

SwAmy Desikan's
tattvaratnAvali pratipAdya sangraham
(Chillarai Rahasyangal - amruta Ranjani Rahasyangal)



Sri nrusimha sEvA rasikan
Oppiliappan kOil Sri VaradAcAri SaThakopan

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Swami Desikan - ThUppul





॥ श्रीः ॥



श्रीमते निगमान्तमहादेशिकाय नमः

श्रीवेदान्तदेशिकैरनुग्रहीतम्

तत्त्वरत्नावलिप्रतिपाद्यसंग्रहः

ஸ்வாமி தேவிகள் அருளிச்செய்த

தத்வரத்நாவளி ப்ரதிபாத்ய ஸங்க்ரஹம்

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श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitaArkikakesarI |

vedAntAcAryavaryo me sannidhattAm sadA hrDi ||



INTRODUCTION:

This is the 12th chillarai rahasyam by Swamy Desikan. It is a summary of the rahasyam known as "tattva ratnAvali", which begins with the pAsuram, "vaNmaiukantha...." and concludes with the pAsuram "nArAyaNan paran.....". These two pAsurams describe the magnanimous effort (krishi) undertaken by the SadAcAryans for the upliftment and redemption (ujjevanam) of the Bhaddha Jeevans. In between these two pAsurams are 30 sentences (vAkyams)

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devoted to the three tattvams of Jeevan, acEtanam and Iswaran. The 30 sentences have ten vAkyams each for the three tattvams respectively. Swamy Desikan compares the effort of SadAcAryans to a game of PallAnkuzhi using ChOzhis and ten kuzhis. (A game played by two players, with a wooden board that has seven pits on each player's side, containing cowry shells). Nigamana vAkyam of tattva RatnAvaLi encourages the cEtanam that, it can aspire to realize clarity about the tattva trayam through the understanding of tattva RatnAvaLi. The concluding sentence informs the cEtanam not to under estimate the SrI Sookti because of its small size and instructs the cEtanam to recognize the seriousness of the subject matter and retain the upadEsam in his mind.





*The thirty vaakyams
of
tattva ratnAvaLi pratipAdya sangraham*



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"The Cetanams are the servants of the Lord!"

SrI Varadan - Kanchi





CETANA PRATIPADYAMS

THE TEN PRATIPADYAMS RELATING TO THE JEEVAN (cĒTANAM)

1. ஜீவனுடைய லக்ஷணம் **Jeevan's LakshaNam**: The definition of JeevAtman is given here. It is defined as the one with atomic (very small) size and limited power (Sakti).
2. ஜீவனுடைய சேஷத்வ ப்ரகாரம் **Jeevan's Seshatva PrakAram**: This describes the way in which the Jeevan stays as the unconditional servant (Seshan) of the Lord. This Seshatvam (being a servant) is natural and intrinsic trait of the cĒtanam.
3. ஜீவனுடைய பாரதந்தர்ய ப்ரகாரம் **Its Paاراتantrya PrAkAram**: Since the cĒtanam is totally dependent on Iswaran and is under His full control, it does not have the power to protect itself.
4. ஜீவனுடைய சேஷத்வ உபயோகம் **Its Seshatva upayOgam**: Since the cĒtanam is the unconditional servant of the Lord, it reminds itself that it is fit to be used by Him according to His will and desire as its Master.
5. ஜீவனுடைய பாரதந்தர்ய உபயோகம் **Its Paاراتantrya upayOgam**: Since the cĒtanam is the unconditional servant of the Lord, it recognizes that it is being enjoyed by the Lord according to His wish.
6. उभय-सिद्धिमान उचित-उपयोग विशेषम् **Its ubhaya-siddhamAna ucita upayOga ViSesham**: Iswaran has made the Jeevan the servant of His BhAgavathAs. He has now done His duty. The Jeevan has attained the phalan from that upakAram of the Lord. These then are the two phalans befitting the nitya dAsyam and Paاراتantryam attributes of the Jeevan.
7. ஜீவனுடைய ஜ்ஞாநாதி ஸஹித உபயோகம் **Its Jn~AnAdi sahita upayOgam**: When the awareness of the nitya dAsyam and Paاراتantryam become united with the svAbhAvika Jn~Anam and the Sakti of the Jeevan, it becomes





qualified to perform the upAya anushTaanam that pleases the Lord's ThiruvuLLam and beget the Phalan of that observance (Moksham).

8. आधेयत्व-विधेयत्व-सहित-उभय-फलम् AdhEyatva - VidhEyatva - sahita ubhaya

phalam: Jeevan is both AdhEyan and VidhEyan. Besides that, it is also SEshan and Paratantran to the Lord. This indicates that the phalan for the Jeevan from being the AdhEyan and VidhEyan is to be the sareeram of the Lord.

9. उक्त-प्रकारङ्कणात् शङ्कित-अनित्यत्वादि-परिहारम् ukta-prakArangaLAle Sankita

anityavAdi ParihAram: Being the Sareeram of the Lord, having the freedom to engage in karmAs, possessing the Sakti of blossoming and shrinking of Jn~Anam, confers on the Jeevan freedom from the cycles of births and deaths. Since there is no change in the svarUpam of the Jeevan, there is no obstacles for the Jeevan to have eternal existence.

10. सर्व-द्रव्य-साधारण-स्वरूप-नित्यत्वम् sarva dravya sAdhAraNa svarUpa

nityatvam: Both cEtanam and acEtanam are indestructible in their svarUpams. acEtanam however undergoes changes in its svarUpam.





