

SwAmy Desikan's

tattvaratnAvali

(Chillarai Rahasyangal - amruta Ranjani Rahasyangal)



Sri nrusimha sEvA rasikan

Oppiliappan kOil Sri VaradAcAri SaThakopan

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Swami Desikan - ThiruppullANi





॥ श्रीः ॥



श्रीमते निगमान्तदेशिकाया नमः

श्रीवेदान्तदेशिकैरनुग्रहीतम्

तत्त्वरत्नावलिः

ஸ்வாமி தேலிகன் அருளிச்செய்த

தத்வரத்நாவளி

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श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitaArkikakesarI |
vedAntAcAryavaryo me sannidhattAm sadA hrDi ||



INTRODUCTION:

This chillarai rahasyam is the eleventh in the series of the amrta Ranjani rahasyams. Since it resembles a gem necklace strung together with the three gems of tattvams, it has been given the name of tattva ratnAvali by Swamy Desikan. In this SrI Sookti, the three tattvams (cEtanam, acEtanam and Iswaran) are covered with ten sentences (Vaakyams) each. Thus there are a total of 30 Vaakyams in this SrI Sookti. Swamy Desikan points out that we attain clarity on these three tattvams through instructions from a

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compassionate AchAryan.

INTRODUCTORY VERSE AND ITS MEANING:

வண்மையுடைய வரூளால் வரந்தரு மாதவனார்

உண்மை யுணர்ந்தவர் ஓதுவிக்கின்ற வுரைவழியே

திண்மைதரும் தெளிவொன்றால் திணியிருள் நீங்கியநாம்

தண்மை கழிந்தனம் தத்துவம் காணும் தரத்தினமே.

vaNmai ukantha aruLAI varam tharum mAdhavanAr

uNmai uNarnthavar OdhuvikkinRa urai vazhiyE

thiNmai tharum theLivonRAI thiNi iruL neengiya nAm

thaNmai kazhinthanam thaththuvam kaaNum tharaththinamE.

VaNmai ukantha varam tharum mAdhavanAr aruLAI - due to the krupai of the Lord Maadhavan, who blesses us with more than what we ask for.

uNmai uNarnthavar - Those AchAryAs, who understand the inherent nature (svarUpam) of their Lord Maadhavan.

OdhuvikkinRa urai vazhiyE - Those AchAryAs of the Lord instruct us on His (Lord's) svarUpam and through following their (AchAryan's) upadEsams.

thiNmai tharum theLivu onRAI - we will gain a clear comprehension of the three tattvams (Sentient, insentient and Iswaran).

thiNi iruL neengiya nAm - (as a result), the powerful ajn~Anam that held us in its grip will disappear.

thaNmai kazhinthanam - (by shedding this ajn~Anam), our lowliness would be chased away.

thaththuvam kANum tharaththinam - We come to possess the glory of comprehending the three tattvams for our ujjeevanam (uplift and salvation).



THE TEN VAAKYAMS TO BE UNDERSTOOD THROUGH SADACHARYA UPADESAM ON CĒTANAM

1) ஜீவதத்வமாவது - ஸ்வரூபத்தாலும் சாமர்யத்தாலும் परिच्छिन्नமான
अहमर्थம்.

1) jeeva thathvamAvathu - svarUpaththAlum, sAmarthyaththAlum
paricchinnamAna ahamartham.

Jeevan is the meaning for the word "aham" (ahamartham). The size of Jeevan is so small that it cannot be seen by the human eye. It is "atomic" in size. Its Sakti is small (Paricchinnam) as well.

2) त्रिविध-जीववर्गत्तिनुदलयः स्वरूपप्राप्तिकेनैव सर्व-
रक्षकनाशः श्रियःपतिर्कृतः अनन्यार्ह-निरुपाधिक-शेषभूतःकरोति
निगमान्तःकृत्वा निर्णीतमात्रेणैव इज्जिवन् तन् स्वरूपत्तिलुम्
तनक्कु உள்ள अतिशयங்களிலும் தான் செய்யும் சேஷவ்ருத்திகளிலும்
தனக்கு प्रधान-சேஷித்வமும் उपकार-प्रत्युपाकर-प्रसङ्गमும் அற सर्व-
अवस्थैयिलும் நிர்மமனாயிருக்க प्राप्तன்.

2) trividha-jeevavargaththinudaiya svarUpAdhikaL ellAm sarvarakshakanAna
Sriya:patikku ananyArha-nirupAdhika-SeshabhUtangaL enRu
nigamAntangaLil nirNItham AkaiyAlE, ijjeevan than savarUpaththilum,
thanakku uLLa atiSayangaLilum thAn seyyum SeshavruththikaLilum,
thanakku pradhAna Seshithvamum, upakAra-pratyupakAra-prasangamum
aRa, sarva avasthaiyilum nirmamanAyirukka prApthan.

