

# SwAmy Desikan's tattva navaneetam (Chillarai Rahasyangal - amruta Ranjani Rahasyangal)



Sri nrusimha sEvA rasikan  
Oppiliappan kOil Sri VaradAcAri SaThakopan

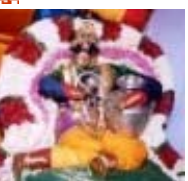
Sincere Thanks To:

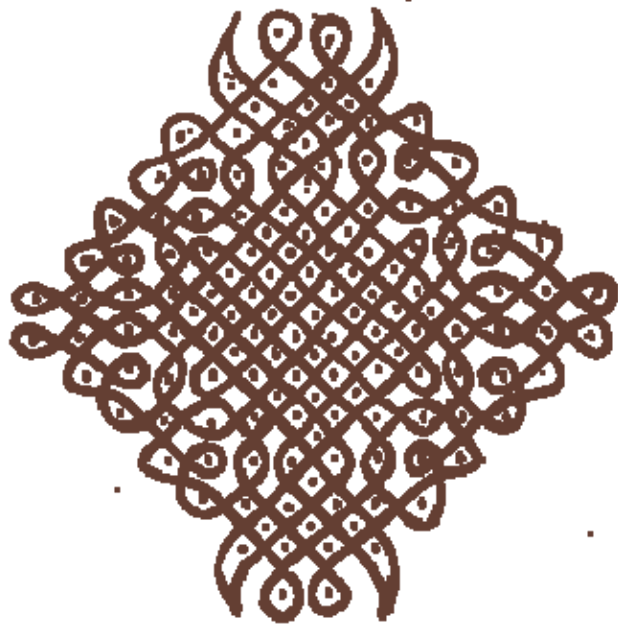
1. Mannargudi SrI Srinivasan Narayanan for providing Sanskrit/Tamil texts and Proof reading
2. Nedumtheru SrI Mukund Srinivasan, SrI Diwakar Kannan, SrI Ananth and SrI lakshminarasimhan Sridhar for providing images
3. Smt.Jayashree Muralidharan for eBook assembly.



# CONTENTS

Introduction	1
The Essence of Tattva navaneetam	3
Introductory pAsuram	5
Tattva navaneeta vaakyams	6
BhoktA	7
What is bhOgyam and how many kinds are there?	10
Who is PrEritA and what are His unique attributes?	13
The fruitfulness of tattva vivEkam before and after upAya anushThAnam	18
nigamana pAsuram and sLOkams	19







॥ श्रीः ॥



श्रीमते निगमान्तदेशिकाय नमः

श्रीवेदान्तदेशिकैरनुग्रहीतम्

तत्त्वनवनीतम्

ஸ்வாமி தேஸிகன் அருளிச்செய்த

தத்த்வ நவநீதம்

Swamy Desikan's

tattva navaneetam

(Chillarai Rahasyangal- amrta Ranjani Rahasyam 4)



श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitArkikakesarI |

vedAntAcAryavaryo me sannidhattAm sadA hrdi ||

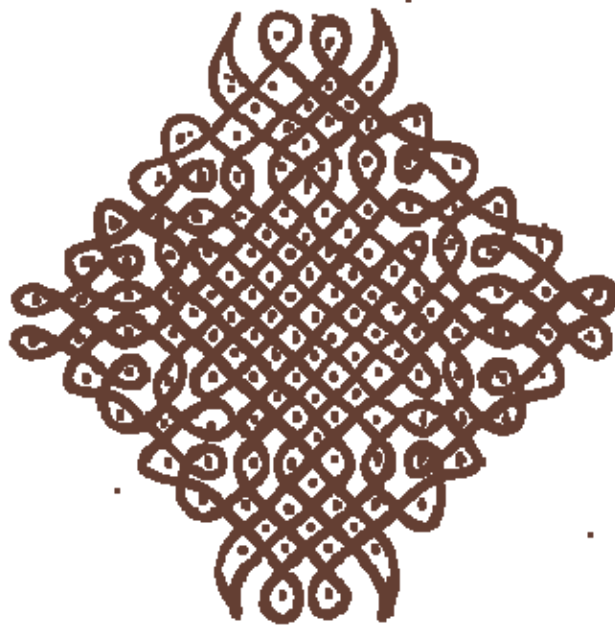


## INTRODUCTION:

This is the fourth among the 16 of the chillarai rahayangal - amrta Ranjani rahasyams. This chillarai Rahasyam is named tattva navaneetam because it collects and presents the multiple aspects of the three tattvams that we should know about.