ACETANA PRATIPADYAMS

THE TEN PRATIPADYAMS RELATING TO THE ACETANAM

1. अचेतनत्तीनुदलय लक्ष्णम् acEtana lakshaNam: the lakshaNam for acEtanam is that it is devoid of Jn~Anam.
2. अचेतनत्तीनुदलय प्रत्यक्तृव-भोक्तृव-अभावम् acEtanam's pratyaktva-bhOgtrutva abhAvam:

acEtanam is unfit to:

(1) comprehend itself

(2) engage in performing activities after knowing itself

(3) to have the power of cognition of the other objects and

(4) to enjoy the fruits arising from such a recognition.
3. बुद्धिपूर्व-कर्तृत्व-अभावम् buddhipUrva - Kartrtva abhAvam: acEtanam has no dharmabhUta Jn~Anam and has no power therefore to engage in kartrtavam. It is indeed buddhi pUrva karmA that permits the cEtanam to engage in the performance of activities (karmA) that blesses it with the power of kartrtvam.
4. अचेतन-द्रव्यङ्गुणुलु त्रुगुणत्तुक्कु कर्म्मवश्यरै पन्नु उणुडरानु प्ररतिकूलुयरदु-
प्रकरम् acEtana dravyangaLil triguNaththukku karmavaSyaraip-paRRa
uNDAna PrAtikUlyAdi prakAram: For the jeevans under the influence of karmA, this acEtana vastu becomes anukUlam or pratikUlam depending on their karmas.



5. अकर्मवश्यरैर्पं பற்ற இதனுடைய ஆளுகல்ய-அதிசயம் akarmavaSyaraip-paRRa idhanudaiya AnukUlya atiSayam: For those, who have become Mukta jeevans and are outside the influence of karmas, acEtana vastus show anukUla bhAvam.
6. प्रातिकूल्य शङ्का-परिहारम् PrAtikUlya SankhA parihAram: For EmperumAn, all vastus are in a state of anukUlam. For the Muktan, the same phenomenon happens. Those vastus which were in a state of pratikUlam for the cEtanam before mukti will become anukUlam after the jeevan gains mukti.
7. परमपदத்தினுடைய भोग्यता-अतिशयम् The BhOgyatA atiSayam of Parama Padam: This vAkyam points out that Sri VaikuNTham will be most enjoyable abode for all.
8. காலத்தின் ப்ரகாரம் Kaalaththin PrakAram: The ever present Kaalam is present in all its divisions in the LeelA VibhUti.
9. धर्मभूत-ज्ञानத்தின் ப்ரகாரம் PrakAram of DharmabhUta Jn~Anam: This vAkyam states that dharmabhUta Jn~Anam has the power to reveal itself and others.
10. இவற்றினுடைய अनात्मत्वम् Their AnAtmatvam: cEtanam is described as AtmA and acEtanam is called AnAtmA.



ISWARA PRATIPADYAMS

THE TEN PRATIPADYAMS RELATING TO THE ISWARAN

1. ஈஸ்வரனுடைய லக்ஷணம் **Iswara LakshaNam**: narAyaNan is recognized as the commander of all.
2. இவனுடைய **நிரங்குச-ஸ்வாதந்த்யாதி**களும் **His nirankusa svAtantrayAdis**: All vastus come into being due to His sankalpam and hence He is said to have uninhibited svatantram.
3. **உபாदान-காரணத்வ-பிரகாரம்** **upAdAna KaaraNatva PrakAram**: This vAkyam describes Him as being the upAdAna KAraNam just as clay is for the pot.
4. **நிமித்த-காரணத்வ-பிரகாரம்** **nimitta kAraNatva PrakAram**: This vAkyam describes the Lord being nimitta kAraNam just as the potter and potter's wheel is for the pot.
5. **அந்தர்வ்யாப்தி-ஸ்வரூபம்** **antarvyApti svarUpam**: This vAkyam describes the Lord's indwellership inside the cEtanams and acEtanams.
6. **பஹிர்வ்யாப்தி-நியமம்** **bahirvyApti niyamam**: This vAkyam describes the Lord being outside all vastus.
7. **சர்வபிரகார-பாரம்யம்** **sarva PrakAra pAramyam**: This vAkyam describes that the Lord is Superior to all cEtanams and acEtanams.
8. **சௌலப்ய-விசேஷம்** **Saulabhya viSEsham**: EmperumAn's extraordinary saulabhyam (ease of access) is saluted here.





"The Lord is Superior to all cEtanams and acEtanams"
SrI Varadar - Kanchi

9. सिद्धोपायत्वम् siddhOpAyatvam: This vAkyam describes the Lord being as siddhOpAyam.

10. सिद्ध-प्राप्यत्वम् siddha PrApyatvam: This vAkyam describes the Lord being as siddha upEyam.

The last vAkyam (nigamana vAkyam) consoles the Saadhakan who despairs over his inability to comprehend properly all the tattvams and their meanings. It asks the saadhakan to understand and get uplifted by reading at least what is covered in tattva RatnAvali.

The small sLOkam at the very end instructs the reader not to criticize adversely this rahasyam because of its small size and explains that the topics covered are lofty and significant for one to comprehend for attaining the Parama PurushArtham of Moksham.

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य
वेदान्ताचार्यस्य कृतिषु तत्तवरत्नावलिप्रतिपाद्यसंग्रहः समाप्ता ।

iti kavitArkikasimhasya sarvatantrasvatantrasya SrImad-VenkaTanAthasya
vedAntAcAryasya krtishu tattvaratnAvali pratipAdya sangraham samAptA |

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArikikasimhAya kalyANaguNaSAline |
SrImate venkaTeSAya vedAntagurave nama: ||

SrImatE nigamAnta MahA desikAya Nama:

dAsan,

Oppiliappan Koil VaradAchAri SaThakopan