There are three kinds of Jeevans (trividham). The inherent nature (SvarUpam) of the Jeevan is eternal. It has kartrutvam (actionship) and is always under the



control of the Lord, its unconditional Master. The jeevans are not under the control of anyone other than the Lord of Lakshmi (Sriya:Pati). VedAnta Saastrams assert this truth. The Jeevan therefore is not his own Master (Seshi). In all its intelligent activities and Kaimkaryams, he is not the receiver of the fruits thereof. The jeevan should not think that his Kaimkaryam for the Lord is for the help of the Lord or expect some thing back in return. In all states and conditions, the Jeevan should not have the claim: "This is mine". The jeevan is duty bound to think this way.

3) இவனுடைய ஸ்வரூப ஸ்தித்தியாதிகளெல்லாம் பரதந்திரங்
களாயிருக்கையாலே தன்னையும் பிறரையும் பற்ற இவன் நிரபேக்ஷ-
ரக்ஷகனல்லன்.

3) ivanudaiya svarUpa sthithithyAthikaL ellAm paratantrangaLaka
irukkaiyAIE, thannayum, piRaraiyum paRRa ivan nirapEksha-
rakshakanallan.

The Jeevan's svarUpam, Sakti and actions (kartrutvam) are under the control of the Lord, his Master. The jeevan has no independence in all these three areas. Therefore, the Jeevan is incapable of protecting himself or others without the help of his Lord.

4) சேஷத்வத்தாலே ஸ்வாமிக்கு இஷ்ட-வினியோக-யோగ்யனாம்.

4) SeshathvaththAIE SvAmikku ishTa-viniyOga -yOgyanAm.

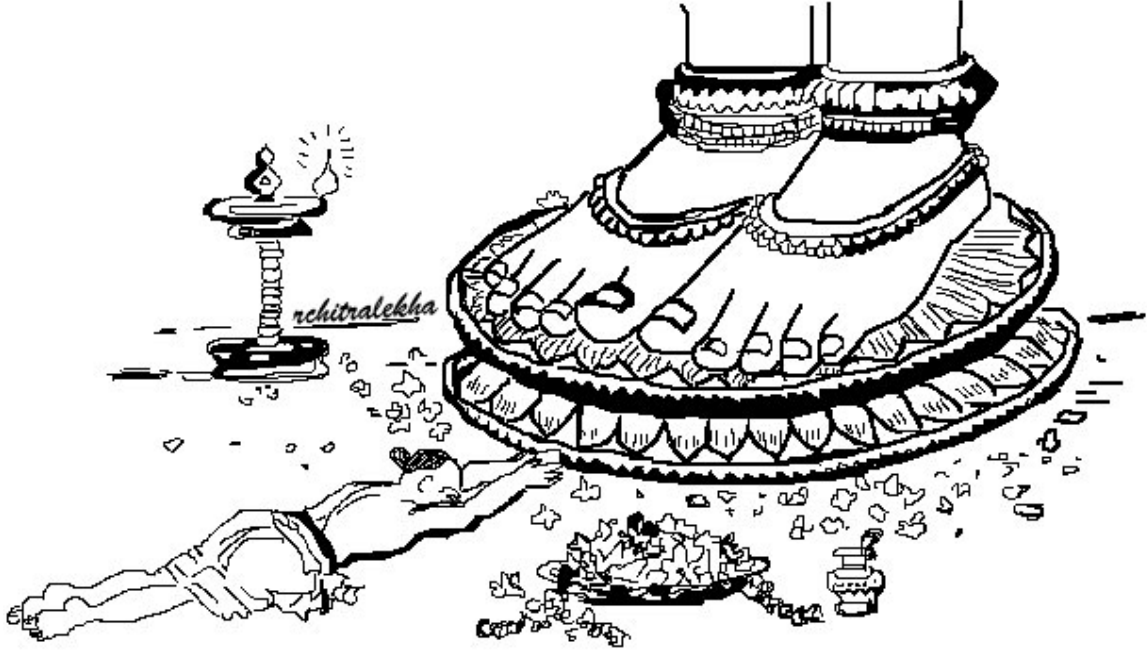
Jeevan is the unconditional servant of the Lord. The Jeevan is for the use of the Lord. Therefore the Lord is entitled to use the Jeevan as He sees fit and the Jeevan is duty bound to be under the control of his Supreme and only Master.

5) பாரதந்திரயத்தாலே யதேஷ்ட-வினியுக்தனாம்.



5) pAaratantryaththAIe yatheshTa-viniyuktanAm.

Jeevan is under the influence of the Lord. Therefore the Lord uses His property as He wishes. Our Lord desires to use the Jeevan not only for His pleasure but also for the benefit of His BhAgavatAs (those who are dear to Him). As a result, our Lord makes the Jeevan the servant of His BhAgavatAs.



