

SwAmy Desikan's tattva mAtrukai



SrI nrusimha seva rasikan
Oppiliappan Koil SrI VaradAccAri SaThakopan



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NamperumAl - SrIrangam (Thanks: SrI Murali BhaTTar)





॥ श्रीः ॥



श्रीमते निगमान्तदेशिकाया नमः

श्रीवेदान्तदेशिकैरनुग्रहीतम्

तत्त्वमातृका

ஸ்வாமி தேஸிகன் அருளிச்செய்த
தத்த்வ மாத்ருகை

Swami Desikan's

tattva mAtrukai

(Chillarai Rahasyangal- amrta Ranjani Rahasyam 6)



श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitaArkikakesarI |

vedAntAcAryavaryo me sannidhattAm sadA hrDi ||



INTRODUCTION

In this chillarai rahasyam, Swamy Desikan uses 51 sentences representing the 51 aksharams of Sanskrit alphabet (from "अ a" to "क्ष ksha") to instruct us on the fine points about the three tattvams.

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The AchAryAs showed us the way for Moksham - SrImad Azhagiya Singar and Swami Desikan - Thiruevvul
(Thanks: SrI Diwakar Kannan)



ACARYA UPADeSAM

தத்துவங்களெல்லாந் தகவாலறிவித்து
முத்திவழிதந்தார் மொய்கழலே - அத்திவத்தில்
ஆரமுதமாறா மிருநிலத்தி லென்றுரைத்தார்
தாரமுத லோதுவித்தார் தாம்.

thatthuvangaL ellAm thakavAl aRiviththu
muththi vazhi thanthAr moykazhalE - aththivaththil
Aar amudham ARAm irunilaththil enRu uraiththAr
thAramudhal OthuviththAr thAm.

anvaya kramam:

thAram mudhal OthuviththAr thAm thatthuvangaL ellAm thakavAl aRiviththu
muththi vazhi thanthAr moy-kazhalE aththivaththil Aar amudham irunilaththil
AaRu Aam enRu uraiththAr

Meaning:

The AcAryAs instructed us on the rahasyams starting with ashTAKshari having PraNavam as the first letter; they blessed us with the knowledge about the svarUpams of the tattvams out of their compassion for us and showed us the way for Moksham. Their strong and sacred feet are nectar for us in Paramapadam and is upAyam for us in this wide Universe.

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A. ISWARA TATTVAM

1. ஸதாசர்ய உபதேசத்தாலே ஸாரீரக-மூல மந்த்ராதிகளைக்கொண்டு ஸாத்த்விகருக்கு அறிய வேண்டும் தத்த்வம் பரமென்றும் அவர மென்றும் இரண்டு வகையாயிருக்கும்.

1. SadAcArya upadEsaththAlE Saareeraka-mUla manthrathikaLaikkoNdu sAththveekarukku aRiya vENdum taththvam Param enRum avaram enRum iraNdu vakaiyAi irukkum.

Those AasteekAs with sattva guNams must understand the three tattvams for their upliftment. They should seek a sadAcAryan for receiving upadEsam on them. That AcAryan will instruct the sishyan on the intricacies of VedAnta Saastram and ashTAKsharam. The knowledge to be gained from those upadEsams are of two kinds:

- Knowledge about the Para (Superior) tattvam and
- the avara tattvam (inferior) tattvam.

2. பரதத்வமாவது நினைந்த எல்லாப் பொருள்கட்கும் வித்தாய் ஸர்வவஸ்துக்களிலும் உடன்மிசை யுயிரெனக் கரந்து 'நந்தா விளக்கே யளத்தற்கரியாய்' என்றும் 'உணர்முநல' மென்றும் 'அளப்பரியவாரமுதை' என்றும் 'அமல' ன்ன்றும் சொல்லுகிறபடியே அத்யஹுமாய் குணங்களுக்கும் அதிசயாவஹமாய்த் திருவுக்கும் திருவாம்படி நிரூபாபிக மங்களமான ஸ்வரூபத்தையுடையவனாய் 'உயர்வறவுயர்நலமுடையவன் யவனவன்' என்னும்படி அநவதிக-அதிசய-ஆனந்தம் முதலான அநந்தகல்யாண குணங்களுடையனாய் ஆஸ்ரிதர் பல பிறப்பும் பிறவாதபடி தான் எந்நின்ற யோனியுமாய்ப் பிறக்கக் கடவனாய், அவர்கள் நாட்டில் பிறந்து படுமவை





படாமைக்காகத் தான் பிறந்து படாதன படக்கடவனாய், தான் சொல்லிற்றுச் செய்யும் தேவபுக்திகளுக்குத் தானும் சொல்லிற்றுச் செய்யக் கடவனாய், விபரித-
ஆசுரணம் பண்ணும் ஆஸூர-புரகருதிகளுக்குத்தானும் விபரித-ஆசுரணம் பண்ணக்
கடவனாய், தன்னை அந்தராத்மா என்று நினைத்திருப்பாரைத் தானும் தனக்கு
அந்தராத்மாவென்று நினைத்திருக்குமவனாய், தனக்கு ஆத்ம-ஆத்மீய-
ஸமர்ப்பணம் பண்ணினாருக்குத் தானும் ஆத்ம-ஆத்மீய-ஸமர்ப்பணம் ஸமர்ப்பணம்
பண்ணக் படக்கடவனான ஸ்ரீய:பதி புருஷோத்தமன்.



Paratattvam - NamperumAl with nAccimArs - SrIrangam

(Thanks(SrI Murali BhaTTar)

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2. ParatattvamAvathu ninaintha ella poruLkatkkum viththAi sarva vasthukkaLilum udanmisai uyir enakkaranthu, 'nandhA vilakke aLattharkkariyAi' enRum, 'uNarmuzhunalam' enRum, 'aLappariya AarAvamudhai' enRum, 'amalan' enRum sollukiRapadiyE atyadbhutamAi guNankaLukkum athisayAvahamAi Thiruvukkum ThiruvAmpadi nirupAdhika mangaLamAna svarUpaththai udayavanAi, 'uyaRvaRa uyarnalamudayavan yavanavan' ennum padi anavadhika- athiSaya-Anandam mudhalAna ananta kalyANa guNangaLai udayanAi ASritar pala piRappum piRavAthapadi thAn enninRa yOniyumAip piRakka kadavanAi, avarkaL nAttil piRanthu padumavai padAmaikAkath thAn piRanthu padAthana padakkadavanAi thAn solliRRuc-cheyyum dEva-prakruthikaLukku thAnum soLLiRRuc-cheyyak-kadavanAi, vipareetha-AcaraNam paNNum Asura prakruthikaLukkuth-thAnum vipareetha AcaraNam paNNak-kadavanAi, thannai antarAthmA enRu ninaiththiruppArait-thAnum thanaakku antarAthmavenRu ninaiththirukkumavanAi, thanakku Athma-Athmeeya-sarpaNam paNinArukku thAnum Athma-Athmeeya-samarpanam paNNak-kadavanAna Sriya:Pati PurushOththaman.

PARATATTVAM:

Sriman nArAyaNan, the divine consort of SrI Devi, the PurushOttaman is the Paratattvam. Since He creates the Universe and its beings through His sankalpam, He is the first cause (KaaraNam). Since He enters in to the created beings and dwells there; He is the directing antaryAmi in them. In this matter, He is like the PrANa sakti (uyir) inside the body.

The Sareeram (cEtanam and acEtanam) constituting His body will not be able to recognize Him as their indweller. His divyAtma svarUpam never changes. It is of the form of immeasurable bliss and J~nAnam. That svarUpam is blemishless. It is precious and is filled with limitless, auspicious guNams. This svarUpam ennoble the kalyANa guNams. It confers MangaLam to His divine consort, who Herself is the embodiment of all auspiciousness (MangaLAnAm MangaLam); He is "Thiruvukkum ThiruvAkiya selvan". Our Lord is the possessor of such svarUpam. There is no other bliss that is superior to Him. He takes on many





forms such as Fish (matsyam), Wild Boar (VarAham), Human Being etc. Why does He do so? He incarnates in this Universe to release the suffering Baddha Jeevans from the cycles of unending births and deaths by revealing His ananta KalyANa GuNams. He undergoes all kinds of privations during these incarnations on this Universe solely to free the bound jeevans from their bonds of samsAram. The blessed jeevans become beneficiaries of His srEshTha guNams like saulabhyam, Sauseelyam et al and follow His instructions for their redemption. He becomes Paaratantryan (YatOktakAri) for such cETanams, who have divine proclivities (surAs) and destroy those who have demonic (asura) dispositions. He considers the ones who cherish Him as their life force as His own life force. He blesses those, who have surrendered to Him and theirs with the blessings of Himself and all of His Isvaryams and elevates them to SrI VaikuNTham as liberated souls to enjoy Moksha sukham there with Him. He is thus the Paratattvam as Sriya:pati and SarvEsvaran.

3. இவன் 'பொங்கோதஞ் சூழ்ந்த புவனியும் விண்ணுலகும் அங்காதுஞ் சோராமே யான்கின்ற வெம்பெருமான் செங்கோலுடைய திருவரங்கச் செல்வனார்' என்கிறபடியே उभय-विभूति நிர்வாஹகனாய் 'தன்னொப்பாரில்லப்பன்' என்றும் 'இன்னில னென்னுயிர் மிகுநரையிலனே' என்றும் 'ஓத்தார் மிக்காரை மிலையாய் மாமாயா' என்றும் சொல்லுகிறபடியே सम-अधिक-दरिद्रनामिருக்கும்.

3. ivan 'ponkOtham sUzhntha bhuvaniyum viNNulakum angAthum sOrAmE ALkinRa emperumAn senkOludaiya ThiruvarangacchelvanAr' enkiRapadiyE ubhaya-vibhUti nirvAhakanAi 'thannoppArillappan' enRum, 'inanilanenanuyuir mikunaraiyilanE' enRum 'oththAr mikkAraiylaiyAya mAmAyA' enRum sollukiRapadiyE sama-adhika daridranAyirukkum.

This SarvEsvaran rules over this Universe (leela VibhUti) and SrI VaikuNTham (nitya vibhUti) through His sankalpam (will) alone. There is no one, who is equal or superior to Him.