sadagopan.org







# **The essence of Tattva navaneetam**



veNNey tArANiyOdu uNdAn  
(Thanks: SrI Ananth)



## INTRODUCTORY PASURAM

Swamy Desikan commences this SrI Sookthi with an AchArya Vandana Paasuram:

உயிரும் உடலும் உடலாக ஓங்கித்

தயிர்வெண்ணெய் தாரணியோடு உண்டான்-பயிரில்

களை போலசுரரைக் காய்ந்தான் தன் கையில்

வளைபோலெம் ஆசிரியர் வாக்கு.

uyirum udalum udalAga Ongith-

thayir veNNey tAraNiyOdu uNdAn - payiril

kaLai pOl asuraraik kAyntAn than kaiyil

vaLaiPOL em Asiriyar vAkku.

### PROSE ORDER:

uyirum udalum udalAga Ongi thayir veNNey tAraNiyOdu uNdAn. Payiril kaLai pOl asurarai kAyntAn tan kayyil vaLai pOl yem Asiriyar vAkku.

### Meaning:

With cEtanam, acEtanam staying as His body, our Lord stood tall and consumed the curds and veNNai along with the earth. On the wrists of this Lord, who destroyed the asurAs like a farmer getting rid of the weeds from his crop, shines the SrI Sooktis of adiyEn's AcAryan like a lustrous bangle (hasta AbharaNam) or the Divine Conch (Paanchajanyam).



## TATTVA NAVANEETA VAAKYAMS

1. संस्कृत-द्राविड-श्रुति-स्मृति-इतिहास-पुराणங்களில் சொல்லுகிற तत्त्वज्ञानपूर्वமாக  
मोक्षोपाय-अनुष्ठानम् வேண்டுமாகையாலே முமுகூவுக்கு விசேஷித்து அறிய  
வேண்டும். சித்-அசித்-ஈஸ்வர-தத்வங்களை भोक्ताவென்றும் भोग्यமென்றும் प्रेरिता  
வென்றும் உபநிஷத் சொல்லிற்று.



samskrta-drAvidA-Sruti-smrti-itihAsa-purANangaLil sollukiRa tattva j~nAna  
pUrvamAka mOkshOpAya-anushThAnam veNdumAkaiyAle mumukshuvukku  
viSeshiththu aRiyavENdum. cit-acit-ISvara-tattvangalai bhOktAvenRum  
bhOgyamenRum prEritAvenRum upanishad solliRRu.

*Meaning:*

A Mumukshu - one desiring Moksham - should gain a clear understanding of these three tattvams, which are covered by the Sanskrit Vedams, the four thousand divine collect (Tamil Vedam), Srutis, smrtis, the two itihAsams and sAttvika purAnams like VishNu PurANam. A cEtanam should have a very clear and thorough comprehension of these three tattvams, Jeevan, acEtanam and Isvaran, to advance in his pursuit of the Saadhana for gaining Mukti. The knowledge about these three tattvams is found scattered all over the above Srutis, smrtis and PurANams. Swamy Desikan has churned them all and collected the navaneetam that came out of his efforts and is presenting that tattva navaneetam to us in this SrI Sookti.

Upanishad calls jeevAtmA as bhOkTA as one who enjoys, acEtanam as that which is being enjoyed and Isvaran as the commander (prEritA) of both the cEtanam and acEtanam. JeevAtma (cEtanam) enjoys his karma phalan and hence is known as bhOkTA. acEtanam is for the enjoyment of others and therefore is called bhOgya vastu. Isvaran has the cEtanam and acEtanam as His body and directs them. Upanishad says: "bhOkTA bhOgyam prEritAtam mattvA". This veda vAkyam dealing with tattva trayam instructs us that one should





understand the Jeevan (**bhOkTA**), acEtanam (**bhOgyam**) and Isvaran (**prEritA**) as separate tattvams and one gains Moksham after such clear comprehension of the tattva trayam and with Isvaran's anugraham. One should understand that acEtanam is without Jn~Anam, cEtanam is with Jn~Anam and Isvaran is the One who rules both the cEtanam and acEtanam.