Our Lord makes the Jeevan the servant of His BhAgavatAs

- 6) 'அடியார்க்கென்னை யாட்படுத்த விமலன்' என்கிறதற்கு स्वार्थ-प्रवृत्त
னான ஸ்வாமியினுடைய கृतகृत்யதீயிலும் அவனுடைய விநியோ-
விசேஷத்தாலே கृतார்த்நான டாஸபூதனுடைய கृतஜதீயிலும் தாத்பர்யம்.
- 6) 'adiyArkkenai Atpaduththa vimalan' enkiRathaRkku sVArtha-
pravruttanAna Swamiyinu daiya krtakrtyataiyilum, avanudaiya viniyOga
viSeshatthAIe krtArthanAna dAsabhUtanudaiya krtajn~ataiyilum
thAthparyam.

ThiruppANAZhwaR described this aspect of His Lord's anugraham as



"adiyArkku ennai Atpaduththa Vimalan" in his amalanAdhipirAn Prabandham. The AzhwAr points out and celebrates the Lord of Srirangam as the One who blessed him with the great help of making him become the adiyAr for His BhAgavatAs. This is an expression of the gratefulness of the AzhwAr for the Lord's help and duty to make him a servant of His BhAgavathAs. Our Lord not only receives the Kaimkaryams of His servant, the Jeevan but He also makes that Jeevan serve His dear ones. Our Lord becomes kruta-krutyan by discharging these two duties towards His servant, the Jeevan, who receives the fruits of that Kaimakaryam to the Lord as well as to His BhAgavatAs.

7) இஃ ஶேஶ்வ-பாரதந்ரயங்களு஡் ந்த்ய-ஸத்ய-ஶ்நான-அநுஷ்நான-ஸாமத்யங்களு஡்கூட

ஸ்வதந்ர ஶ்வாமி ஶம்மதங்களான ஡பாய-஡ல்-வதேஷங்களுக்கு
஡பயுக்தங்களா஡்.

7) ic Seshatva-pAratanryangaLum, nitya-siddha-jn~Ana-anushThana-
sAmarthyangaLum kUda svathanthra svAmi sammathangaLAna upAya-
phala viseshangaLukku upayuktankaLAm.

The Jeevan in his role as Seshan (adimai, dAsan, liege) of the Lord is under the total control of his Lord and uses his Jn~Anam and the Sakti to engage in karmAs for the Lord's benefit. He pleases his Lord through engagement in actions that pleases his Lord (Seshi) as His Seshan or dAsabhUtan. Being under His control totally, the Jeevan carries out his Lord's commands. Since Jeevan possesses Jn~Anam always, he understands the means (upAyam) that he is entitled to; further the Jeevan is able to engage in performing kaimkaryams due to its Sakti granted by the Lord to initiate them. With its Jn~Anam, the Jeevan comprehends the Lord's desires with His sAstrams.

8) இஶ் ஶ்வதத்வம் ஡தேயத்வ-வதேயத்வ-ஷேத்வ-நத்யமத்தாலே ஡டந்மிசை

஡யரெனக் கரந்து நதற்கதற ஡யர்வற வயர்நலமுடையவனுக்குத் தன்
஡ட஡்பு஡் தானு஡் ஡ட஡்பாயருக்கு஡்.



8) ijjevathaththvam Adheyatva-vidheyatva-Seshatva-niyamaththAIE udanmisai uyirenak-karanthu niRkiRa uyarvaRa uyarnalamudaiyavanukku than udampum thAnum udampAi irukkum.

This jeeva tattvam will always stay as the Sareeram of the Lord. The Jeevan will always be the Lord's Adheyam, Vidheyam and Sesham for the following reasons:

1. **The Jeevan Being Adheyam:** The svarUpam and stithi (continued existence) of the Jeevan is totally dependent on the Lord and are under His control. Only when the Lord's svarUpam and stithi exist, the Jeevan exists. He has no existence outside His Lord's svarUpam and stithi. Hence, the Jeevan becomes an AdhEyan to the Lord.
2. **The Jeevan being Vidheyam:** If the Lord does not will (has the sankalpam), the SvarUpam-stithi-actionship do not exist for the Jeevan. Once the SvarUpam is no more, then there is nothing to discuss about stithi and doership of the Jeevan.
3. **The Jeevan being an eternal Seshan (Seshatvam):** The Jeevan does not consider the phalans arising from his kaimkaryam to the Lord as his own and recognizes that all those phalans belong to his Lord alone (Phala samarpaNam). Thus the jeevan displays its Seshatvam.

With these three ansams of Adheyam, Vidheyam and Seshatvam, the jeevan becomes the Sareeram (body) of the Lord, who dwells inside that body as an antaryAmi. Since these three ansams are possessed by the Jeevan, he becomes qualified to be the Sareeram of the indweller, the Lord.

9) இப்படி शरीरतया-परतन्त्रமாய்ச் சரீரங்கனையும் எடுத்து ज्ञातृत्व-कर्तृत्वादिனை உடைத்தாயிருந்தாலும் ஸ்வரூபத்தில் नामान्तरம் வரும்படியான अवस्था-விசேஷங்கள் இல்லாமையாலே ஜீவனுக்கு விசேஷத்து நित्यत्व-



निर्विकारत्वादि कथांश्च सोलंकिरतु.