'Divya MangaLa vigraham'

SrI Malayappa swamy



4. அப்ராக்ருதமாய் பञ्चोपनिषத்-प्रतिपाद्य-शुद्धसत्त्व-पञ्चशक्तिमयमாய் अस्व-भूषण-रूप-विचित्र-तत्त्व-आश्रयमान திவ்ய மங்கள-விக்ரஹ விசேஷத்தாலே विशिष्टनायக் கொண்டு परव्यूहादि-पञ्चप्रकारनाமிருக்கும்.

4. aprAkruthamAi, pancOpanishat-pratipAdya-Suddhasattva-pancaSaktimayamAi, asva-bhUshaNa-rUpa-vicitra-tattva-AaSrayamAna divya mangaLa vighraha viSeshathtAIE viSishTanAaik-koNDu paravyUhAdi-panca prakAranAyirukkum.

His sacred body is divine and confers auspiciousness on those, who worship Him. Hence His divine body is referred to as divya MangaLa Vighram. His body is not made up from the admixture of panca BhUtams as in our case. It is totally devoid of links to Prakruti. It is made of Suddha sattvam, unalloyed sattva guNam. His divine body has also the panca bhUtams (Prutvee, Jalam, tEjas, Vaayu and AakaaSam) and they are known as His five Saktis. They are not like the panca bhUtams found in prakruti maNDalam. They are also made of Suddha sattvam and are described by the PancOpanishad mantrams. All the mysterious tattvams of this Universe adorn His divine and auspicious body (divya mangaLa vighram) as jewelery and weapons. Our Lord of such auspicious ThirumEni (Vighram) presents Himself in five forms to bless us.

5. पररूपमावतु - नित्यमாயं एकरुपमायं नित्यरुக்கும் मुक्तरुக்கும் षेव्यमாயं 'कुमुदित् தேவர் குழாங்கள் கைதொழச் சோதிவெள்ளத்தினுள்ளெ எழுவதோருரு' என்றும் 'ஆதியஞ்சோதியிரு' என்றும் சொல்லுகிற படியே வானுயரில்பம் மன்னி வீற்றிருந்த ரூபம்.

5. PararUpamAvathu - nithyamAi EkarUpamAi nithyarukkum muktarukkum sEvyamAi 'kuzhumiththEvar kuzhAngaL kai thozhac-chOthi veLLaththinuLLE ezhuvathOr uru' enRum, 'AdhiyancchOthi uru' enRum sollukiRa padiyE vAnyuarinbam manni veeRRiruntha rUpam.

The first of these five rUpams (Para rUpam) is the form at SrI VaikuNTham,





where stays as an Eternal Being without growth or shrinking and other vikAras (changes). He stays in that same blissful state that can be enjoyed only by the Mukta and nitya jeevans. This form is the root cause for the Universe and has matchless lustre and bliss. It is the most beautiful form to enjoy by the blessed ones.

6. வ்யூஹங்களாவன - இப் பரரூபமடியாகப் பூர்வபூர்வத்திற்கு உத்தரோத்தரம் கார்யமாய்க் கொண்டு பிரிந்து 'முன்னைவண்ணம் பாலின் வண்ணன்', 'பாலின் நீர்மை செம்பொன் நீர்மை' இத்யாதிகளிற்படியே कृतत्रेतादि-युगங்கள் தோறும் மாறிமாறி வரும் நிறங்களுடைனவான ரூபங்கள்.

6. VyUhangALavana- ip pararUpamadiyAkap pUrvapUrvaththiRkku uththarOththaram kAryamAik-koNDu pirinthu 'munnai VaNNam pAlin vaNNam', 'pAlin neerami sempon neermai' ithyAdhikhaLippadiyE kruta-trEtAdi yugankaL thORum mARi mARi varum niRankaLai udayavanAna rUpangAL.

The second form of His divine rUpam is that of VyUham: The forms such as VaasudEvan, SankarshaNan, Pradyumnan and aniruddhan. The primary source for these four rUpams is Para VaasudEvan. These four vyUha forms originate in this order: From Para VaasudEvan, the VyUha VaasudEvan; from latter SankarshaNan and from Him Pradyumnan and aniruddhan from Pradyumnan. The color of these four VyUha Moortis change with each of the four yugams. In Kruta yugam, they are white in color; golden yellow in trEtA yugam, green in dvApara yugam and black in Kali yugam.

7. अभिमान विशेशत्ताले जीव-मनः-अहङ्कार-शब्द-वाच्यங்களான ஸங்கர்ஷண-

ப்ரத்யும்ந-அநிருத்த ரூபங்களில் ஜ்ஞாந பலாடிகளில் இவ்விரண்டு குணங்களும் ஸம்ஹார-ஸாஸ்த்ரப்ரவர்த்தநாதிகளில் இவ்விரண்டு தொழில்களும் உடையனவாயிருக்கும்

7. abhimAna viSeshaththAlE jIva-mana:-ahankAra-Sabda-vAcyangALAna





sankarshaNa-pradyumna-aniruddha rUpangaLil J~nAna balAdikaLil ivviraNdu guNangaLum samhAra-SaaAstra pravarththanAdhikaLil ivviraNdu thozhilkaLum udaiyanavAyirukkum.

Among these four vyUha mUrtis, SankarshaNan is the abhimAna dEvatai for the Jeevan and is therefore known as Jeevan; Pradyumnan is the abhimAna dEvatai for the Manas tattvam and hence is recognized as Manas. aniruddhan is known as ahankAram, since He is the abhimAna dEvatai for that tattvam. Among the four vyUha mUrtis, VaasudEvan has six guNams and other three have a pair of these six guNams. VaasudEvan has the full spectrum of six guNams: J~nAnam, balam, aisvaryam, Veeryam, tEjas and Sakti. SankarshaNan has J~nAnam and balam. Pradyumnan has aisvaryam and veeryam; aniruddhan has Sakti and tEjas. The three vyUha mUrtis have two vyApArams (activities). SankarshaNan takes charge of the dissolution of the Universe and promulgates Saastrams. Pradyumnan rules over the creation and the spreading of dharmams; aniruddhan engages in the protection of the Universe and in generating tattva J~nAnam in the cEtanams.

8. வாஸுதேவாதிகளான நாலு வ்யூஹங்களிலும் ஒவ்வொரு வ்யூஹத்திலே மும்முன்றாகப் பிரிந்து 'கேசவன் தம்'ரில் சொல்லுகிற திருநாமங்களுடைய ரூபங்கள் பன்னிரண்டும் வ்யூஹந்தரங்கள்

8. VaasudEvAdhikaLAna nAlu vyUhankaLilum, ovvoru vyUhatthilE mummUnRAkap-pirinthu KeSavan tamaril sollukira ThirunAmangaLai udaiya rUpangaL panniraNdum vyUhAntarankaL.

From each of the four VyUha forms, three sub-vyUha mUrtis emanate forming twelve VyUhams in all. From VaasudEvan arises KeSavan, nArAyaNan and Maadhavan; from SankarshaNan, Govindan, VishNu and MadhusUdanan arise. Pradyumnan is the source of HrshIkEsan, dAmOdaran and PadmanAbhan. These twelve are another way of categorizing VyUhams.





9. விபவங்களாவன - 'மீனாயாமையுமாய்' इत्यादிகளிற்படியே विभूतिकளோடு ஸஜாதீயங்களாய்த் தோன்றும் ரூபங்கள்.

9. VibhavankaLAna- 'MeenAi AamayAyumAi ityAdikhaLiRpadiyE vibhUtikaLOdu sajAtheeyankaLAith thOnRum rUpankaL.

Vibhava rUpam is the rUpam taken by the Lord as one of the rUpams under His rulership. He takes the vibhava rUpam of a Fish, Boar, Tortoise or a human form (Raaman and KrishNan) to protect His devotees and to destroy the enemies of His BhAgavatAs.

10. அவைதம்மிலே தோன்றுவன சில ரூபங்கள் विभवान्तरங்கள்.

10. avai thammilE thOnRuvana sila rUpankaL vibhavAntarangaL.

From this Vibhava rUpam arise others as subdivisions of that vibhava rUpam.

ANTARYAMI RUPAM:

11. அந்தர்யாமி ரூபமாவது 'கண்கள் சிவந்து' இத்யாதிகளிற்படியே உள்ளே யோகிகளுக்குக் காணலாவதொரு ஸூக்ஷ்ம ரூபவிசேஷம்

11. antaryAmi rUpamAvathu 'KaNkaL sivanthu' ithyAdhikaLirpadiyE uLLE yOgikaLukkuk-KANalAvathoru sUkshma rUpa visEsham.

Only yogis can see this rUpam seated on their heart lotuses. Isvaran is present in the heart lotus of every jeevan but only yogis can visualize this rUpam through intense yOgic practice. Our Lord enters in a subtle form and without any obstruction in to the heart lotus of the Jeevans as the indweller.

ARCAVATARAM:

12. அர்ச்சாவதாரமாவது - 'தமருகந்து எவ்வுருவம் அவ்வுருவந்தானே - தமருகந்தது எப்பேர் மற்றப்பேர்', 'நெஞ்சினால் நினைப்பான் யவனவனாகும்





நீங்கடல் வண்ணனே' என்னும்படி ஸ்வயம்வ்யக்த-திவ்ய-ஆர்ஷ-மாநுஷ-
வைஷ்ணவ-ஸ்த்தாநங்களிலே ஸர்வஸஹிஷ்ணுவாய் அர்ச்சக-பாரதந்ரயத்திற்கு
எல்லை நிலமாய் சேஷசேஷி भाव-शबलமாய் 'भूमौ-गतं-पूजयतां-प्रमेयम्' என்று
தானே அருளிச்செய்த ரூபம்

12. arcAvatAramAvathu- 'thamarukanthu evvuruvam avvuruvanthAnE -
thamarukanthu eppEr maRRappEr', 'nenjinAl ninaippAn yavanavanAkum
neeLkadal vaNNanE' ennumpadi svayamvyakta-divya-Aarsha-mAnusha-
VaishNava-sthAnangaLilE sarva sahishNuvAi, arcaka-pAratantryaththirckku ellai
nilamAi, Sesha-Seshi bhAva-sabalamAi, bhUmau-gatam-pUjayatAm- pramEyam
enRu thane aruLiccheytha rUPam.

