (Seshan) of Iswaran. They are thus two different tattvams and yet have some shared traits. Another example is provided by cEtanam and acEtanam. They are both under the control of Iswaran. cEtanam however has Jn~Anam and the acEtanam does not possess Jn~Anam. We have to accept the groupings as marked out by the similarities and differences.





## EXPLANATION OF SVAROOPAM, STHITI AND PRAVRTTI:

Svaroopam is defined as the intrinsic nature of a vastu. It has to be defined by its attributes (தன்மைகள் **tanmaikaL**). sthiti means continued existence. If a pot after being made lasts over a long time without being shattered, that state is recognized as the sthiti. Pravrtti is entering into the performance of an action after willing to engage in such action. This effort is termed Pravrtti. Pravrtti also includes the will to engage in action as well as going one step beyond and performing that piece of action.

### THE FIVE MEANINGS TO BE REMEMBERED IN THE SUKTI STARTING WITH "SVADHEENA TRIVIDHA CETANA ACETANA ....PRAVRTTI BHEDAM":

Swami ALavanthAr and AcArya RaamAnujA have used the above powerful statement with rich meanings in their Sri sUktis. We have to remember **FIVE** meanings associated with the statement: "**svAdheena-trividha-cEtana- acEtana-svaroopam-sthiti-pravrtti bhedam**".

The five mukhyArthams are:

1. There are many differences in the attributes of Iswaran, the ruler and the cEtanAcEtanams, the ruled,
2. Among the two that are ruled by the Lord, there are many differences between them (cEtanam and acEtanam),
3. Even among the subdivisions of cEtanam (bhaddha-mukta-nitya jeevans) and the subdivisions of acEtanams (Prakrti-kaalam-Suddha sattvam), there are considerable differences,
4. The Jeevan known as dharmi differs in few aspects with the dharmabhUta Jn~Anam (attributive knowledge) that Jeevan possesses and
5. One has to remember most importantly the meaning behind the concept



known as PradhAna Pratitantram, which is unique to Bhagavad RaamAnuja siddhAntam. This doctrine is the Sareera-Sareeri bhAvam, where the Lord is the ParamAtmA and indweller for cEtanams and acEtanams, which serve as His sareeram (body).

### THREE KINDS OF SRUTIS:

BhEda, abhEda and ghaTaka Srutis (भेद-अभेद-घटक श्रुत्यादि) form the group of the three kinds of Srutis. BhEda Sruti asserts that Iswaran and cEtanAcEtanams are completely different from one another. abhEda Sruti insists that Iswaran and the other two tattvams (cEtanams and acEtanams) are identical (one and the same). GhaTaka Sruti reconciles the differences (dissonances) found between bhEda and abhEda Srutis. GhaTaka Sruti points out that the bhEda Sruti emphasizes that the three tattvams (Iswaran, cEtanam and acEtanam) are distinctly different tattvams and their individual svaroopams are also different. abhEda Sruti (Brahma-Jeeva aikyam) is recognized by GhaTaka Srutis as being linked to the fact that the Lord is the indwelling ParamAtmA for cEtanams and acEtanams, which serve as His body (Sareeram). GhaTaka Sruti is used thus to reconcile the bhEda and abhEda Srutis that have dissonant views.

### THE MEANING BEHIND THE STATEMENT THAT THE BRAHMA TATTVAM IS ONE

It is stated that the Ruler (Iswaran) and the Ruled (cEtanAcEtanams) differ in their svaroopams and yet Brahma tattvam is only One.

The true meaning of this statement is:

The Brahma tattvam is the One, where Brahman does not need any AdhAram, serves as its own AdhAram and has cEtanams and acEtanams as its body. This is the essence of VisishTAdvaita darSanam.





## THE DISPUTATIONS OF OTHER DARSANAMS AND THE RESPONSES:

Some insist that Kaalam and Suddha sattvam are not independent vastus and they are all part of Prakrti and therefore there is no classification as the three kinds of acEtanam (Prakrti-Kaalam-Suddha sattvam). If Suddha sattvam is part of Prakrti, it cannot exist outside Prakrti MaNDalam and therefore it cannot be an aprAkruta vastu found only in Paramapadam. They extend this line of thinking to state that Paramapadam (aksharam) originates from the dravyam known as tamas (Moola Prakrti). To them, aksharam is the vikAram (maaRupAdu/Variation) of Prakrti, the abode of the three guNams, Sattva-rajasa-tamas. They argue that any vastu (aksharam) born from a vastu with three guNams (Moola Prakrti) should also have three guNams and therefore Paramapadam can not be the abode of Suddha sattvam (the unalloyed sattvam devoid of rajas and tams). Arguing along the lines of viewing acEtanams as vikArams of Prakrti, this group of opponents consider that Kaalam like Suddha sattvam can not be an independent vastu. They view Kaalam as a vikAram of Prakrti. The unavoidable result of this view is the denial of acEtanam as having three divisions. They end up with the conclusion of acEtanam being just one vastu, prakrti.