When one does not have a clear comprehension of the tattva trayam, the cEtanam is assailed by two wrong notions :

**prakrutyAtma bhramam:** The cEtanam is deluded to think that the perishable body itself is the Atma (eternal Jeevan). This is also called dEhAtma bhramam.

**svatantrAtma bhramam:** cEtanam thinks that it is the Isvaran. It is deluded to forget that Isvaran is the Lord, who rules it as its Master.

These two wrong notions make the Jeevan wallow in samsAram enjoying impermanent sukhams (transient pleasures) and lasting dukkhams (enduring sorrows).

## 2. BHOKTA

Swamy Desikan starts with the explanation of the Jeevan's bhOgtrutvam, kartrutvam and cEtanatvam. He instructs us through the format of question and answer.

**Question:** Isvaran is also an enjoyer of bhOgyams. In such a case, how can we single out Jeevan as **BhOkTA**, the enjoyer? Jeevan has also the quality to command others to engage in action. In that case how can one call Isvaran alone as **prEritA** or commander of the jeevan?

### ANSWERS ABOUT THE BHOKTA:

#### 2.1: JEEAVN'S BHOKTRUTVAM:

Here bhOga anubhavam of the jeevan (**bhOktrutvam**) arises from the sankalpam

of the Isvaran. This kind of anubhavam is therefore known as **ParAdheenamAna anubhavam**. Isvaran is not under the influence of anyone else to enjoy the bhOgams. Jeevan alone enjoys the bhOgams willed by the Lord and hence the jeevan is Isvara parAdheenan in the matter of enjoying these bhOgams. Isvaran is not commanded by anyone in such activities since there is no one equal or superior to Him. He is a ParipoorNa Svatantiran. Similarly, the Lord alone is recognized as **prErita**. He commands all the cEtanams and acEtanams. This quality is exclusive to Isvaran. Jeevan does not display this quality and the cEtanam also is not capable of being a niyantA (prEritA). Thus it is very appropriate to address the Lord (Isvaran) as the PrEritA.

## 2.2: JEEVAN'S KARTRUTVAM:

Jeevan is described as kartA or one who engages in activities and thus displaying kartrutvam. Whenever and wherever, we recognize jeevan as a kartA, we have to remember the jeevan as an agent engaging in karmAs ordained by the Lord and through His empowerment.

## 2.3: JEEVAN'S CĒTANATVAM:



cĒtanam is recognized as having cĒtanatvam or the one possessing Jñānam. The cit of the cĒtanam is the aRivu or Jñānam blessed by the Isvaran. The svaroopam (intrinsic nature as the eternal servant of the Lord), Jñānam (aRivu) and Anandam (bliss principle) arise through the anugraham of the Isvaran alone.

## 2.2: WHO ARE THE THREE KINDS OF CĒTANAMS?

These are the Bhaddhars, Mukatars and nityars.

### 2.2.1: BHADDHA CĒTANAMS

These are caught up in the whirlpool of samsAram and suffer. Jeevans accumulate sins from time immemorial and as a result take countless births in



this prakruti maNDalam. They engage in karmAs and continue to pile up more sins. Births due to karmAs and KarmAs during births rotate ceaselessly. One finds it difficult to pinpoint which comes first; birth in Karma bhUmi or the karmas arising from life as a SamsAri . It is like attempting to determine whether the seed came first or the fruit containing that seed came first. The situation with respect to the birth of jeevans and the KarmAs that cause those births in different wombs is impossible to figure out from the perspective of determining which happened first. The jeevans are imprisoned in the waste land of prakruti unaffected by the timeless flood of karmAs. The jeevans here are tied by the three strands of the rope of guNams: sattva, Rajas and tamas. These then are the Bhaddha (Bound) Jeevans, who are locked up in Prakruti and do not know how to escape from this bondage and suffer.