This is the form seen and worshipped in the consecrated temples. Isvaran responds to the wishes of His bhaktAs and takes the names chosen by His devotees and presents Himself in the seated, standing or reclining forms. The temples, where He is present are of five kinds:

- **svayam vyaktam** or koils where He has chosen to reside of His own accord (self-manifest),
- **divyam**: Consecrated by the DevAs in BhUIOkam,
- **Aarsham**: Those consecrated by the Sages (Rishis),
- **Maanusham**: as vigrahams consecrated by humans for their worship and
- **VaishNavam**: Koils established by ParamaikAntis for their Bhagavat anubhavam as at NaavalpAkkam village and InjimEdU.

The arcA mUurti at these temples bears with all the aparAdhams of arcakAs and becomes Paaratantryan to them as a limit of His forbearance. He becomes Sesham and Seshi to the cEtanams. When one worships Him with devotion, He stays as the Seshi. When His ThirumEni is subjected to the whims of the arcakas and the like, He becomes their Sesham. One has to remember the





words of consolation of Lord KrishNa to the distraught Sages at the time of His ascent to SrI VaikuNTham. They wanted to know what they were supposed to do, when He is no longer with them. He consoled them with the counsel that they should worship His arcAvatArams and He will be present there.

13. 'தன்னுளே திரைத்தெழுந்து' இத்யாதிகளிற்படியே நிற்கிற இவ்வஞ்ச ரூபமும் 'அகலகில்லேன் இறையு'மென்று அலர்மேல்மங்கை உறையும் படியான சூபாசிரமாயிருக்கும்.

13. 'thannuLE thiraiththezhunthu' ithyAdhikaLiRpadiyE niRkiRa ivvanju rUpamum 'akalakillEn iRayum enRu alarmElmangai' uRayumpadiyAna SubhASrayamAyirukkum.

In all these five forms, MahA Lakshmi is always present without ever leaving Him. All these five forms are known SubhASraya ThirumEnis. The name SubhASrayam refers to: Such a ThirumEni which destroys the sins of those who come to worship Him (subham) and a form that is appropriate (ASrayam) to be meditated upon.

14. 'திருக்கண்டேன் பொன்மேனி கண்டேன்' என்கிற படியே ஸலக்ஷ்மீகமாக இப்பரதத்வத்தைக் கண்டவன் மற்றிங்கோர் திருவில்லாப் புதுத் தெய்வம் தேறான்.

14. 'ThirukkaNdEn PonnmeNi KaNdEn' enkira padiyE salakshmekamAka ipparataththvaththai kaNdavan maRRingOR ThiruvillAp-puthuththeyvam thERAn.

One who has understood clearly that the Lord, who is always with Periya PirAtti as ParadEvathai will not look for any new God.

15. இப்படி கடர்மிகு சுருதியுள் ளனான ஸ்ரீய:பதிக்கு ஸ்ரீரமென்று ப்ரமாண சிद्धமான அவரதத்த்வம் சேதநமென்றும் அசேதநமென்றும் இரண்டு வகையாயிருக்கும்.





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'ThirukkaNdEn PonnEni KaNdEn'

Kanchi PerarulAlan Serthi (Thanks:SrI Satakopa Tatachar)

15. ippadi sudarmiku SuruthiyuL uLanAna Sriya:patikku Sareeram enRu
pramANa siddhamAna avarathaththvam cEtanam enRum, acEtanam enRum
iraNdu vakaiyAyirukkum.

The highest of PramANams, the Upanishads declare that Sareeram is the inferior tattvam to the ParadEvathai, Sriman nArAyanan. This inferior tattvam divides into two categories: cEtanam and acEtanam, which are the Sareeram of Sriman nArAyaNan.





16. சேதநமான அவரதத்த்வமாவது - ஜீவசப்த-வாக்யமாய் ஸ்வரூபத்தாலும்
சக்த்யாதி குணங்களாலும் பரிச்சேதமான அஹமர்த்தம்.

16. cEtanamAna avara thaththvamAvathu - jeeva SabdavAcyamAi
svarUpaththAlum SaktyAdi guNangaLAlum paricchEdyamAna ahamartham.

This inferior tattvam, cEtanam is known also as the Jeevan. It is extremely small in dimension and it has limited guNams such as Sakti. The word "naan" really is represented by this Jeevan of small (atomic) dimension and Sakti.

17. இது ஸ்வம்ப்ரகாஸதையாலும் ஜ்ஞாநகுண-ஆசிர்யமாகையாலும் ஜ்ஞாநமென்று
பேர் பெற்று இரண்டு படியாலும் தனக்குத் தான் தோன்றுமதாய், அநுகூல-
ஸ்வभावமாய், அதிஸூக்ஷ்மமாய், திலத்தில் தைலம் போலவும் தரூவில் அகநி
போலவும் ஸர்வ அசேதநங்களிலும் அநுப்ரவேசிக்கவற்றாய், நிர்விகாரமாய்
குணत्रयरहितமாய், 'கண்டு கேட்டு உற்று மோந்து உண்டு உழலும்'
ஐங்கருவிகளுக்கும் விஷயமன்றிக்கே நிष्कृष्ट வேஷத்தில் தேவத்வ-மனுஷ்யத்வாதி
பேதங்கள் இல்லாமையாலே தேவ-மனுஷ்யத்வாதி-சப்த-கோசமன்றிக்கே ஸர்வ-ஆத்ம-
சாধারণங்களான அஹ்நுபுத்திசப்தங்களாலே தந்தாமுக்கு அநுபாவ்யமாயிருக்கும்

17. ithu svamprakaaSathaiyAlum, j~nAna-guNa-AaSrayamAkaiyAlum j~nAnam
enRu pEr peRRu iRaNdupadiyAlum thanaku thAn thOnRumathAi, anukUla
svabhAvamAi, athisUkshmamAi, thilaththil thailam pOlavum dAruvil agni
pOlavum sarva acEtangaLilum anupravEsikkavaRRai, nirvikAramAi,
guNatrayarahitamAi, 'kaNdu kEttu uRRu mOnthu uNdu uzhalum'
ainkaruvikaLukkum vishayamanRikkE nishkrushTa vEshaththil devatva-
manushayatvAdi-bhedangaL illAmaiyaIE deva-manushyAdi-Sabda-
gOcaramanRikkE sarva-Athma-sAdharaNangaLAna ahambuddhi SabdangaLAIE
thanthAmukku anubhAvyamAyirukkum.





This jeevan will not depend on another entity to recognize itself. It is an embodiment of J~nAnam and has therefore the guNam of J~nAnam incorporated in it. Thus, the jeevan not only shines with J~nAnam because it is of J~nAna form but it has its own J~nAnam. Without the help of the guNam of J~nAnam, it can cognize itself. It appears as "aham/naan" to itself without any external help. It is not seen by the physical eye because of its atomic dimension. It cannot be heard with one's ears, smelled with the nose or tasted by the mouth. One cannot catch it with one's hands. It will always be in a state of anukUlam to itself. This jeevan does not grow or diminish in size or undergo any transformations (VikArams). It stays the same and is not associated with the sattva-rajas-tamas guNams. As long as it stays inside the Sareeram, this jeevan is called devan-human etc. When it leaves the body and is back in its pristine state, there is no differentiation as deva or human. The thought of "aham" is common to all Jeevans.

18. நானென்கிற அर्थ தானே பரபுத்தி விஷயமாம்போது அவன்-இவன்-உவன் என்றும் நீயென்றும் தோற்றும்.

18. nAn enkiRa artham thAne parabuddhi vishayamAmpOthu avan-ivan-uvan enRum neeyenRum thORRum.

The meaning of aham is Jeevan. When others recognize this Jeevan in the embodied state, they call it "ivan" (one who is near), "avan" (one is far away), "uvan" (one who is very far away), "evan" (when enquiring about others) and "nee" (one who is in front).

19. இஜ்ஜீவ தத்த்வம் பத்தரென்றும் பந்தரஹிதரென்றும் இரண்டு படியாயிருக்கும்.

19. ijjeeva-thaththvam baddhar enRum bandharhitar enrum iraNdu padiyAyirukkum.

This Jeeva tattvam breaks into two categories:

(1) that which is bound up in SamsAric bonds (baddha Jeevan) and





(2) that is devoid of those ties.

20. ஷ்டிராவர் - பல செய்வினை வன்கயிற்றால் திண்ணமழுந்தக் கட்டுண்டு, பெருந்துயரிடும்பையிலே மாறிமாறிப் பலபிறப்பும் பிறந்து, மண்ணாய் நீரெரிகால் மஞ்சலாவுகாசமுமாம் புண்ணாராக்கையின் வழியுழன்று, நானாவித நரகம் புகும்பாவம் செய்து, சூழ்ந்து அகன்று ஆழ்ந்து உயர்ந்த முடிவில் பெரும்பாழிலே 'பொய்நின்ற ஞானமும் பொல்லாவொழுக்கும் அழுக்குடம்பும் இந்நின்ற நீர்மை' யென்னும்படி தன்னுருக்கொடுத்து வேற்றுருக்கொண்டு, ஆவாராவர் துணை யென்று அலைநீர்க் கடலுள் அழுந்தும் நாவாய்போற் பிறவிக் கடலுள் நின்று துளங்குகின்ற சேதனர்.

20. baddharAvar- pala seyvinai vankayiRRAl thiNNam azhunthak-kattundu, perumthuyar idumbaiyilE mARi mARip-pala piRappum piRanthu, maNNAi neererikAl manjIAvumAKASamumAm puNNArAkkayin vazhi uzhanRu, nAnAvidha narakam pukum pAvam seythu, sUznthu akanRu Aazhnthu uyarntha mudivil perumpAzhilE 'poyninRa J~nAnamum pollAvozhukkum azhukkudampum inninRa neermi' ennumpadi thannurkkoduththu vERRurukkoNDu, AavArAvAr thuNai enRu alaineerk-kadalul azhunthum nAvAi pOR piRavik-kadalul ninRu thuLangukinRa cEtanar.

