

# SWAMI DESIKAN'S THATHVAPADAVEE



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## AMRUTHA RANJANI CHILLARAI RAHASYAMS

In this series, adiyEn will be following closely the Commentaries of Vaikunta Vaasi Sri Srirama DesikAcchAr Swamy of Oppiliappan Sannidhi.

The goal is to translate his excellent commentaries on Chillarai rahasyams for a wider English speaking audience of Sri VaishNavAs.

### TATTHVA PADAVEE

Tattva Padhavee is the second of the Amrutha Ranjani Chillarai rahasyams of Swamy Desikan. The first is SampradhAya Parisuddhi dealing with the blemishless nature of our Sath SampradhAyam originating from Sriman NaarAyaNan Himself.

In this rahasya grantham, Swamy shows us the path to comprehend the three tatthvams of chEtanam, achEtanam and Iswaran. It got its name of Padavee because of this goal.



“Swamy Desikan, Melkote”

Swamy Desikan' summation Tamil sLOkam is:

முக்திக்கருள் குட முன்றைத் தெளிமுன்னம்  
இத்திக்கால்ஏற்கு மிதம்.

Mukthikku aruL SooDa Moonrait-teLi munnam  
itthikkAl yERkkum itham

**MEANING:**

For gaining the Krupai of the Lord, who is the Moksha KaaraNan, please gain a clear comprehension of the three Tatthvams (ChEtanam, achEtanam and Iswaran). When that is gained, MokshOpAyams will yield fruit.

**ESSENCE OF TATTHVA PADHAVEE:**

A chEtanan desirous of sathgathy should seek a sadAchAryan. The chEtanan should gain the correct knowledge about the inferior (low) and Superior (high) tatthvams from the upadEsams blessed by the AchAryan with great affection. After that, the chEtanan should seek the sacred feet of SarvEswaran as the means (upAyam) and the Goal (upEyam). This is the only right way for the chEtanan to gain sathgathy (Moksham).

What then are these Para (Superior) and avara (inferior) Tatthvams? Swamy Desikan introduces these two (Para and avara tatthvams) and points out the role of SadAchAryAs in instructing us about them to gain Moksham through this sIokam:

प्रसादात् देशिकेन्द्राणां परावरविभागवित् ।

प्रपन्नः परमात्मानं प्राप्नोति परमं पदम् ॥

PrasAdhAth dEsikEndhrANAm parAvara vibhAga vith |

Prapanna: ParamAthmAnam prApnOthy Paramam padham | |

**MEANING:**

Through AchArya anugraham, one understands the differences between the Superior Tatthvam and the inferior Tatthvams, performs SaraNAgathy at the sacred feet of the Lord and attains the loftiest abode of Srivaikuntam.

**1. PARA TATTHVAM**

The Lord of Mahaa Lakshmi, Sriman NaarAyaNan is the supreme most tatthvam. He bears in His body all chEtanams and achEtanams except Himself. He is the Supreme Master, who controls them. He enjoys them and have them as His wealth. He is sahaja sarvajn~an (inherently Omniscient). He has the sakthi (power) to accomplish anything He wishes. He is an ocean of Dayaa. He is the Protector of all. He is the most generous One known for His incomparable OudhAryam. He is the sole grantor of Moksha Sukham. He is the One enjoyed by the Muktha Jeevans after they get freed from SamsAram. He has five forms: Param,



VyUham, Vibhavam, antharyAmi and Archai. His sacred body is known as Dhivya MangaLa ThirumEni. When one prostrates before that dhivya MangaLa vigraham (ThirumEni), all our sins will be destroyed. His ThirumEni is easy to hold in our hearts, The ParamAthmaa of these attributes is revealed as the Paratatthvam by the SadAchAryaas.



“Paratatthvam”

## 2. AVARA TATTHVAM:

All vasthus outside Iswaran are lower/inferior tatthvams or avara Tatthvams, which divide into chEtanam and achEtanam.

## 3. THREE KINDS OF CHETANAMS:

The ChEtanam is the Jeevan with Jn~Anam. It is of atomic dimensions. When one says “I”, it refers to that ChEtanam (Jeevan). It has the capacity to know about things. It has the power to enact a karmaa. It has the ability to enjoy the fruits of that karmaa. All these factors arise from the fruits given by the lord to that chEtanam by the Lord Himself based on the sum of the previous karmaas from other births.