### 2.2.2: MUKTA CĒTANAMS

These are the fortunate Jeevans, who perform Bhakti yOgam or Prapatti yOgam and get released from the bonds tying them to SamsAram and gain Moksha siddhi. These jeevans have been blessed with the karuNA KaTaaksham of an AcAryan. They receive upadesams from the sadAcAryan and observe the Bhakti or Prapatti yOgam sanctioned by the Bhagavad Saastrams. The Lord's anger at them for trespassing His Saastrams is now removed. Our Lord resolves to grant these Prapanna Jeevans, Moksham. When the body of the Jeevan falls down, the Lord brings them to His side to enjoy the bliss at Sri VaikuNTham and perform nitya kaimkaryam for Him there. Such blessed souls are known as Mukta Jeevans.

### 2.2.3: NITYA CĒTANAMS

nityars (nitya sUris) are those who have never been associated with the bonds of SamsAram and are known as eternally liberated cĒtanams. They serve their Lord forever and enjoy Him always. In this category of nityars, one finds Adi Seshan, Periya Thiruvadi (Garudan), Vishvaksenar and others.



### 3. WHAT IS BHOGYAM AND HOW MANY KINDS ARE THERE?

Upanishads call acEtanam as BhOgyam or BhOgya vastu. It is the one that is being enjoyed by a bhOkTA. It is for the benefit of the bhOkTA (cEtanam and Isvaran).

**Here the question arises:** Why is acEtanam alone is termed bhOgyam, when jeevan enjoys itself (Kaivalyam/AtmAvalOkanam) as well as its Lord? EmperumAn also enjoys BrahmAnandam together with the mukta cEtanam at His Paramapadam. If so, why pin the label of BhOgyam on acEtanams alone?

**The answer to this question is:** Upanishad uses the name bhOkTA among the triad, bhOkta-bhOgyam-PrEritA, for the Jeevan that enjoys and PrEritA for the One that commands and directs cEtanam and acEtanam. The middle term among the triad of tattvams (bhOgyam) is exclusively reserved for acEtanam that does not have the features of enjoying or commanding. Therefore, Bhogyam refers solely to acEtanam.

**Yet another question arises:** The three guNams (Prakruti) affiliated with the Jeevans (cEtanam) and the dharmabhUta Jn~Anam are included as acEtanams. How can we have the Jeevan with self-recognizing Jn~Anam be mixed with acEtanams like Prakruti, Kaalam, dharmabhUta Jn~Anam and Suddha sattvam?

**The answer is:** PoorvAcAryas have grouped the three kinds of dravyams (Prakruti, Kaalam and Suddha Sattvam) as the three acEtanams. That classification is being followed here and those details are taken up next.

Swamy Desikan says:

"த்ரிசுணமாவது (ப்ரக்ருதி) परिमित ஸுகத்துக்கும் துஃக்கத்துக்கும்

மோஹத்துக்கும் விசேஷ காரணங்களான ஸத்த்வ-ரஜஸ்-தமஸ்ஸுக்களாகிற குணங்களுக்கு ஆஸ்ரயமான த்ரவ்யம். இது கேவல ப்ரக்ருதியென்றும், ப்ரக்ருதி விக்ருதியென்றும், கேவல விக்ருதியென்றும் முன்று வகையாய் இருபத்திநாலு தத்த்வருபமாயிருக்கும். இவற்றில் ஸ்வபாவத்தாலும், பஞ்சீகரணாதிகளாலும்



தேசகால பேதத்தாலேயுண்டாம் விக்ருதிகளுக்கு எல்லையில்லை".

"triguNamAvathu (prakruti) parimita (alpa/trivial) sukhaththukkum dukkhaththukkum mOhaththukkum (trivial happines-sorrow-infatuations) viSesha kAraNangaLAna (being the main reason) sattva-rajas-tamassukkaL-Akira guNangaLukku aaSrayamAna (foundation/the base matter) dravyam (the base matter that has the ability to transform itself). ithu kEvala prakrutiyeRum, prakruti-vikruti yeRum, kEvala-vikruti yeRum moonRu vakaiyAi irupatthinAlu (24) tattva roopamAi irukkum. ivaRRil svabhAvaththAlum, panceekaraNAdhikaLAlum desa-kAla bhedhaththAlE yuNDAm vikruthikaLukku yellayi illai".