The baddha Jeevans are firmly bound by strong ropes of pUrva KarmAs and enter into different bodies (Sareerams). This Sareeram is the place for experiencing great sorrows. This Sareeram is made up of panca bhUtams. As the Sareeram pulls, the embodied jeevan accumulates different sins and as a result experiences the cycles of births and deaths. They got tossed about in the ocean of samsAram and worry as to who is going to rescue them and if there is anyone, who could come to their rescue.

21. இவர்களுக்கு அநாதியான கர்ம-ப்ரவாஹ-வைஷ்ணவத்தாலே அவ்வோ ஸ்ரீங்களுக்குப்போலே அவசர-பிரதிஷ்-ஸ்ரீமத்-கृபாமூலமான மோக்ஷத்திற்கு முற்பாடு பிற்பாடுகள் உண்டாம்.

21. ivarkaLukku anAdhiyAna karma-pravAha-vaishamyaththAlE avvO





bhOgangaLukkuppOIE avasara-prateeksha-bhagavat-krupAmUlamAna
mOkshaththiRkku muRRpAdu piRpAdukaL uNdAm.

The accumulated karmAs flow as flood and from time immemorial. When these karmAs mature, they yield the phalans of sukham or dukkham and makes the human being experience them. Some times the maturation of these karmAs take a reverse order (i.e.) some older karmAs mature earlier than the recent karma. Thus there are different timings in enjoying the fruits of these karmAs maturing at different speeds. EmperumAn has a great desire to help these bound jeevans. His dayA awaits the occasion of the jeevan performing the upAya anushThAnam to grant them Moksham. Depending on the maturation state of PuNyam that pushes the jeevan to perform the upAyam conducive to Moksham, the time for the actual conferral of Moksham will vary.

22. बन्धरहितः मुक्तरैर्युक्तं नित्यं रैर्युक्तं इरन्दु वकै.

22. bandharahitar muktar enRum nityar enrum iraNdu vakai.

Those who do not have the bonds with samsAram are of two kinds: (1) Muktar and (2) Nityar

MUKTAR:

23. मुक्तरावर् - 'எம்மாபாவியர்க்கும் விதிவாய்க்கின்று வாய்க்குங் கண்டிர்'

என்னும்படி நடுவே வந்து உய்யக்கொள்கின்ற நாதன் திருவருளாலே கருவிலே திருவுடையராய், பீதகவாடைப் பிரானார் பிரமகுருவாகி வந்து பாத விலச்சினை வைத்து ஞானக்கை தர, 'யானே என்றனதே' என்கிற அஹங்கார-மமகாரங்களாகிற படுகுழியினின்றும் ஏறி, ஒண்டொடியான் திருமகளும் திருமகன்சேர் மாப்பனுமே நிலாநிற்பக் கண்ட சதிர் கண்டு, ஐங்கருவி கண்ட இன்பம் தெரிவரிய அளவில்லாச் சிற்றின்பம் ஒழிந்து, கனைகண்மற்றின்றி நாகனைமிசை நம்பிரான் சரணே சரண் நமக்கென்ற திருநாராணன் தான் காலம் பெறச் சிந்தித்து, 'புகலொன்றிலா அடியேன் உன்னடிக் கீழ் அமர்ந்து புகுந்தேனே' என்றும் 'அடைக்கலம் புகுந்த என்னை அஞ்சலென்னவேண்டும்'





என்றும் 'தொன்மாவல்வினைத் தொடர்களை முதலரிந்து', 'மங்க ஓட்டு உன் மாமாயை', 'மாயஞ்செய்யேல் என்னை' என்றும் வளைத்து, ஆக்கை விடும் பொழுது எண்ணி, பாவமெல்லாம் 'சும்' எனாதே கைவிட்டோடித் தூறுகள் பாய, அமரரோடு உயர்வில் சென்று, மன்னுங் கடுங்கதிரோன் மண்டலத்தின் நன்னடுவுள் அன்னதோர் இல்லியனாடு போய், இமையோர் வாழ் தனிமுட்டிடக் கோட்டையினைக் கழித்து, வாட்டாற்றான் பணிவகையை வானேறப் பெற்று, ஆண்மின்கள் வானகம் ஆழியான் தமரென்று வானொண்கண் மடந்தையர் வாழ்த்த, கொடியணி நெடுமதிள் கோபுரம் குறுகி, வாசலில் வானவர் வைகுந்தன்தமர் எமர் எமதிடம் புகுதென்ன, விதிவகை புகுந்தனரென்று நல்வேதியர் பதியினில் பாங்கினில் பாதங்கள் கழுவ, நிதியும் நற்கண்ணமும் நிறைகுடவிளக்கமும் மதிமுக மடந்தையர் எந்த, வந்து அவர் எதிர் கொள்ள, தன்மைபெறுத்தித்தன் தாளிணைக்கீழ் கொள்ளுமப்பன் கொழுஞ்சோதியுயரத்துக் கூட்டறிய திருவடிக்கள் கூட்ட, அவன் தாளிணைக்கீழ் வாழ்ச்சி பெற்று, அடியார்கள் குழாங்களுடன் கூடி, மாமணிமண்டபத்தில் அந்தமில்லா பேரின்பத்து அடியரான நித்யஸூரிகளோடு நிரையொக்கவிருந்து, அனைத்துலகுமுடைய அரவிந்த லோசனைத் தினைத்தனையும் விடாதே அநுபவித்து, ஒழிவில் காலமெல்லாம் உடனாய் மன்னி வழுவிலாவடிமை செய்து வாழும்படி வீடு திருத்துவான்பக்கல் வீடுபெற்றவர்கள்.

23. MuktarAvar - 'emma pAviyarkkum vithi vAykkinaRu vAykkum kaNdeer' ennum padi naduvE vanthu uyyakkoLkinRa nAthan ThiruvaduLAIe karuvilE ThiruvudaiyarAy, PeethakavAdaippirAn bramaguruvAki vanthu pAdavilacchinai vaiththu j~nAnakkai thara, yAnE enRanathE enkiRa ahankAra-mamakArankaLAKiRa padukuzhiyinRum ERi, oNdodiyAL ThirumakaLum ThirumahaLsEr-mArbanumE nilA niRpak-kaNda sathir kaNdu, aimkaruvi kaNda inbam therivariya aLavillAc-chiRRinbam ozhinthu, kaLaikaN maRRinRi nAgaNaimisai nampirAn SaraNE SaraN namakkenRa ThirunAraNan thAL kALam peRac-chintiththu. 'pukalonRilla adiyEn unnadikkeezh amarnthu pukunthEnE' enRum 'adaikkalam pukuntha ennai anjalenna vENdum enRum', 'thonmAvalvinaith-thodarkaLai mudhalarinthu', 'managa ottu un mAmAyai', 'mAyam seyyEl ennai', enRum vaLaiththu, Aakkai vidum pozhuthu eNNi, pAvamellAm 'sum' enAthE kai vittOdi thURukaL pAya, amaraOdu uyarvil senRu, mannum kadum kathirOn maNdalaththin nannaduvuL annathOr illiyAnUdu





pOy, imayOr vAzh thanimuttidak-kOttaiyinai kazhiththu, vAttARRAn paNivakaiyai vAnERap-peRRu, AaNminkaL vAnakam Azhiyan thamarenRu vALONkaN madanthaiyar vAzhththa, KodiyaNi nedumathiL gOPuram kuRuki, vAsalil vAnavar Vaikunthan thamar ematidam pukuthenna, vithi vakai pukuntanarenRu nalvEdhiyar pathiyinil pAnkinil pAdangaL kazhuva, nithiyum naRRc-chuNNamum niRaikuda viLakkamum mathimuka madanthaiyar Entha, vanthu avar ethirkoLLa, thanmai peRutthith-than thALiNaikkeezh koLLUmappan kozhum chOthiyuyaratthuk-kUttariya ThiruvadikkaL kUtta, avan thaALinaikkeezh vAzhcchi peRRu, adiyArkaL kuzhangaLUdan kUdi, mAmaNi MaNdapaththil, antamil pErinbaththu adiyarAna nityasUrikaLOdu niraiokkavirunthu, anaiththulakumudaiya AravindalOchananaith-thinaiththanaiyum vidAthE anubhaviththu, ozhivil kAlamellAm udanAi manni vazhuvila adimai seythu vAzhumpadi Veedu thiruththuvAn pakkal veedu peRRavarkaL.

EmperumAn's benevolent glances fall on some (Garbha SrImAns), even when they are in their Mother's wombs. Lord wishes to bless them with Moksham, as they experience the sorrows of SamsAram. The thoughts of these fortunate ones turn toward an AcAryan, who can rescue them from their sufferings. The Lord Himself comes in the form of a SadAcaryan and places His sacred feet on their heads and blesses them with Moksha Siddhi. The erstwhile deluded jeevan gets rid of the ahankAra-MamakArangal now. ahankAra is the mind state, when a jeevan thinks that he has the independence to act (svatantran). MamakAram is the mind state, where one considers the objects belonging to others as his own. The ahankAra-mamakArams are deep traps (ditches) for the cEtanams. When one gets upadEsam from a sadAcAryan, these two states of minds are banished and one dares to think about the bliss of enjoying brahmAnandam in SrI VaikuNTham, where they can enjoy the sErthi sEvai of Sriman nARayaNan and SrI Devi. The jeevan that has performed the upAyam will not have a thirst for vishaya sukham; they do not prefer kaivalyam or AatmAnubhavam as an alternative to Saayujya Moksham and reject Kaivalya Mukti. The jeevan recognizes that there is no one except the Lord as its





rakshakan. The Jeevan performs saraNAgati at the sacred feet of the Lord. They pray to the Lord to cut the bonds of sins and express their utter state of helplessness (Aakincanyatvam). They hold onto the Lord's sacred feet tightly and await the day, when their Sareeram falls down. At the time of their shaking of the mortal coils, their sins go to their enemies and their puNyams go to their well wishers. The two kinds of karmAs are thus dispensed with and they are free of karmAs. The jeevan now travels via arcirAdi mArgam (the path of light) and is led by the Lord's Aadi-vAhikAs towards SrI VaikuNTham. At Paramapadam, they are greeted and welcomed by a host of VaikuNTha vAsis. The Lord welcomes the jeevan, places His sacred feet on the head of the Jeevan and blesses the jeevan to perform blemishless kaimkaryam to Him and His devis and enjoy paripUrNa brahmAnandam at His supreme abode. The jeevan blessed by the Lord is known as the liberated or Mukta Jeevan.