- 9) ippadi SareeratayA-paratantramAi SareerangaLaiyum eduththu jn~Atrtva-kartrtvAdikaLai udaitththAyirunthAlum, svarUpaththil nAmAntaram varumpadiyAna avasthA viSeshangaL illAmaiyAlE jeevanukku viSeshaththu nityatva-nirvikAratvadikaLai Solkirathu.

Since the Jeevan is the Sareeram of the ParamAtmA, the antaryAmi, he is under the control of the Lord. This jeevan takes many bodies due to his karmas, understands vastus and performs acts. The doubt may arise about describing this jeevan as having eternal existence and being changeless. The answer is:

The svarUpam of the Jeevan is without birth and death. Only its body undergoes changes like births and deaths, old age etc. Jeevan however is nityan (eternal and everlasting). He can be called devan or human, child or old man, man or woman based on the body it has but these changes are only in the svabhAvam of the jeevan and **NOT** in the svarUpam of the Jeevan, which is without vikArams (changes).

- 10) स्वरूप-नित्यत्वम् चेतन-अचेतनङ्कं एल्लावற்றுக்கும் तुल्यम्

- 10) svarUpa-nityatvam cEtana-acEtanangaL ellavaRRukkum tulyam.

acEtanam (insentient) have changes in SvarUpam and svabhAvam. In contrast, the Jeevan (cEtanam) does not undergo any change in SvarUpam and experiences changes only in SvabhAvam. For an acEtana vastu like clay, it can become a pot or other things. An acEtanam like Gold can gain new names by becoming a bangle, chain or ring. It undergoes changes in SvarUpam and SvabhAvam. acEtanam does not however get destroyed entirely. Its svarUpam gets changed somewhat. Jeevan is a nityan since its svarUpam is not affected. acEtanam is an anityan since its svarUpam and svabhAvam get changed.



THE TEN VAAKYAMS TO BE UNDERSTOOD THROUGH SADACHARYA UPADESAM ON ACETANAM

11) अचेतनमावतु - அறிவில்லாத வஸ்து.

11) acEtanamAvathu - aRivillAtha vastu.

acEtanam is an insentient (noncognitive) vastu.

12) இது ஸ்வப்ராகாஸத்திற்கும் பரப்ராகாஸத்திற்கும் ஃலி

யல்லாமையாலே இதற்கு ஃரத்யக்தவ-ஃஃகூத்வங்கள் இல்லை.

12) ithu svaprakASaththiRkum, para-prakASaththiRkkum phaliyal allAmayAlE, ithaRkku pratyaktva-bhOgtrtvangaL illai.

acEtanam is a vastu, which has no knowledge (aRivu). It cannot recognize itself. It cannot recognize other vastus as well. In contrast, the Jeevan (cEtanam) recognizes himself. The Jeevan can also recognize others. Therefore, the cEtanam can do things for himself unlike acEtanam. The cEtanam picks what he needs and rejects others that are not required. That is a result of his cognitive capabilities. This leads to him being called "pratyak". The acEtanam does not possess cognitive skills and analytical faculty and hence cannot be addressed as "pratyak". The jeevan (cEtanam) understands the different vastus and goes through the experiences of happiness and sorrow, when he experiences them. Therefore, the cEtanam is called bhOkta (the enjoyer of happiness and sorrow). Since acEtanam does not have the experiencing capability, it cannot taste sukha-dukkhams. Therefore, it cannot be included under the category of BhOkta.

13) தன்னையும் பிறரையும் காட்டுகிற ஜ்ஞாநத்துக்கு அஃரயமல்லாமையாலே ஃவஃபுஃஃ-ஃர்வ-ஃர்வூத்தி-லக்ஷண-கர்த்ஃவம் இல்லை.

13) thannaiyum piRaraiyum kAttukiRa jn~Anaththukku ASrayam allAmayiAlE sva-buddhi-pUrva-pravrtti-lakshaNa-kartrtvam illai.

Jeevan has a knowledge called dharmabhUta Jn~Anam (attributive Knowledge). This is the knowledge to recognize itself and others and with the power of this, the jeevan initiates an action. The jeevan thus becomes a kartA. acEtanam does not have this type of Jn~Anam and cannot become a kartA and display kartrtvam arising from discriminative jn~Anam.

14) अचेतन-द्रव्यங்களில் त्रिगुणम् सर्व्वेस्वरानुक्त्वा लीला विभूतियाय समसारीकानुक्त्वा करण-कळेरदि रूपमायंक् कोण्णु परिणमिத்துक् கர்ம-அநுகுண-வைஷம்யத்தாலே விஷமங்களான அநுகூல்ய-பிரதிகூல்யங்களை உடைத்தாயிருக்கும்.