Moola Prakruti is the cause for the insignificant happiness, sorrow and desires; it is the AdhAra dravyam, which transforms into other things such as the lump of clay transforming in to a pot etc. Prakruti is a jaDa dravyam without Jn~Anam. Isvaran and Jeevan are ajaDa dravyam since they have Jn~Anam. JaDa dravyam is of two kinds: Moola Prakruti and Kaalam. All the jaDa dravyams (acEtanams) arise from the Moola Prakruti.

### 3.1.1: TRIGUNAM (BASE FOR THE THREE GUNAMS) ALIAS MOOLA PRAKRUTI

The three Prakruti-vikrutis:

**Kevala Prakruti** is the Moola Prakruti, which is not a transformation of anything else but undergoes transformation into many entities.

**prakruti-vikruti**: It arises from other entities and yet can undergo other transformations to be different entities; MahAn, ahankAram and the five tanmAtrams belong to this category of Prakruti-vikruti.

**kevala vikruti** consists of vastus which arose from other jaDa dravyam but do not transform in to other vastus unlike prakruti-vikruti. The panca bhUtams and the eleven indriyams belong to the category of kevala vikruti. These three kinds

of prakruti-vikruti account for 24 acEtana tattvams under Prakruti.

Prakruti undergoes transformation into other entities all the time. This is its attribute. Therefore many changes of it are seen. These changes are brought about by the blending of the Panca bhUtams (Earth, water, tEjas-vAyu and AkASam) through a process called PanceekaraNam (blending of one half of one panca bhUtam with one eighth of the rest of the four panca bhUtams. Infinite are the permutations and combinations accounting for the limitless transformations at all times and places.

### 3.1.2: KAALAM

Kaalam is a JaDa vastu. It is not visible. One has to use Jn~Anam to know it. There is no place that it does not exist and therefore it is called vibhu. The root reason for classifying one as a child, youth and old man is Kaalam. Although it is present every where, it has the subdivisions of VinAdi-nAzhikai-muhUrtam-yAmam - day-month-year-day and night. Using these subdivisions, we classify the past-present and future. Kaalam does not possess the three guNams of Sattva-Rajas-tamas. Kaalam does not apply in Sri VaikuNTham and therefore the use of day-month-year do not apply there.

### 3.1.3: SUDDHA SATTVAM

It is a rare and different kind of sattvam unlike the sattvam in triguNam found in the Universe, which is always found with rajas and tamas. Suddha sattvam is unalloyed sattvam. The ASrayam for this kind of sattvam is also known as Suddha sattvam. This suddha sattvam is in the form of all vastus (gOpuram, maNTapam, sandal paste, flowers, umbrella, fans et al) in Sri VaikuNTham, where the Lord resides with His devis and ParivAram and uses all the suddha sattvamaya vastus for His enjoyment.

Swamy Desikan describes Suddha sattvam this way:

शुद्धसत्त्वमावतु - ரஜஸ்-தமஸ்ஸுக்களின்றிக்கே ப்ராக்ருத-ஸத்த்வ-விலக்ஷண-



ஸத்த்வத்துக்கு ஆஸ்ரயமான த்ரவ்யம். இது सपरिकरனான ஸ்ரிய:பதிக்கு भोग्य-  
भोगोपकरण-भोगस्थानरूपमाय்க் கொண்டு अनन्ताश्चर्यमाय் हिरण्यगर्भादि  
स्थानங்களெல்லாம் நரகமாய்த் தோற்றும்படியான ஆநுகல்ய-ப்ரகர்ஷத்தாலே  
பரமபத சப்த वाच्यமாயிருக்கும்.

Suddha sattvamAvathu -rajas, tamasukkaL anRikkE (without admixture of Rajas  
and tamas),

prAKruta-sattva-vilakshaNa sattvaththukku (the sattvam found in prakruti  
maNDalam) ASrayamaNa dravyam.

ithu saparikaranAna (with parivAram)

Sriya:pathikku bhOgya (the vastu to be enjoyed)

bhOgopakaraNa (the aid for that enjoyment)

bhOgyasthAnaroopamAi (an ideal place for enjoyment)

koNDu anantAScaryamAi (being of the form of limitless wonder),

HiraNyagarbhAdi sthAnangaL ellAm (all the worlds including Brahma lOkam)

narakamAi thORRumpadiyAna (appearing like hell)

Anukoolya-prakarshattAIE (through the intensity of being well disposed)

Paramapada sabda vaacyamAyirukkum (it becomes synonymous with the word,  
Paramapadam, Supreme abode of the Lord).