NITYAR:

24. நித்யராவர் - நித்யமான பரிபூர்ண-பகவத்-அநுபவத்தையுடையராய் வடிவுடைவானவரென்றும் முடியுடைவானவரென்றும், வைகுந்தத்து அமரென்றும் ஸூரிகள் என்றும் சாஹ்யதேவர்கள் என்றும் சொல்லப்பட்ட அநந்த-கருட-விஷ்வக்ஷோநாதிகளான அயர்வறுமமரர்கள்.

24. nithyarAvar- nithyamAna paripUrNa bhagavat anubhavaththai udaiyarAi vadivudai vAnavarenRum mudiyudai vAnavar enRum Vaikunthathththu amarar enRum sUrikaL enRum, sAdya devarkaL enRum sollappatta ananta-Garuda-VishvaksEnAdhikaLAna ayarvaRum amararkaL.

The eternally liberated jeevans are known as nityars. Aadi Seshan, Garudan and VishvaksEnar belong to the category of nityars. They never had any karma sambandham unlike the muktars. They are also known as sAdya devars and sUris.





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NityAs - Seshan and Garudan serving EmperumAn

Ahobilam (Thanks: SrI Mukund Srinivasan)

25. बद्धरुक्कुक् कर्मप्रवाहम् अनाधियाय् अन्तवत्तायिरुक्कुम्.

25. baddharukku karma pravAham anAdhiyAi antavaththAyirukkum.

It is difficult to pin point when the rows of KarmAs (Karma Paramparai) started for the jeevan. Just as we can not decide on whether the seed came first or the sapling came first, we can not establish whether karmam is due to the birth or the birth is due to karmam. The flood of karmam however is timeless in flow.





There is an end however to karmAs. When one completes the upAyam for Moksham and travels on arcirAdi mArgam and arrives at SrI VaikuNTham, all karmAs are destroyed. For the baddha jeevans, there is no beginning point for the karmAs but only a finish line.

26. मुक्तुरुक्कुक् कैங்கர்யப்ரவாஹம் அடிமத்தாய் அந்தரஹிதமாயிருக்கும்.

26. muktarukku kaimkarya pravAham AdimaththAi antarahitamAyirukkum.

Those who have gotten rid of the karmAs and gained Moksham perform Kaimakaryam for the Lord at Sri VaikuNTham without interruption. There is a beginning (Aadi) for this flood of Kaimkaryam for the mukta jeevans but no end (antam). Since they (the MukTAs) are not returning to the karma BhUmi, there is no end to their Bhagavat Kaimkaryam at SrI VaikuNTham.

27. நித்யருக்கு भगवत् अभिमत विपरीत रुचिமில்லாமையாலே ஒருகாலத்திலும் கர்மவ்ந்மின்றிக்கே अधिकार நியமத்தோடே கூடின கைங்கர்ய-ப்ரவாஹம் அநாத்யந்தமாயிருக்கும்.

27. nithyarukku bhagavat-abhimata-vipareeta-ruciyillAmaiyaIE orukAlaththilum karmabandhaminRikke adhikAra niyamaththOdE kUdina kaimkarya pravAham anadyantamAyirukkum.

For the nityasUris , there is no Adi (आदि) or antam (अन्तम्). They never had any karma sambandham. They will never do anything that would displease the Lord. Therefore there would be no way for them to acquire karma sambandham. There is however some limits on which nityasUri does what. For instance, AdiSeshan, Garudan and VishvaksEnar have the choice over being the bed for the Lord, transport and commander in chief role respectively.

28. இப்படி षड्वंशकனென்றும் पञ्चविंशकनென்றும் பிரிக்கப்பட்ட பரமாத்மாவுக்கு





ஸர்வ-அவஸ்தையிலும் சுவாஸ்தி விஷயத்திலுள்ள பாரதந்ரய-சேஷத்வங்கள் சுவாதந்ரய-நிபந்நங்களாயிருக்கும்.

28. ippadi shaDvimSakan enRum pancavimSakan enRum pirikkappatta ParamAthmAvukku sarva avasthaiyilum svASrita vishayaththiluLLa pAratantrya SeshatvankaL svAtantrya nibandhanangALai irukkum.

Beginning from Moola Prakruti and going in the order of MahAn, ahankAram et al, acEtana tattvam counts to twenty four. The 25th tattvam in this view is Jeevan and the Lord is the 26th tattvam. In another view, Lord is counted as the 25th tattvam. Here, Jeevan being the Sareeram of the Lord and the Lord being the AtmA of the Jeevan are invoked and they are folded together to make EmperumAn as the 25th tattvam. Our Lord, who is separated from the other tattvams for counting purposes (be it 26th or the 25th tattvam) is a svatantran and the Ruler of all (cEtanams and acEtanams). This attribute of being the Master of all and the commander of all is unaffected in any one of the five forms (Para, VyUha, Vibhava, arcA and antaryAmi rUpams). Out of His own sense of His svAtantryam, He elects to be under the control of His dear devotees and being yatOktakAri (sonna VaNNam seyyum PerumAL).

29. ஜீவாத்மாக்களுக்கு ஸர்வ-அவஸ்தையிலும் சுவ்யாபாராடிகளிலுள்ள சுவாதந்ரய-சேஷத்வங்கள் பாரதந்ரய-நிபந்நங்களாயிருக்கும்.

29. JeeevAthmAkkaLukku sarva avasthaiyilum sva-vyApArAdikaLil uLLa svAtantrya SeshitvankaL pAratantrya-nibandangaLAyirukkum.

The jeevans perform some acts independently. The body that they have and the property that they possess seem to belong to them. They have therefore control over them. When one looks deeper, one comprehends that the jeevan's independent acts does not arise from their intrinsic svatantram but from being dependent on the Lord. Our Lord grants the jeevans, who are fully under His control, a small measure of independence. Therefore, the Jeevan's ownership





or being a Master over its body or property arise solely from the Lord's sankalpam to grant a small measure of independence to the Jeevan.

30. இப்படி பரமசேஷியாயும் த்ரஸேஷியுமாயுள்ள பர-அவர-ஆத்மாக்கள் இருவரிலும் வேறுபட்ட அசேதந தத்த்வம் த்ரிகுணமென்றும் அத்ரிகுணமென்றும் இரண்டு வகையாகவும் அத்ரிகுணம் காலமென்றும் சுத்த-ஸத்த்வமென்றும் இரண்டு வகையாயும் இருக்கும்.

30. ippadi Parama SeshiyAyum dvAra SeshiyAyum uLLa para-avara AthmAkkal iruvarilum vERupatta acEtana tattvam triguNam enRum, atriguNam enRum irandu vakaiyAkavum, atriguNam kAlam enRum, Suddha sattvam enRum iraNDu vakaiyAyum irukkum.

Thus, Lord is the Supreme Commander of all and there is none who is superior to Him. He is the supreme tattvam. Jeevans may appear to be the Master of some entities but they are not the ultimate Masters. Their Master is always the Lord. Hence their (Jeevan's) "Mastership" is a delegated, departmental kind of Mastership. They are like branch officers in some areas, where the Lord lets them have this svatantram. Therefore the tattvam of Jeevan is an inferior tattvam compared to the Lord, the Supreme tattvam (Para tattvam). The other inferior tattvam, acEtanam is different from the Lord and the Jeevan. acEtanam (the avara tattvam) breaks up into tri guNam and atri guNam. In the classification of tri guNam, acEtanam has the three guNams of sattva-Rajas and tamas. atri guNam does not have the above three guNams. Examples of atri guNam are: Kaalam and Suddha sattvam.

31. अचेतन-द्रव्यमान धर्मभूत ज्ञानादत्तोऽऽ कूट नालु वकैयென்று எண்ண லாயிருக்க இத்தைச் ஸ்ரீரமாகக் கொள்ளாமையாலும் ப்ரயோஜந-விசேஷத்தாலும் இவை முன்றையும் வகுத்து அநுஸந்தித்தார்கள்.

31. acEtana dravyamAna dharmabhUta j~nAnaththOdu kUda nAlu vakai enRu





eNNalAyirukka iththai SareemAkak-kolLLAmayiAlum prayOjana
viSeshaththAlum ivai mUnRaiyum vakuththu anusandhiththArkaL.

acEtana tattvam breaks up into a triad of Prakruti, Kaalam and Suddha sattvam. All the three do not have J~nAnam and therefore are termed acEtanam (insentient). A question arises now:

Jeevans and ParamAtmA have a special kind of J~nAnam(dharmabhUta J~nAnam/attributive consciousness) to recognize others. It has no J~nAnam of its own and therefore it is an acEtana tattvam. If you add dharmabhUta J~nAnam to the triad of Prakruti-Kaalam and Suddha sattvam, then the count of acEtanams swells to four from a count of three. If that were to be so, we cannot define acEtanam as three fold. The two responses to this query to keep acEtanam as three fold is:

- The inquiry is about the tattvams that are Sareeram to the Lord and the Lord, who stays as their indweller. dharmabhUta J~nAnam can never become the Sareeram to the Lord. Same is true with the Jeevans. That is why, the dharmabhUta J~nAnam is not included in the three fold count of acEtanam
- The most essential knowledge to gain regarding Moksha siddhi is the aspect dealing with the EmperumAn and the entities that serve as His Sareeram. When one understands clearly about these two tattvams (Isvaran and Jeevan) as the Sareeram and Saareeri, we will develop a ruci for Moksham. The discussion about the dharmabhUta J~nAnam belonging to acEtanam group or not, is irrelevant to developing a taste to seek Moksha upAyams. Therefore, dharmabhUtha J~nAnam is not counted as the fourth part of acEtanam. Our PoorvAcAryas confined the three (Prakruti-Kaalam and Suddha sattvam) only to the acEtanam group.

32. त्रिगुणमावतु - सत्त्व-राजस्-तमस्सुक्कलुक्कु आश्रयमान द्रव्यम्.

32. triguNamAvathu - sattva-rajass-tamassukkaLukku ASrayamAna dravyam.





triguNam is the abode of the three guNams: sattva, Rajas, tamas.