14) acEtana-dravyangaLil triguNam sarveSvaranukku leelA vibhUtiyai samsArikaLukku karaNa-kaLebarAdi rUpamAik koNDu pariNamiththuk karma-anuguNa-vaishamyaththAlE vishamangaLana AnukUlya-prAtikUlyangaLai udaitthAyirukkum.

acEtnam can be classified into three groups:

1. prakruti,
2. kAlam and
3. suddha sattvam.

Among this, prakruti has three guNams: sattva-rajastamas. The whole worlds below SrI VaikuNTham is known as Prakruti maNDalam. This Prakruti undergoes many changes and produces leelA rasam for BhagavAn to enjoy. Therefore it is called leelA VibhUti. This same prakruti undergoes transformation and becomes Sareeram and indriyam for the cEtanams. These changes in cEtanams can be beneficial or otherwise (anukUlam or pratikUlam) as a result of the pUrva janma sukrutams or Paapams. The impact of karmAs determine whether these changes in the Sareeram are beneficial or not over different times.

15) இதுதானே இவர்கள் முக்தரானால் ஸ்வாமி- விभூதியான வேஷத்தாலே
स्वाभाविकமான அனுகூல்-அதிசயத்தையுடைத்தாம்.

15) ithuthAnE ivarkaL muktaraNal svAami- vibhUtiyAna veshaththAlE
svAbhAvikamaNa AnukUlya - atiSayaththai udaiththAm.

These vastus, which for the samsAric cEtanams related as anukUla or pratikUla vastus will all become anukUla vastus, once they attain Moksham and the cEtanam becomes a mukta jeevan. This is because all the acEtanams are the body of the Lord and subject to His control. The mukta jeevans understand this aspect and all become now anukUla vastus for them after becoming the liberated souls (cEtanams).

16) पूर्व-अवस्थैयिं तन्नायं पन्थ उण्डान प्रातिकूल्यम् परप्रति
கூலமான அகரமும் முக்தனுக்குத் தோன்றா நின்றாலும் ஈஸ்வர
னுக்குப்போலே இவனுக்கும் ப்ரதிகூலமாய் இராது.

16) pUrva avasthaiyil thannaip-paRRa uNDAna prAtikUlyamum
parapratikUlamAna AKArAmum muktanukku thOnRA ninRALum
ISvaranukku pOlE ivanukkum prathikUlamAi irAthu.

For the mukta jeevan, the pratikUla nature of the vastu during its bhaddha state (samsAric bound state) will be recognizable. It will not however experience any vastu as pratikUla vastu in the liberated state as mukta jeevan. All are BhagavAn's Sareeram. He does not recognize one vastu as anukUlam and the other as pratikUlam. Mukta enjoys such a state of equality (Saamyam) in enjoying total bliss (ParipUrNa brahmAnandam).

17) सत्त्व-मात्र-आश्रयमान द्रव्ययं भोग-विभूतियायं शैलि-सेव
யனான ஶ்ரிய:பதிக்கும் ஸூரிகளுக்கும் சூரி-துல்ய-ஜ்நான-விகாசம் பெற்ற
முக்தருக்கும் சவ்஛ந்-தேஹாடிரூபமாய் சர்வதா-அத்யந்-அனுகூல்-ரூபமாயிருக்கும்.



SrI VaikuNTham is made up of Suddha sattvam

17) sattva-mAtra-ASrayamAna dravyam bhOga-vibhUtiyAi sUri-sEvyanAna Sriya:patikkum sUrikaLukkum sUri-tulya-jn~Ana-vikAsam peRRa muktarukkum svacchanda-dehAdhirUpamAi sarvadA-atyanta-anukUla rUpamAyirukkum.

Suddha sattvam is dravyam among the three kinds of acEtanams. It has no admixture of rajO or tamO guNam in its composition. Paramapadam or SrIvaikuNTham is known as the bhOga vibhUti. This Paramapadam is made entirely of the dravyam of Suddha sattvam. The residents of Paramapadam from the Lord to nitya sUris and mukta jeevans are made of Suddha sattvam and take on any body they wish.

18) सत्त्वादि-गुण-त्रयमिल्लாத कालद्रव्यम् विभूति-द्वयत्तैतयम् व்யापित्तु निन्றालुम् कल्पादि-विभागत्ताले लीला- विभूतियिल् विकार- विशेखङ्कङ्कु नियामकमाक इरुक्कुम्.

18) satvAdi-guNa-trayam illAtha kAladravyam vibhUti-dvayaththaiyum vyApiththu ninRALum kalpAdi-vibhAgaththAIE leela-vibhUtiyil vikAra-visEshangaLukku niyAmakamAka irukkum.

The acEtana vastu of Kaalam is free of the three guNams. It is present in leela and nitya VibhUtis (samsAric and aprAkruta worlds). The Kaala tattvam in Paramapadam has no defining influence (selvAkku). The changes in events there are not linked to Kaalam as at leela VibhUti. The divisions like seconds-minutes-hours-days-months-years do not hold sway there. The division of before and after alone hold at Paramapadam. It is like before Thirumanjanam and after Thirumanjanam, before SaaRRumuRai and after SaRRumuRai etc.