#### 4. WHO IS PRERITA AND WHAT ARE HIS UNIQUE ATTRIBUTES?

PrEritA (Isvaran) is the ruler/commander of both the jeevans and actanams.  
The three kinds of cEtanams (Baddha-Mukta-nitya jeevans), the three kinds of  
acEtanams (Prakruti-Kaalam-suddha sattvam) and their savroopam (intrinsic

nature), sthiti (sustenance) and operation are all under His direct command (itta vazhakkAha nadappana).



He is the commander of jeevans and achetanam  
(Thanks: SrI Diwakar Kannan)

He has three kinds of sambandham, when it comes to the matter of cEtanams and acEtanams:

- He sustains all of them , all the time /sarva Sareeri
- He dwells in them as anataryAmi and through His sanklapam commands them
- He enjoys the phalans arising from His directorship of the cEtanams and acEtanams.

Thus, the Lord through His three way sambandham becomes the indweller of both the cEtanam and acEtanam and supports both of them.

Isvaran performs three special acts :

- He stays as the sarva Sareeri, the indweller of all cEtanams and acEtanams
- He makes the sankalpam to become many
- He also becomes the many kaarya vastus.

Through the above three vyApAra viSeshams, He becomes the sarva kAraNan (upAdhAna and nimitta KaaraNam) for all acts of creation. upAdhAna KaaraNam is the lump of clay as far as the pot; nimitta kaaraNam is the potter as well as the Potter's wheel that creates the pot out of the lump of clay. Here, the entire prapancam (cEtanams and acEtanams) stays as His Sareeram. One acEtanam transforms in to another; cEtanam has eternal existence and hence its intrinsic nature (svaroopam) does not change but its tanmai (தன்மை - nature) does change. As these changes take place in the Sareeram, the Sareeri (Isvaran, the indweller) becomes the upAdhAna KaaraNam for all created vastus. When the Lord takes the vow that He will become many, He becomes the nimitta kAraNam as well.

Further, the Sarvesvaran's divine body (thirumEni as ParavAsudEvan/divya MangaLa vigraham ) and divyAtma svaroopam do not change in the past, present or future times (மூன்று காலங்களிலும் ஏக ரூப ஸ்வரூபனாய் நிற்கிறான் moonRu kaalangaLilum eka roopa svaroopanAi niRkinRAn). He resides at all the three abodes eternally (மூன்று ஸ்தானத்திலே நித்யவாஸத்தை யுடையனாய் moonRu sthAnaththilE nitya vAsaththai udayavanAi). He has three kinds of arcA avatAram (svayamvyaktam, Saiddham and mAnusham). Self-manifest/savayambhu avatArams are at divya desams like Sirangam; Saiddha arcas are those consecrated by DevAs and SiddhAs). The arcA vighrams consecrated by humans according to Agama rules are known as Maanusham.

In three yugams (Kruta, trEtA and dvAparam), He reveals His vaibhavam in a grand manner. In the Kali yugam full of sinners, He does not reveal His divine attributes explicitly to one and all (மூன்று யுகத்திலே விசேஷித்து ப்ரகாசிக்குமவனாய் moonRu yugaththilE viSeEshiththu prakASikkum-avanAi).



Swamy Desikan instructs us further on the Isvara Tattvam:

"மூன்று குணயுகத்தாலும் த்ரியுணாய் மூன்று வ்யூஹங்களாலே மூவிரண்டு ப்ரகாரங்களைப் பண்ணுமவனாய், மூன்று புருஷார்த்தங்களுக்கும் மூலமாய், மூன்று ப்ரமாணங்களாலும் ப்ரதிஷேதமில்லாதவனாய், மூன்று மாத்திரையான ஒற்றை எழுத்துக்கு முல்யார்த்தமாய், மூன்று ரஹஸ்யங்களில் சிக்ஷயாலே விசேஷித்து அறியப்படும்."