33. ஸத்த்வ-ரஜஸ்-தமஸ்ஸுக்களாவன - அடைவே ஜ்ஞாந-சுखादிகளுக்கும் ராग-दुःखादிகளுக்கும் प्रमाद-मोहादிகளுக்கும் ஹேதுக்களான குணவிஷேங்கள்.

33. sattva-raja-tamassukkaLAvana - adaivE Jn~Ana sukhAdikaLUkkum rAga-dukkhAdikaLUkkum pramAda-mOhAdikaLUkkum hEtukkaLAna guNa viSeshangal.

Among these three guNams, sattva guNam will confer J~nAnam and sukham to the jeevan. RajO guNam will create desire and sorrow. tamO guNam will yield loss of attention and delusion.

34. இத் த்ரிகுணத்தினுடைய காரண த்ரையையும் கார்ய த்ரையையும் கூடப் 'ப்ரகிருதி மானாங்கார மனங்கள்', 'பொங்கைம்புலனும் பொறியைந்தும் கருமேந்திரியமைம்பூதம்' என்று பிரித்து ஸாஸ்த்ரம் சொல்லாநிற்கும்.

34. ith triguNaththinudaiya kAraNa daSaiyaium kArya daSaiyaiyum kUdap 'prakruti mAnankAra manangal', 'ponkaimpulanum poRi ainthum karumEndhriyamaimbhUtam' enRu piriththu Saastram sollAniRkkum.

A portion of Moola Prakruti transforms into the tattvam known as MahAn. A portion of MahAn changes into ahankAram. A question may arise here:

If one vastu is transforming into the other How can one term them as separate tattvams based just on change in state? The response is :

In each of these tattvams, there is a nontransforming entity as well and therefore they are counted separately as MahAn and ahankAram. Therefore the Saastrams count the division of cETanams in to 24 parts: MahAn-ahankAram-Manas, five J~nAna indriyams, five Karma indriyams, five tanmAatrams and five bhUtangal.

35. இவற்றில் குணஸாம்யத்தையுடைய மூலப்ரகிருதியில் ஒரு ப்ரதேசத்திலே





भगवत्-सङ्कल्प-नियत-कालमान गुणवैशम्यमध्याक सात्त्विक-राजस-
तामसங்களென்று பிரிவுடைத்தான மஹான் பிறக்கும்.

35. iavRRil guNasAmyaththai udaiya mUla prakruthiyil oru pradEsaththilE
bhagavat-sankalpa-niyata-kAlamAna guNavaishamyamadiyAka sAththvika-
rAjasatAmasangaL enRu pirivudaitthAna mahAn piRakkum.

When the three guNams of sattvam-Rajas-tamas are in equal proportion, that state is the state of MahA PraLayam. As long as the three are in equal proportions, MahAn does not arise from Prakruti. When the Lord wills that srushti should start, the disequilibrium between the three guNams sets in and a portion of Prakruti transforms into MahAn tattvam. There are three kinds of divisions in MahAn: sAtvikam-rAjasam-tAmasam

36. இதனின்றும் இவ்வடைவே ஸாத்த்விக-ராஜச-தாமச-அஹங்காரங்கள்
உண்டாம்.

36. ithaninRum ivvadaivE sAttvika-rAjasatAmasa ahankArankaL uNdAm.

Through Bhagavat sankalpam, one portion of MahAn transforms into ahankAra tattvam. This also has three subsets: sAtvika-rAjasatAmasa ahankArams.

37. ராஜச-அஹங்காரம் துணையாக ஸாத்த்விக அஹங்காரத்தினின்று
इन्द्रियங்களும் தாமச அஹங்காரத்தினின்று तन्मात्रैகளை இடையிட்டுக் கொண்டு
पञ्चभूतங்களும் உத்பந்நங்களாம்.

37. rAjas ahankAram thuNaiyAka sAththvika ahankAraththininRu EkAdaSa
indriyangaLum tAmasa ahankAraththininRu tanmAtraikaLai idaiyittukkoNdu
panca-bhUtangaLum utpannangaLAm.

Among the three kinds of ahankArams, sAtvika ahankAram generates the five KarmEndriyams, five J~nAnEndriyams and Manas. Thus 11 indriyams arise from sAtvika ahankAram. Out of tAmasa ahankAram, through each of the five





tanmAtrais, panca bhUtams originate.

WAY IN WHICH TANMĀTRAMS LEAD TO BHŪTAMS:

From tAmasa ahankAram arises Sabda tanmĀtram. From latter AakAsam is born. From AakAsam, sparsa tanmĀtram arises. The bhUtam of Vaayu arises from sparsa tanmĀtram. From Vaayu, rUpa tanmĀtram is generated, which in turn yields tEjas. Out of tEjas arises rasa tanmĀtram, which generates Jalam. Gandha tanmĀtram comes out of Jalam and bhUmi arises from Gandha tanmĀtram.

TANMĀTRAM:

Whenever a bhUtam is born, the subtle state before the birth of that bhUtam is the dravyam known as tanmĀtram. The relation between tanmĀtram and tanmAtrai is as follows:

When milk transforms into curd, the state in between is tanmAtrai. Similarly, when a dravyam transforms into a bhUtam, the state in between is known as tanmAtrai and the state of the intermediate dravyam is called tanmĀtram.

The role of rAjasa ahankAram is one of assistance to the other two ahankArams, when they produce the kArya vastus.

38. भूतङ्कङ्कु उपादानङ्कङ्गान शब्दादि-तन्मात्रैङ्कङ्गु भूतङ्कङ्कु गुणङ्कङ्गान शब्दादिङ्कङ्गु व्हेरुङ्कङ्गुडवै.

38. bhUtangaLukku upAdAnangaLana SabdAdi-tanmAtraikaLum bhUtangaLukku guNangkaLana SabdAdikaLum vERupattavai.

Just as clay for the pot, the five tanmĀtrams are the kAraNams for the five bhUtams. These tanmĀtrams have guNams like Sabdam but these are existing in a very subtle state and is hence incomprehensible to us. For bhUtams like AakAsam, guNams like Sabdam are there and we can comprehend them because





they are in a gross (sthUla) state.

39. இப்பூதங்கள் ஐந்திலும் குணங்கள் ஐந்தும் நிற்கும் அடைவைப்
'பூநிலாயவைந்துமாய்' என்கிற பாட்டின்படியே அநுசந்திப்பது.

39. ibbhUtangaL ainthilum guNankaL ainthum niRkkum adaivai
'bhUnilAyavainthumAi' enkiRa pAttinpadiyE anusandhippathu.

The five guNams associated with the five bhUtams are five: Roopam, Rasam, Gandham, sparsam and Sabdam.

Among the five bhUtams, Prutvee (BhUmi) has all the five guNams. Jalam has four except gandham. tEjas has three except rasam and gandham. Vaayu has Sabdam and sparsam. AakAsam has Sabda guNam only. The reference to this Upanishad-based allocation is found in Thirumazhisai AzhwAr's Thirucchandhahiruttham pAsuram "bhU nilAya".

40. இப்படி महादादிகளான தத்த்வங்களும் இவற்றின் கலசதலடியாகப் பிறக்கும்
अनन्तங்களான ப்ரஹ்மாண்டங்கள் முதலான கார்யங்களுமெல்லாம் त्रिगुणद्रव्यமாகிற
பெருங்கடலில் அலைகளும் நுரைகளும் குமிழிகளும் போலவே ஆவது
அழிவதாய் வருகிற ப்ரவாஹம் அநாதியாக विच्छेदமறப்போருகைக்கு அடி -
பலபல மாயமயக்குகளால் இன்புறுமிவ்வினையாட்டுடையானுடைய इच्छानुवर्ति
யான காலம். காலம் அநாதியாய் अनन्तமாய் நடக்குமென்னுமிடத்தை
'अनादिर्भगवान्-कालः' इत्यादிகளிலே கண்டுகொள்வது.

40. ippadi mahadAdikaLAna taththvankaLum ivaRRin kalasuthaladiyAkap-
piRakkum anantangaLAna brahmANdangaL mudalAna kAryangaLumellAm triguNa
dravyamAkiRa perum kadalil alaikaLum nuraikaLum kumizhikaLum pOIE Aavathu
azhivathAi varukiRa pravAham anAdiyAka vicchEdamaRappOrukaikku adi -





palapala mAya mayakkukaLAl inburum-ivviLayAttudaiyaAnudaiya
icchAnuvartiyAna kAlam. Kaalam anAdiyAi anantamAi nadakkumennumidaththai
'anAdir-bhagavAn kAla:' ityAdikaLiE kaNdu koLvathu.

Thus, MahAn arises from Prakruti and from MahAn originate ahankAram and from there five tanmAtrams, five bhUtams, eleven indriyams accounting for 21 tattvams. Through Pancee karaNam, the countless kArya vastUs are created from time immemorial by the Lord. These vastUs live for a while, disappear and new vastUs are born and undergo the cycles of creation and dissolution. It is like the appearance and disappearance of the bubbles and froth in a mighty ocean. From a continuity point of view, it is like the flood waters flowing forward in a river like a single stream. In a similar manner, EmperumAn's sankalpam creates out of the three guNams (sattva-rajastamas) innumerable Kaarya vastus from BrahmANdam to the littlest unit; these get destroyed and then new vastus get created. This process goes on ceaselessly. Kaalam punctuates these creations and dissolutions. That Kaalam also follows the sankalpam of the Lord. EmperumAn enjoys the leelai (sport) of jeevans being influenced by Prakruti and lets them enjoy/ experience their karma phalans. This tattvam of Kaalam is driven by the Lord and He makes the beginningless and endless Kaalam in Leela VibhUti the kAraNam for His leelais of creation and dissolution of infinite number of Kaarya vastus with finite time of existence.

41. காலமாவது - எதிர்-நிகழ்-கழிவு, முன்பு-பின்பு, ஒருகாலம்-பலகாலம்
என்றாற்போலே சொல்லுகிற பாகரங்களுக்கு இலக்காயிருப்பதொரு த்வயிசேஷம்

41. KaalmAvathu - ethir-nikazh-kazhivu, munpu-pinpu, orukAalm-palakAlam
enRARppOla sollukiRa pASurankaLukku ilakkAyiruppathoru dravya viSeEsham.