This JeevAthmA is of three kinds: Bhaddhar, Mukthar and Nithyar. Bhaddhars toil in SamsAram. Mukthars are those, who got release from SamsAram and enjoy Moksham. Nithyars are those Jeevans, who never had any association with samsAric bonds.



#### 4. ACHETANAM: FOUR KINDS

AchEtanam is a vasthu without Jn~Anam. These four kinds of achEtanam are:

(1) ThriguNam, (2) Kaalam, (3) Suddha Sathvam and (4) Dharma bhUtha Jn~Anam.

##### 4.1: THRIGUNAM:

It is the abode of the three guNams: Saththvam, Rajas and Tamas. This thriguNam is the one known as Moola Prakruthi. It undergoes two kinds of changes: Prakruthi and Vikruthi. Prakruthi is the vasthu that undegoes transformation into another Vasthu. Vikruthi is the vasthu born out of such a transformation of the thriguNam or the source matter, which transforms into many vasthus and Taththvams.

Moola Prakruthi transforms into 24 Taththvams that includes the body of the chEtana Jeevan and its indhriyams. This ThriguNa Prakruthi stays in these many transformed states and stand in the way of the Jeevans comprehending clearly the true Svaroopam

(Intrinsic attributes/ nature) of the Lord. The effect of Prakruthi in this manner is due to the Lord's sports (Leelais) that pleases Him.

##### 4.2: KAALAM:

It divides into seconds, minutes, hours, days, months and year. Our Lord, who is the Karthaa of all kaaryams uses this (Kaalam) in SamsAra MaNDalam as His help.

##### 4.3: SUDDHA SATTHVAM:

This is unalloyed Saththva GuNam with no trace of RajO or TamO GuNam. This Suddha Saththvam is the material of the Lord's divine body. The bodies of MukthAs (Liberated Jeevans) and Nithya Sooris (eternally liberated Jeevans) are also made up of Suddha Saththvam. The objects like the VimAnam, Gopuram, and the trees etc in Sri Vaikuntam is made up of Suddha Saththvam, which takes on many shapes and is delectable to experience.

##### 4.4: DHARMA BHUTHA JN~ANAM:

It is common to both ParamAthmaa and JeevAthmaa. It is a dhravyam (material) to show their Aathma Svaroopams and other vasthus. Through this Jn~Anam, we are able to see various objects in this world. Through this dharma bhUtha Jn~Anam, the chEtanam knows about things, does things and enjoys the fruit of those karmaas.

#### 5.0: THE REASONS FOR SAMsARAM AND MOKSHAM:

The jeevan is mired in SamsAric mud because of doing karmaas prohibited by Bhagavath Saasthrams and Kaamyaa karmaas. If one understands the three taththvams (Chetanam, achEtanam and Iswaran) clearly from a SadAchAryan, or if one pursues Moksha UpAyams like Bhakthi Yogam or Prapatthi Yogam, the ChEtanam gains Moksha Sukham. Moksham can be attained only after destroying the Paapams and PuNyams that caused the samsaric bonds. Bhakthi or Prapatthi yOga anushtAanam serve as expiatory acts (PrAyas-chitthams) to banish the causes for samsAric sufferings. The Jeevan who engages in Bhakthi yogam should not commit Paapams after commencing the practice of that UpAyam; those who have chosen



the means of Prapatthi should not acquire Paapams after Prapatthi.

**IMPORTANT DIFFERENCES BETWEEN BHAKTHI AND PRAPATTHI YOGAMS:**

Those engaged in Bhakthi yOgam has to experience the karmaas that have begun to yield fruit until the completion of the Bhakthi yOgam. When the Bhakthi yOgam is successfully completed, Moksham results immediately. One who performs Prapatthi (Prapannan) banishes the sins that have begun to yield fruit at the time of Prapatthi. After Prapatthi, the sins acquired consciously (apyupagatha PrArabhdhams) will bear fruit until the end of this life. Since Prapannan has no future lives on this karma bhUmi, he undergoes some light punishments from Bhagavaan and at the end of this life gains Moksham. Prapannan is so dear to the Lord that He gives some light punishment to the Prapannan for sins acquired consciously and at the end of this life leads that Prapannan to His Supreme abode from where the Muktha Jeevan never returns to the SamsAric world.

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