"moonRu guNa yugaththAlum triyuganAi, moonRu vyUhangaLAIE mooviraNdu prakArangaLai paNNumavanAi, moonRu purushArthangaLukkum moolamAi, moonRu pramANangaLAlum pratishedham illAthavanAi, moonRu mAththiraiyAna oRRai yezhuththukku mukhyArthamAi, moonRu rahasyangaLil sikshayAIE viSeshiththu aRiyappadum".

Isvaran is shaTguNya Vighrahan with the six guNams of Jn~Anam, aisvaryam, Sakti, Balam, Veeryam and tEjas. He takes three vyUha avatArams as SankarshaNan, Pradyumnan and Aniruddhan. In each of these three avatArams, He sports a pair of the six guNams. He also takes on three sets of unique activities for the three vyUha roopams: As SankarshaNan, He creates Saastrams and also destroys the created Universe during praLayam; As Pradyumnan, He creates the Universe and demonstrates the observance of yuga dharmams; As Aniruddhan, He protects the created worlds and generates Jn~Anam in the cEtanams. Thus each of the three vyUhams have dual activities. He grants the three kinds of phalans sought by the sAdhakAs: aisvaryam, Kaivalyam and Moksham.

There are three pramANams (Valid knowledge) for comprehending the vastus of the world. They are Pratyaksham, anumAnam and Sabdam. Pratyaksham is direct comprehension through indriyams. AnumAnam is comprehension by inference and Sabdam is comprehension by Veda PramANam. With these three pramANams, one can not prove that Isvaran does not exist.

PraNavam has svaram and has three maatthirais. Such a PraNavam has Isvaran





and acEtanams and being the abode of limitless, auspiciousness guNams.

Upanishad salutes the Brahman existing in three kinds of states. A cEtanan has to comprehend his svaroopam as the unconditional servant of the Isvaran and recognizing the Lord as his niyantA (commander) and have no doubt about their distinct differences in svaroopam. Once this awareness is reached and the Jeevan surrenders to Isvaran as its unquestionable Master, then the jeevan gains mOksham through the prasAdham of Isvaran.

In the fifteenth chapter of Srimad Bhagavad GitA, PaarthasArati instructed Arjunan on the inferior and superior tattvams. He pointed out that the cEtanams and acEtanams are inferior tattvams and He is the Superior tattvam as PurushOttaman as declared by the Srutis and smrtis. He stressed the importance of understanding the distinct differences among the svaroopam of the three tattvams.

## 5. THE FRUITFULNESS OF TATTVA VIVĒKAM BEFORE AND AFTER UPAYA ANUSHThANAM:

Saastrams state that One who has vivEkam about the three tattvams should meditate on SrimAn nArAyaNan always ("idamEkam sunishpannam dyEyO nArAyaNa: sadha" and "smartavyam satatam VishNu:"). This man of discriminative intellect (vivEki) can be a prapannan or can be One, who has yet to observe the upAya anushThAnam. If this vivEki has not observed the Prapatti or practiced bhakti yOgam, this kind of meditation (Bhagavad dhyAnam) will be a delightful experience. If He is a kruta krutyan because of the performance of Prapatti, this kind of delightful dhyAnam will help him with growth in bhagavath- bhAgavatha-AcArya kaimkaryams until he shakes off his mortal coils.

## NIGAMANA PASURAM AND SLOKAMS:

அலையற்ற வாரமுதக்கடல் அக்கடலுண்டமுகில்  
விலையற்ற நன்மணிவெற்பு வெயில்நில வோங்குபகல்  
துலையுற்றனவென்பர் தூமறைகுடுந் துழாய்முடியாற்கு  
இலையொத்தன அவன் பாதம் பணிந்தவர்க்கு எண்ணுதற்கே.

alayaRRa vAramudhakkadal akkadalunDa mukil

vilayaRRa nannmaNi veRpu veyil nilavOngu pakal

thulayaRRana enpar thUmaRai soodum thuzhAymudiyARkku

ilai oththana avan pAdham paNinthavarkku eNNuthaRkE

*Prose Order:*

thUmaRai soodum thuzhAy mudiyARkku alai aRRa Aar amudhakkadal, akkadal  
unDa mukil vilai aRRa nalmaNi veRpu; veyil nilavu Ongu pahal thulayuRRana  
enbar. avan pAdham paNinthavarkku otthana eNNuthaRkE ilai.