What is Kaalam? The vastu referred to by the present, past and future, before and after is Kaalam.

42. இதில் இறைப்பொழுது முதலாக நான்-திங்கள்-ஆண்டு-ஊழி-கல்பம்-





परार्धम्-द्विपरार्धम् महृाकल्पम् एन्हराहृपोले सललुकिह एल्लैकल्लैल्लाम्

ஸ்வதந்த்ர-ஸங்கல்பமாகிற சூறாவளிக்காற்றாலே சுழன்று வாராநின்றால் கழிந்த
கூணங்களும் கல்பங்களும், வரும் கூணங்களும் கல்பங்களும்

अनन्तङ्कलाय इवहराले लीला विभूतिमिलुङ्ग कार्यङ्कङ्कु उतृपतृति-
ஸத்திதி-நாச-வ்யவஸ்த்தை உண்டாயிருக்கும்.

42. ithil iRaippozhuthu mudhalAka nAL-thingaL-ANDu-Uzhi-kalpam-parArdham-
dviparArdham-mahAkalpam enRARppola sollukiRa ellaikaL ellAm svatantra-
sankalpamAKiRa sooRAvaLikkARRAIE suzhanRu vArAninRAI kazhintha
kshaNangaLum kalpankaLUM anantangaLAI ivaRRAIE leelA-vibhutiyl uLLa
kAryangaLukku utpaththi-sthiti-nASa vyavasthai uNdAyirukkum.

The sankalpam of our Lord keeps this wheel of time going round and round marked by nAzhikai, day and night, month, year, yugam, kalpam (One day in Brahma's life), ParArdham (half of the 100 year life of caturmukha Brahma), dviparArdham (Brahma's full life time), MahA Kalpam (even greater unit of time than dviparArdham). It is like a great cyclone/hurricane (Our Lord) rotating/swirling the vastus round and round. How many units of time have passed by? How many units of time are going to happen? These are countless and beyond our limited imagination. One thing however is clear: Time marks the creation, existence and dissolution of all the kArya vastus of this universe through Bhagavat sankalpam.

43. शुद्धसत्त्वत्तिल इक्काल तत्त्वम् उण्डेयாகिलुम् अङ्कुङ्ग
கார்யங்களினுடைய उत्पत्त्यादிகளுக்கு இங்கு அடைத்த காலவிசேஷம்
நியாமகமன்று.

43. Suddha saththvaththil ikkAla taththvam uNdEyAkilum, anguLLa
kAryangaLinudaiya utpattyAdhikaLUkku ingu adaitththa kAla viSesham
niyAmakamanRu.





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VaikuNthanAthar - ThiruvaikuNtha ViNNagaram



Thanks: SrI B Senthil kumar





45. ithan padiyai pArththAl 'paramayOgi-vAngmanas-aparicchEdya-svarUpa-svabhAvamAi, 'sENuyarvAnAm' enRum, 'theLi visumpu' enRum, 'Ponnulaku' enRum, 'KalangAp perunagaram' enRum, 'mAvaikuntham' enRum sollappatta vERupAttai udaiyathAi brahmAdi padangaL ellAm naraka thulyangaLAi tORRumpadi aparimita AaScaryangaLAna bhOgya- bhOgOpakaraNa- bhOgasthAnangLai udaiththathAi sarvesvaranukkum nithyarukkum muktharukkum vighraHAdirUpENa vichitra pravAhamAyirukkum.

One can gain a small measure of appreciation of Suddha sattvam with the help of sAstrams. The great yOgis like Sanakar, Sanandhar et al can not even describe with words the svarUpam and the svabhAvam of Suddha sattvam. The glories of this Suddha sattvamaya SrI VaikuNTha lOkam has been described with wonder by AzhwArs as 'sENuyar vAnam'/the most lofty AakASam, 'theLivisumpu'/the place where J~nAnam blossoms, 'Ponnuluku'/ the world shining like gold, 'Maa-Vaikuntham'/ the great AakASam of Paramapadam and 'KalangA Perunakaram'/ the great city that stays forever as indestructible. The vastus enjoyed in SrI VaikuNTham are blissful beyond description and are wondrous. The instruments used for enjoying these Suddha sattvamaya vastus are equally wondrous to experience. When one compares SrI VaikuNTham with BhU lOkam and other lokams superior to BhU lOkam such as svarga lOkam and Brahma-lOkam, they pale into insignificance before the richness and greatness of Paramapadam. In SrI VaikuNTham, Suddha sattvam takes the form of the Lord's sacred body (ThirumEni), His divya avayavams, His jewelery and weapons. Suddha sattvam will be changing at SrI VaikuNTham into many delectable vastus like a mysterious flood that flows.

46. இப்படி அனந்தங்களான ஜனபத்-நகர்-விமான-மண்டப-கோபுராதி-
விபாகங்களையுடைத்தான திவ்யலோகத்தில் ப்ரதானதமமான திருமாமணி
மண்டபத்திலே அனந்ததேவதாத்தமமான திவ்யயோக பரீக்ஷி விசேஷத்திலே த்ரிவித-
தேதனரையும் த்ரிவித-அதேதனங்களையும் த்வாதினங்களாக்கிக் கொண்டு "திகுண்டே து பரே





लोके" इत्यादिकृतिर्पदिये सार्वशेषयान श्रियःपति एतन्तुनियिर्कुक्कुम्पद
मुमुक्षु-दशैयिन् नित्य अनुसंधेयमायं मुक्त दशैयिन् नित्य- अनुभाव्यमायिर्कुक्कुम्पद.

46. ippadi anatangaLAna janapada-nagara-vimAna-maNDapa-gOpurAdi
vibhAgangaLai udaiththAna divya lOkaththil pradhAnatamamAna
ThirumAmaNimaNdapathtilE ananta-dEvatAtmakamAna divyayOga paryanka
viSeshaththilE trividha cEtanaraiyum, trividha acEtanagaLaiyum
svAdheenangaLAKkikkoNdu "VaikuNThE tu pare lOkE" ityAdikaLiRppadiyE sarva
SeshiyAna Sriya:Pathi ezhuntharuLi irukkumpadi mumukshu daSaiyil nitya
anusnadhEyamAi mukta daSaiyil nitya anubhAvyamAyirukkum.

SrI VaikuNTham is an unusual, divine world. Here, there are countless cities, mansions with radiant towers, assembly halls and gOpurams. Amidst all this is the celebrated, gem-bedecked MaNDapam. Adi-Seshan takes the form of a cot/throne inside this MaNDapam. The divine couple are sitting on this cot (kattil) and reflect in a yogic manner on the ways to protect the Universe and its beings that are objects of the Lord's creation. This seat where the Lord engages in yOgam of lOkA rakshaNam is known as "divya yOga Paryangam". Here, the Lord as Para Vaasudevan rules with His Devi over the three kinds of cEtanams, baddhars-Muktars-nityars and the three kinds of acEtanams, Prakruti-Kaalam and Suddha sattvam. The Mumukshus (those who are desirous of Moksham) will reflect on the sevai of the divya dampatis at SrI VaikuNTham, while they are in LeelA VibhUti and enjoy this ati-adbhuta sEvai directly, when they arrive at SrI VaikuNTham.

47. இப் பர அவர தத்தவங்கள் இரண்டுக்கும் ஓரோர் ஆகாரங்களாலே சாஹ்மீயம்
உண்டேயாகிலும் விசேஷ ஆகாரங்களாலே வேறுபட்டு சேஷசேஷிभाव-
नियन्तृनियाम्यभाव-व्याप्यव्यापकभाव-आधाराधेयभावादिकளாலே இவை ஒன்றி நிற்கும்
நிலை-ப்ரணவத்திலும் ஸத்ய ஶ்வுத்திலும் புருஷ ஶ்வுத்திலும் நாராயண
ஷ்வுத்திலும் புருஷோத்தம ஶ்வுத்திலும் 'கறந்த பாலுள் நெய்ப்போல்', 'அடியே





னுள்ளான்', 'ஊனிலுயிரிலுணர்வினில் நின்றவொன்றை', 'உலகுநின்னோடொன்றி நிற்கவேறுநிற்றி' इत्यादிகளிலும் சுருங்க அநுசந்திக்கலாம்.

47. ip para avara taththvangaL iraNdukkum OrOr AakArangaLAIE sAdharmyam uNdEyAkilum viSesha AakArangaLE vERupattu Sesha SeshibhavaniantrniyAmyabhAva-vyApyavyApakabhAva-AadhArAdhEya bhAvadhikaLAIE ivai onRi niRkum nilai-praNavaththilum, satya Sabdaththilum, Purusha Sabdaththilum, nArAyaNa Sabdaththilum, PurushOththama Sabdaththilum, 'kaRantha pAluL ney pOl', 'adiyEnuLLAn', 'Unil uyiril uNarvinil ninRa onRai', 'ulakuninnOdonRi niRkavERu niRRi' ityAdikaLilum surunga anusandhikkalAm.

Tattvam is of two kinds: Superior (EmperumAn) and inferior (cEtanam and acEtanam). Certain attributes are common to the three tattvams. Others are unique to each. For instance bhOgam (the enjoyment) is common to both Isvaran and the cEtanam. Being the object of enjoyment is common to Isvaran, cEtanam and acEtanam. The attribute of being KaaraNam is common to all the three but kartrutvam (doership) is unique to Isvaran and Jeevan. Although the superior and the inferior have some things in common, in unique matters they stand out. For instance, as the superior tattvam, Isvaran is the Supreme and uncontested Master, ruler, commander and indweller of all vastus (cEtanam and acEtanam) and stays as AadhAram for all. The inferior tattvams are opposite in nature; they serve as the sarva Seshi's Sesham (servants) and are directed by Him and borne by Him. This unique situation of sharing some traits and differing in the others is revealed by PraNavam, the words like "satyam, Purushan, nArAyaNan and PurushOttaman"; we come across these words in AzhwaAr pAsurams. PraNavam reveals that the Jeevan is an unconditional servant of the Lord. The word satyam is made up of three letters: sat=cEtanam, ti=acEtanam and yam= one who commands both. The word "Purushan" denotes the world pervaded by the Lord. nArAyaNan refers to Him being sarvAdhAri. The nAmam "PurushOttaman" contains in it all the meanings of PraNavam, satyam, nArAyaNan and Purushan.