## THE FALLACIES IN THE ABOVE ARGUMENTS:

The above views of the opponents are riddled with fallacies by bhEdams and abhEdams. One can say that they are a kind of bhEdAbhEdis. They attribute bhEdam (differences) and abhEdams (identity, non-differences) to the same vastu and generate contradictions of their own. They also invent doctrines for which there are no valid knowledge (PramANams). For instance, there are no pramANams to substantiate the view that Prakrti and Suddha sattvam are vikArams of Prakrti. By viewing that Kaalam is a vikAram (transformed object) of Prakrti, they end up with absurdities. In their view, Kaalam is broken up into two subdivisions: PraLaya Kaalam and Srishti Kaalam. PraLaya Kaalam is the Kaalam for them, when Iswaran and Prakrti stay in a united state. Srishti Kaalam is the Kaalam, when Prakrti undergoes transformation into other vastus.



They separate Kaalam from prakrti and at the same time consider Kaalam as a transformation of Prakrti. This leads to contradictions among their own arguments (Vaadams). One does not need a PrativAdi to point out the absurdities arising from these twisted views. These misinterpretations of trividha tattvams and their svaroopam, sthiti and Pravrtti have to be rejected. The meanings embedded in Swami ALavanthAr's and AcArya RaamAnujA's Sri Sookti passage (svAdheena trividha cEtanAcEtana svarUpa-sthiti-pravrtti bhEdam) introduce clarity and chase away the confusion arising from the Paramata Vaadins.

### THE CLARITY RESULTING FROM THE UPADESAM OF THE TWO ACARYAS:

One gains freedom from doubts and obtains clarity by a clear understanding of the meanings of the AcArya upadesam embedded in the "svAdheena trividha...pravrtti bhEdam". The end result is the acquisition of vivEkam about tattvam-hitam-PurushArtham.

The three meanings producing clarity and vivEkam are:

1. His (the Jeevan's) svaroopam is under the control of EmperumAn's svaroopam
2. The activity like Prapatti arise from the sankalpam of the Lord alone and
3. the fruits arising from his pravrtti (activities) belong to the Lord and not to the Jeevan.

A clear comprehension of these three meanings makes the cEtanam understand that the Lord is his indweller (antaryAmi Brahman) and he as a cEtanan is His sareeram along with the acEtanam.

After attaining this true Jn~Anam and VivEkam about tattva-hita-PurushArthams, the cEtanan performs Prapatti according to his capabilities and places at the sacred feet of the Lord his svaroopam (svarooopa samarpaNam),



the responsibilities for his protection (**rakshA samarpaNam**) and the fruits arising from his protection (**Phala samarpaNam**). He understands that he has no links of his own with any one of the above samarpaNams associated with the performed Prapatti.



"The clarity resulting from AcArya upadesam "



In His compassionate response to the request of His sishyan (Sarvajna Singappa Naayakan) and to help him understand the true meanings of the three tattvams (cEtanam, acEtanam and Iswaran) and their svaroopams and svabhAvams, Swami Desikan sent this message (sandeSam) and named it **tattva SandeSam**. He included many PramANams from PurANams, itihAsam, Smrutis and PoorvAcArya SrI Sooktis.

### NIGAMANAM:

Swami Desikan celebrates the clarity resulting from the clear comprehension of the meanings of the svaadheena sookti of Swami ALavanthAr and AcArya RaamAnuja by referring to a brilliant ThiruvAimozhi pAsuram (2.9.4) viewed as a VaishNava sarvasva pAsuram and the essence of Upanishads:

எனக்கேயாட்செய் எக்காலத்தும் என்று, என்

மனக்கே வந்து இடைவீடின்றி மன்னித்

தனக்கேயாக எனைக்கொள்ளுமீதே

எனக்கே கண்ணனை யான் கொள் சிறப்பே.

enakke Atceyak ekkAlattthum enRu, en

manakke vanthu idaiveedinRi mannit

thanakkeEyAka enaikkoLLUmeethE

enakke KaNNanai yAn koL siRappE.