19) ஜீவாத்மா-பரமாத்மாக்களுடைய ஜ்ஞாநமும் குண-त्रय-रहितமான அசேதன த்ரவ்யமாய் தன்னையும் தானல்லாதவற்றையும் தன் ஆश्रयத்துக்கு ப்ரகாசிப்பிக்கவற்றாகையாலே चित्-शब्द-वाच्यमாய், தான் ஒரு ஜ்ஞாநத்துக்கு ஆஸ்ரயமல்லாமையாலே अचित्-शब्द-वाच्यमुमायருக் கும்.



19) jeevAthmA-paramAthmAkkALudaiya jn~Anamum guNa-traya-rahita-mAna acetana dravyamAy thannaiyum thAnallAthavaRRaiyum than ASrayaththukku prakASippikkavaRRAkaiyAIE cit-sabda-vAcyamAi, thAn oru jn~Anaththukku ASrayamallAmaiyaIE acit-sabda-vAcyamumAyirukkum.

DHARMABHŪTA JN~ANAM:

This is a vastu without Jn~Anam and hence it is grouped with acEtanams. Both JeevAtma and ParamAtma possess it. It does not have the mix of sattva-rajastamas guNams. This type of Jn~Anam reveals one to himself. It is self-effulgent. There is no need to have another Jn~Anam to know this Jn~Anam. This Jn~Anam points out different kinds of vastus like pot, book, cow etc. By itself, it has no Jn~Anam and therefore it is included among insentient or acEtanams.

20) उक्तमान चेतन-द्रव्यम् ऋत्स्वरूपं போலே ஆத்மாவென்றும், அசேதநத்ரவ்யம் கேவல-குணங்களைப் போலே அநாத்மாவென்றும் பிரிக்கப்படும்.

20) uktamAna cEtana-dravyam ISvaranaip pOle AthmAvenRum, acEtana dravyam kevala guNankaLaip-pOIE anAthmA enRum pirikkappadum.

The cEtanams and acEtanams discussed so far can also be divided as AtmA-anAtmA. In the Atma group are included JeevAtmA and ParamAtma; in the anAtmA group belong the rest. Thus instead of three tattvams (cEtanam, acEtanam and Iswaran), some recognize two kinds of tattvams (Atma and anAtma tattvams).



THE TEN VAAKYAMS TO BE UNDERSTOOD THROUGH SADACHARYA UPADESAM ON ISVARA TATTVAM

21) ஈஸ்வரனாவான்-ஸர்வ-நியந்தாவான் நாராயணன்.

21) ISvaranAvAn -sarva-niyantAvAna nArAyaNan.

Sriman nArAyaNan, who directs, controls and lords over all is Iswaran.

22) நித்ய-அநித்ய-ஸர்வ-வஸ்துக்களும் இவனுடைய நித்ய-அநித்ய-இச்சா-
சிद्धங்களாய் இவனாலே வ்யாசங்களாய் இவனுக்கு அபுதக்-சிद्ध-
प्रकारங்களாக இருக்கும்.

22) nitya-anitya-sarva-vasthukkaLum ivanudaiya nithya-anithya icchA-
siddhangaLai ivanAIE vyAptangaLai ivanukku aptak-siddha-
prakArangaLAyirukkum.

All the cEtanams and acEtanams of the world exist because of His volition (sankalpam). He enters into them as the indweller (antaryAmi Brahman). They stay in a state of inseparability from Him and exist as His viSeshaNams or PrAkArams. The cEtanams are without birth and death. He wills that they stay as nityam (eternal existence). There are others like a pot, cloth etc., which undergo changes and they do not stay eternal. These are anitya vastus. He wills them to stay as anitya vastus during their existence.

23) இவன் ஸர்வ-கார்யங்களுக்கும் காரணமாம்போது உபாदान-भूत-ஸர்வ-
தத்த்வங்களுக்கும் அந்தராத்மாவாய் நின்று வாமந-த்ரிவிக்ரம-
न्यायத்தாலே विशिष्ट-வேஷத்தாலே உபாदानமுமாய் உபாடேயமுமாம்.

23) ivan sarva-kAryangaLukkum karaNAmpOthu upAdAana-bhUta- sarva-
thaththvankaLukkum antharAthmAvAi ninRu Vaamana-thrivikrama-
nyAyaththAIE viSishTa-veshaththAIE upAdAnamumAi upAdeyamumAm.