*Meaning:*

The poets compare the Lord adorning the garland of tuLasI as being eulogized by the VedAs and as a tranquil ocean of nectar; He is the One with the dark hue of a rainy cloud arising from the drinking of that ocean; He is like a priceless necklace made of blue gems as well as the day time, when the sunshine and shade join together. The stature of the BhAgavatAs, who have surrendered at the sacred feet of the Lord is matchless; there is no one who is superior to them (BhAgavatAs) in the whole world.

The message of this pAsuram is that the glory of the BhAgavatAs is even greater than that of BhagavAn Himself.



Tranquil Ocean of nectar-Madhyarangam perumal - Thanks SrI Sridhar



## NIGAMANA SLOKAM 1

सत्संप्रदायदध्नः समुद्धृतं वेङ्कटेशेन ।

तत्त्वनवनीतमेतत् तनुते नवनीतनर्तकप्रीतिम् ॥

satsampradAya dadhna: samuddhrtam VenkaTeSena |

tattva navaneetam etat tanuTE navaneetam nartaka preetam ||

*Prose Order:*

sat sampradAya dadhna: VenkaTeSena samuddhrtam etat tattva-navaneetam  
navaneeta nartaka preetim tanute.

*Meaning:*

This rahasyam of tattva navaneetam has been well churned by VenkaTesa Kavi from the curd of sat-sampradAyam to release the veNNai with delectable meanings of the three tattvams. This rahasyam of tattva navaneetam pleases the heart of the Lord navaneeta KrishNan, who dances for VeNNai.

## NIGAMANA SLOKAM 2:

वरद् विरचय त्वं वारिताशेषदोषां

पुनरुपचितपुण्यां भूषितां पुण्योट्या ।

सितमुदितमनोभिस्तावकैर्नित्यसेव्यां

हतरिपुजनयोगां हस्तिधाम्नः समृद्धिम् ॥

varada viracaya tvam vAritASeshadOshAm

punarupacita puNyAm bhUshitAm PuNyOTya |



Kanchi puNyakOTi-vimanam

sitamuditamanObhistAvakair-nityasevyAm

hataripujana yOgAm hastidhAmna: samrddhim ||

*Prose order:*

Varada! vArita aSesha dOshAm puna: upacita puNyAm puNyakOTyA bhUshitAm  
sita mudita manObhi: tAvakai: nitya sevyAm hata ripujana yOgAm hasti  
dhAmna: samrddhim tvam viracaya !



Swami Desikan - Kanchipuram

*Meaning:*

Oh Varada! You alone should protect and maintain the prosperity and the well being of Your abode on top of Hasthi Giri (Varada! tvam eva tava hasti dhAmna: samrddhim viracaya). On top of Hasthi Giri is Your splendid PuNyakOTi vimAnam, which on darsanam removes all sins and grows one's puNyams again



and again (vArita aSesha dOshAm puna: upacita puNyAm puNyakOTyA bhUshitaM). That PuNyakOTi VimAnam is worthy of worship by Your BhAgavatAs/tadeeyAs known for their sattva guNam and a sense of bliss and the darsana saubhAgyam of Your sacred vimAnam removes all sambandham for them with their enemies. Oh VaradarAja Prabho! Please protect Your BhAgavatha ghOshti and Hasthi Giri ! (Varada! sita mudita manObhi: tAvakai: nitya sevyAm hata ripujana yOgAm hasti dhAmna: samrddhim tvam viracaya).

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य

वेदान्ताचार्यस्य कृतिषु तत्त्ववनीतम् सम्पूर्णम् ।

iti kavitaArkika simhasya sarvatantra svatantrasya SrImad venkaTanAthasya  
vedAntAcAryasya krtishu tattva navaneetam sampUrNam

SrImatE nigamAnta mahA deSikAya nama:

dAsan,

Oppiliappn Koil VaradAchAri SaThakOpan