*Meaning according to Dr. V.N. VedAnta Desikan Swami:*

He must tell me: "You always serve me at close proximity". I wish to serve Him as a non-sentient thing were to do, without its ever feeling either happiness or any other emotion. The Lord must adopt me for Himself. That is what I cherish as my goal. Some may ask whether in the absolutely subservient spirit (in which I wish to serve Him as a garland or fragrant sandal paste would please Him) my seeking this wish in as many words is permissible. Goddess Lakshmi resides on



His chest forever, why should She say, "I will never step down" as if some one or She visualizes that possibility? Why does She say so? Merely because of passionate attachment, which will make one say such a thing and in that case the statement can not be called in to question. So do I. May He accept me for Himself ! This is my PurushArthA (goal of life). I must become the tool and cause of His happiness with no return (here) for me, there need be!



"May He accept me for Himself !"

Ulaguiya Ninra Perumal-Thirukkadalmalai (Thanks:SrI B.Senthil)

Swami Desikan's own words during the summing up (nigamana) phase of this SandEsam is:

"தனக்கேயாக எனைக்கொள்ளும்மீதே எனக்கே கண்ணனை யான்கொள் சிறப்பே"

என்கிறபடியே அவன் प्रयोजन-விசேஷத்தாலே தனக்கு ப்ரயோஜந விசேஷம்



என்றும் தெளிந்து स्व-अधिकार-अनुगुणமாக स्वरूप-भर-फल-समर्पणத்தாலே இவை முன்றிலும் நிர்மமனாய் वर्तिक்கும்.

"thanakkEyAka enaikkoLLUmeetE enakkE KaNNanai yAnkoL siRappE"  
yenkirapadiyE avan prayOjana-viSEshaththAIE thanakku prayOjana viSesham  
enRum theLinthu sva-adhikAra-anuguNamAka svaroopA-bhara-phala  
samarpaNaththAIE ivai moonRilum nirmamanAi vartikkum".

The final nigamana slokam summarizing the upadesam of swami desikan is:

सत्त्वस्थान् निभृतं प्रसादय सतां वृत्तिं व्यवस्थापय

त्रस्य ब्रह्मविदागसस्तृणमिव त्रैवर्गिकान् भावय ।

नित्ये शेषिणि निक्षिपन् निजभरं सर्वसहे श्रीसखे

धर्मं धारय चातकस्य कुशलिन् धाराधरैकान्तिनः ॥

sattvasthAn nibhrtam prasAdaya satAm vruttim vyavasthApaya  
trasya brahmavidhAgasastruNamiva traivargikAn bhAvaya |  
nityE SeshiNi nikshipan nijabharam sarvamsahE SrIsakhE  
dharmam dhAraya cAtakasya kuSalin dhArAdharaikAntina:

*Meaning:*

My dear sisya! Conduct yourself in a way to please the minds of SaatveekAs. Perform your duties to the Saadhus. Be fearfiul of acquiring apachArams to Brahmavidhs (those Brahma Jn~Anis). Think of those who are immersed in material pleasures as being equal in value to a blade of grass. Place your burden of protection to the eternal Lord united With MahA Lakshmi, who forgives all aparAdhams out of His infinite dayA guNam. After placing the burden of your protection, do not expect anything and stay in a state of anticipation of the downpour of the grace of the Lord like the cAtakA bird awaiting the water





from the rainy clouds. You will enjoy all auspiciousness.

What a grand sandeSam and upadeSam from a great AcArya!

On this SarvadhAri Adi SravaNa Vratam day, let us reflect on the KaruNA sandeSam from Swami Desikan and gain VivEkam!

इति कवितार्किकसिम्हस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य

वेदान्ताचार्यस्य कृतिषु तत्त्वसंदेशः सम्पूर्णम् ।

iti kavitArkika simhasya sarvatantra svatantrasya SrImad venkaTanAthasya  
vedAntAcAryasya krtishu tattvasandeSam sampUrNam

SrImatE nigamAnta mahA deSikAya nama:

dAsan,

Oppiliappan Koil VaradAchAri SaThakOpan