"Sriman nArAyaNan is upAdAna and upAdeya vastu!"
SrI PerarulAlan with nAcchimAr - Thirukkacchi

UPADANA KARANA VASTU AND UPADAYA KARYA VASTU:

In the world, there is clay, which is transformed into a pot by a potter. Clay is kArana vastu. The pot is kArya vastu. Since the clay undergoes the transformation to become a pot, the clay is recognized as upAdAna kAranaNam. Our Lord enters into that clay (upAdAna kArana vastu) as the indweller. When that clay transforms into the pot, he enters into that kArya vastu as the indweller as well. The vastu that emerges due to upAdAna kAranaNam is known as upAdeyam. When the vastu is in the kArana state, the vastu will be in a subtle (sUkshma) state and when it is transformed into kArya state, it becomes gross (sthUlam). Both the kArana and kArya vastus stay as the Sareeram of the Lord. It is therefore correct to state that Sriman nArayaNa is upAdAna and upAdeya vastu.

24) ஸங்கல்ப-விசேஷங்களாலும் நிமித்த-भूत-ஸர்வ வஸ்துக்களாலும் விஸிஷ்ட னாய்க் கொண்டு நிமித்தமுமாம்.

24) sankalpa- viSeshangaLalum nimitta- bhUta- sarva vasthukkaLalum viSishatAnAik koNDu nimiththamumAm.

When a potter presses the clay to make a pot, he has the thought to make a pot from that lump of clay. The potter with that will is the nimitta kAranaNam for that pot (That is he becomes now the nimitta kAranaNam for the pot.) Similarly, when the Lord as a creator of the various vastus in this Universe wills that He become all the Vastus that He wills to create. He becomes thus the nimitta kAranaNam for all created vastus. The potter has also the wheel and the rod to shape the clay into a pot. They also become the nimitta kAranaNam for the pot. Our Lord has all sentient and insentient as His Sareeram and hence He becomes the nimitta kAranaNam for all created vastus. In this world, we see that there are separate vastus as upAdAna kAranaNam (clay) and nimitta kAranaNam. In the case of our Lord, all vastus are His Sareeram and therefore He is both the upAdAna and nimitta kAranaNam.



antar-bahisca vyApti of SrIman NArAyaNan!



25) இவனுக்கு அந்தர்வ்யாப்தியாவது - ஸர்வ வஸ்துக்களிலும் தான் இல்லாத இடம் இல்லாதபடி நிற்கை.

25) ivanukku antarvyAptiyAvathu - sarva vasthukkaLilum thAn illAtha idam illAthapadi niRkkai.

ANTARVYAPTI OF SRIMAN NARAYANAN:

Upanishad declares that Lord exists inside and outside all vastus (antar-bahiScha tat sarvam vyApya nArAyaNa: sthita:). The question may arise: How can He be inside an atom or extremely small dimensioned vastu? Those vastus do not even have an inside because they are so small. Our Lord is smaller than the smallest (aNOOr-aNeeyAn). There is no space that exists without His pervasive presence. This is how we understand antarvyApti.

26) बहिव्याप्तियாவது - परिच्छिन्न வஸ்துக்களுக்குப் புறம்பும் உண்டாகை.

26) bahirvyAptiyAvathu -paricchinna vasthukkaLukkup puRampum uNDakai.

BAHIRVYAPTI

Our Lord exists not only inside all the vastus but He is also outside them as well. As VishNu, He is pervasively present everywhere in the aNDa-bahiraNDam. He is the Vibhu who is everywhere. This is acknowledged as bahirvyApti.

27) सर्वशरण्यनाன இவனுக்கு ஸ்வரூப-குண-விभூதிகள் எல்லாவற்றாலும் உள்ள நித்ய परत्वं-उत्तर-अवधि-रहितमायிருக்கும்

27) sarvaSaraNyanAna ivanukku svarUpa-guNa -vibhUtikaL ellavaRRALum uLLa nithya paratvam-uttara-avadhi-rahitamAyirukkum.

There is nothing Superior to Sriman nArAyaNan. He is the ParamAtmA. He is the gati (paramAm gati) and rakshakan to every one. His svarUpam and





auspicious guNams have no match. There is no one equal or greater than Him. He is the Supreme Ruler and nothing is outside His control. Thus He is SarvAntargata, SarvAdhAra, SarvakAraNa, SarvOnnadha ParamdhAmAn, ParamjyOti, ParamAtma.

28) அதில் ஶீலாடிகளால் வந்த பரத்வம் தானே ஶௌலப்ய-பர்யந்தமாம்.

28) athil SeelAdikhaLAl vantha paratvam thAnE saulabhya-paryantamAm.

Among His ananta KalyANa guNams that identifies Him as ParamAtmA, Sauseelyam, dayA (KaruNai) and Saulabhyam stand out to lift us up from the mire of samsAric mud to His Supreme abode. There is no match among all gods, when it comes to His sauSeelyam (the mingling of the noble one with the lowly one without discrimination), KaruNai (removing the sorrows of others without expecting anything in return) and saulabhyam (ease of access to one and all). Sriman nArAyaNan's sauSeelyam (friendship with Guhan in RaamAvatAram), KaruNai (coming to the rescue of the King of elephants in its time of distress) and Saulabhyam (friendship with illiterate gopis and being a charioteer to Arjuna) are cases in point. Thus our Lord's sauSeelya-KaruNA- saulabhya GuNams are in a class by themselves for which there are no matches.

29) அது அடியாக ஶாஸ்த்ர-விஹித-ஸாஶ்யோபாய-வஶீகார்ய்னான இவன் ஶிஶ்டபாயமாம்.

29) athu adiyAka Saastra-vihita-sAdhyOpAya-vaSeekAryanAna ivan siddhOpAyamAm.

Because of this supreme saulabhyam, He becomes amenable for access through Bhakti and Prapatti yOgams to sAdhakAs and held under their influence and grants them the desired boon of Moksha sukham. These are to be done by the cEtanams and hence are known as sAdhyOpAyam. The Lord is swayed and becomes responsive to the sAdhakan and stays as the means (siddhOpAyam) and grants the desired boon.



30) साध्य-प्राप्यமான கைங்கர்யத்துக்குப் प्रतिसंबन्धियायं கொண்டு सिद्ध-प्राप्य
னாம்.

30) sAdhya-prApyamAna kaimkaryaththukkup pratisambandhiyAik-koNDu
siddha-prApyanAm.

Just as the upAyam is two fold (Bhakti and Prapatti yOgams), the phalan (upEyam) from their practice is also two fold: siddha and sAdhya upEyam. The Kaimkaryams done by the Mukta jeevan in SrI VaikuNTham is sAdhya upEyam since it is done by the mukta jeevan. The One who receives and enjoys that kaimkaryam and becomes the phalan, siddha upEyam.

இந்த தத்த்வ ரத்நாவளியிலே ஏதேனும் ஒன்றையும் எல்லா ப்ரகாரத்தாலும்
தெளிகை ஸர்வஜ்ஞனுக்கல்லது கூடாமையாலே उपयुक्त-तममान இவ்வளவு
தெளிந்தாலும் उपाय-फल-सिद्धि உண்டாகும்.

intha thaththva rathnAvaliyilE EthEnum onRaiyum ella prakAraththAlum
theLihai sarvajn~nukku allathu kUDAmayalE upayukta-tamamAna ivvaLavu
theLintAlum upAya-phala-siddhi uNDakum.

Thus with 30 sentences (vAkyams), tattva RatnAvali was created. It is not easy to understand fully even one of these vAkyams. Only the Omniscient (sarvajn~an) Lord alone has the power to comprehend the purport of all the 30 vAkyams. Therefore, we (Swamy Desikan) attempted to explain the vishayams (doctrines on tattvams) to the extent that they might be useful for guidance. Even this amount of understanding is sufficient to pursue an upAyam and gain fruits from such a practice.

நாராயணன் பரன் நாமவனுக்கு நிலையடியோம்

சோராதனைத்து மவனுடம்பென்னும் சுருதிகளால்

சீரார் பெருந்தகைத் தேசிகரெம்மைத் திருத்துதலால்

தீராமயலகற்றும் திறம்பாத் தெளிவுற்றனமே.



nArAyaNan paran nAm avanukku nilai adiyOm
 sOrAthu anaiththum avan udampu ennum SuruthikaLAI
 seer Ar perunthakaith-dESikar emmaith-thiruththuthalAI
 theerAmayal akaRRum thiRampAth theLivuRRanamE.

Meaning:

nArAyaNan is the sarvOttaman (PurushOttaman). We the cEtanams are His eternal servants (nitya dAsarkaL). We have understood from Sruti all the cEtanams and acEtanams without exception are His Sareeram. Our Lord has removed our nescience with His sacred Vedams revealing His Saareeraka tattvam and firmly implanted in our minds this tattvArtha Jn~Anam for our upliftment.

मानतः संमितत्वेऽपि महती परमार्थतः ।

तत्त्वरत्नावळिरियं सद्भिर्धार्या तमोऽपहा ॥

mAnata: sammitatve api mahatI paramArthata: |

tattvaratnAvaliriyam sadbhirdhAryAm tamO apahA ||

Meaning:

This rahasyam may be small in size but is huge in impact since it houses noble and lofty meanings on tattvams. May this gem necklace of tattva RatnAvali be adorned by the Saadhus in their minds to remove the darkness of ajn~Anam.

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य

वेदान्ताचार्यस्य कृतिषु तत्त्वरत्नावळिः समाप्ता ।



iti kavItArkIkAsImhAsyA sArvAtAntrAsvAtAntrAsyA SrImAd-VenkaTanAthAsyA
vedAntAcAryAsyA krtishu tattvAratnAvali: samAptA |

Meaning:

Among the Sri Sooktis of the sarvatantra svatantra, KavItArkika simha, VedAntAcArya, SrImad VenkaTanAtha, this SrI Sookti named "tattva RatnAvali" is completed now.

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavItArikIkAsImhAya kalyANaguNaSAline |

SrImate venkaTeSAya vedAntagurave nama: ||

SrImatE nigamAnta mahA desikAya nama:

dAsan,

Oppiliappan Koil VaradAchAri SaThagopan

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