48. ஒன்றை அறிகையும் அதன் அறிவடியாக व्यापरிக்கையும் ஒரு ஈலத்தை
भुजिक्कையும் தனக்குத் தான் தோன்றுகையும் இல்லாத द्रव्यம் अचेतन
தத்த்வம்.

48. onRai aRikaiyum athan aRivadiyAka vyApArikkaiyum, oru phalaththai
bhujikkaiyum thanakkut-thAn thOnRukaiyum illAtha dravyam acEtana tattvam.

acEtnam is a vastu without J~nAnam (aRivu aRRa vastu). It can not recognize itself or others. Only knowledge about a thing can make a vastu act. Since acEtnam is not blessed with that aRivu, it does not engage in activities. As a result, it has no experience of sukham or dukkham or the enjoyment of phalans arising from doership. acEtnam cannot also enjoy the phalans arising out of its prakAsam (shining). The base reason for all these deficiencies is the lack of J~nAnam (aRivu) in the acEtnams.

49. இவற்றை पराधीनமாகவுடையது ஜீவதத்த்வம்

49. ivaRRai parAdheenamAkavudaiyathu Jeeva taththvam.

The Jeevan (cEtnam) has all the four attributes that the acEtnam lacks:

- Jeevan can recognize itself and other vastus thru the help of dharmabhUta J~nAnam it possesses
- It engages in action as a result of its possession of J~nAnam
- It enjoys the sukha-dukkhams arising as phalans for its actions
- It enjoys the phalans of its luminosity.

The most important point to remember is that the cEtnam does not possess all these traits in an independent manner. It exhibits these traits and enjoys the phalans from its karmas through bhagavat sankalpam in proportion to its karmAs.





50. त्रिविध-चेतन-अचेतनङ्कण्डाय सवरोप-स्थिति-प्रवर्तुत्तिकं मून्तुम्
தான் இட்ட வழக்காம்படி நிற்கிறது பரதத்தவம்

50. trividha-cEtana-acEtanangaLudaiya savrUpa-sthiti-pravruththikaL mUnRum
thAn itta vazhakkAmpadi niRkiRathu Para taththvam.

We pointed out earlier that the triad of cEtanams (baddhar-muktar-nityars) and the other triad of acEtanams (prakruti-kaalam-Suddha sattvam) belong to the category of inferior tattvams. The svarUpam-sustenance and operations (seyal) of these two triads (inferior tattvams) are totally under the control of Isvaran, the supreme most (Para) tattvam.

51. இத் தத்தவ விவேகத்திற்கு ப்ரயோஜனம் தன் விசேஷணங்களை
அறியாமையாலே வருகிற ப்ரகூதி-ஆத்ம-ஹ்ரமும் தன் விசேஷ்யத்தை
அறியாமையாலே வருகிற சுவதந்ர-ஆத்ம-ஹ்ரமும் கழிந்து தன் ஸ்வரூபத்திற்கு
த்யாய்-உபாடேய- புருஷார்த்தங்களைத் தெளிந்து விபரித-அபிசந்தி-நிவ்ர்த்தியும்
ப்ரஹ்மசூரியும் பிறந்து ப்ரஹ்ம-சாபேக்ஷணாகை.

51. ith taththva vivEkaththiRkku prayOjanam than viSeshaNangalai
aRiyAmaiyaIE varukiRa prakrti-Atma-bramamum than viSeshyaththai
aRiyAmaiyaIE varukiRa savatantra-Atma-bramamum kazhinthu than
svarUpaththirrkku tyAjya-upAdEya purushArththangaLai theLinthu vipareeta-
abhisandhi-nivrtthiyum prApyaruciyum piRanthu prApaka-sApEkshanAkai.

One has to reflect on the fruits of these explanations on the three kinds of tattvams (Isvaran-cEtanam-acEtanam). When one thinks deeply about them, one can clearly discern the Phalans:

- Vipareetha (distorted) J~nAnam will be banished
- Clarity and true J~nAnam will result
- Inauspicious thoughts will disappear





- Desire for auspicious phalans will grow
- The will power (blessed by the Lord) to perform an upAyam for Moksha siddhi will arise.

Additional comments on the above 5 phalans are in order:

(1) Vipareetha J~nAnam: The baddha jeevan has dEhAtma brahmam and thinks that the body and the soul inside are one and the same. Once the cEtanam recognizes its unique and differentiating traits as compared to the acEtanam, the vipareetha J~nAnam arising from the deluded views of identifying the perishable Sareeram with the eternal jeevan will disappear. Once the cEtanam comprehends that the ParamAtma is its indweller, AadhAram and niyanta (ordainer), the vipareeta J~nAnam that the cEtanam is a svatantra vastu will be totally eliminated.

(2) Clarity on what to seek as Phalan and what to reject in sAdhana: Once the cEtanam understands the sambandham (relationship) between it and its Lord, clarity will result on what to pursue as lasting goal for the supreme siddhi.

(3) Rejection of inferior goals: Disinterest in pursuing the wasteful goals (nonlasting sukhams as svargam and kaivalyam) will result.

(4) Desire for Moksham and eternal enjoyment of the Lord in Sri VaikuNTham will become dominant.

(5) Hastening of the thought to complete one of the two MokshOpaayams thru Bhakti or Prapatti yogam and a sense of urgency to perform such an anushThAnam will happen.

These then are the results of gaining tattva J~nAnam as revealed in the Chillarai rahasyam of tattva Matrukai.





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ThirunArAyaNan - Melkote





NIGAMANA PASURAM 1

திருநாராயணனெனுந் தெய்வமும் சித்துமசித்துமென்று

பெருநான்மறைமுடி பேசிய தத்துவமுன்றிவை கேட்டு

ஒருநாளுணர்ந்தவ ருய்யும் வகையன்றி யொன்றுகவார்

இருநாலெழுத்தி னிதயங்க ளோதிய வெண்குணரே.

thirunArAyaNan enum dheivamum ciththum acithttum enRu

perunAnmaRai mudi pEsiya thathttuvam mUnru ivai kEttu

oru nAL uNarNthavar uyyum vakai anRi onRu ukavAr

iru nAlu ezhuththin idhayangaL Odhiya eNguNarE.

Meaning:

The mighty Upanishads teach about the three tattvams: Isvaran (ThirunArAyaNan), cETanam and acETanam.

Those with the eight Atma GuNams, who are blessed to receive upadEsam about them from a SadAcAryan on these three tattvams as a result of the maturation of their bhAgyams, understand the esoteric meanings of ashTAKsharam and conduct their lives accordingly will not seek any other path for their ujjevanam. The 8 Atma guNams referred to are:

- Compassion,
- Forbearance,
- Absence of Jealousy ,
- Purity of mind,
- Non-grieving,
- Thinking of Others' welfare,





- Freedom from miserliness and
- Freedom from hankering after worldly and transient wealth.

NIGAMANA PASURAM 2

காரணமா யுயிராகி யனைத்துங் காக்கும்

கருணைமுகில் கமலையுட னிலங்கு மாறும்

நாராணனார் வடிவான வுயிர்க ளெல்லாம்

நாமென்று நல்லடிமைக் கேற்கு மாறும்

தாரணிநீர் முதலான மாயை காலம்

தனிவானென் றியுறையுருவாந் தன்மை தானும்

கூரணிசீர் மதியுடைய குருக்கள் காட்டக்

குறிப்புடன் நாம் கண்டவகை கூறி னோமே.

kAraNamAi uyirAKi anaiththum kAKkum

karuNaimukil kamalai udan ilangumARum

nAraNanAr vadivAna uyirkaL ellAm

nAm enRu nal adimaikku ERkumARum

dhAraNineer mudhalAna mAyai kAlam

thanivAn enRu iRai uruvAn thanmai thAnum

kUR aNi seer mathi udaiya gurukkaL kAtta

kuRippudan nAm kaNdavakai kURinOmE.

Meaning:

Isvaran is the cause for all activities (creation, sustenance and dissolution) of the Universe and its beings. He is the indweller of them all. He shines with





MahA Lakshmi and drenches every one with the downpour of His DayA. We the cEtanams are His body (Sareeram) and compete with each other to be accepted as His servants and receive kaimkarya bhAgyam from Him. Our AcAryas of sharp intellect has taught adiyEn the true meanings of the svarUpam and svabhAvam of acEtanam (Moola Prakruti transforming into Panca BhUtams - Kaalam and Suddha sattvam) as well as those of the cEtanams and Isvaran. Having imbibed carefully the precious upadEsams of our illustrious AcAryAs, adiyEn is sharing this knowledge through this chillarai rahasyam of tattva Maatrukai.

NIGAMANA SLOKAM 1

स्तनंधयैरपि सहसैव सुग्रहा

समुत्थिता निधिरिव वेङ्कटेश्वरात् ।

परावरस्थितिमिह तत्त्वमातृका

करोत्यसौ करतलमौक्तिकोपमाम् ॥

stanandhayairapi sahasaiva sugrahA

samutthitA nidhiriva VenkaTeSvarAt |

parAvarasthithimiha tattvamAtruka

karOtyasau karatalamauktikOpamAm ||

Meaning:

This rahasyam named tattva mAtrukai arose out of Sri VenkatESan like a treasure and is appropriate to be learnt easily even by children. This rahasyam reveals the truth about the lower and higher tattvams clearly like a pearl on





one's palm.

NIGAMANA SLOKAM 2

अक्षय्यशान्तिमकरन्दरसप्रसक्तान्

अभ्यर्थये मुरभिदङ्घ्रिसरोजभृङ्गान् ।

कामं प्रसीदत यथाऽहमनन्यभावः

कर्णामृतानि भवतामतारयेयम् ॥

akshayyaSAnti makaranda rasa prasaktAn

abhyarthayE murabhidanghri sarOjabhrngAn |

kAmam praseedata yathA aham ananyabhAva:

karNAmrTAni bhavatAmatArayEyam ||



'BhAgavatOttamAs circle around the lotus feet of their Lord !'



Meaning:

BhAgavatOttamAs circle around the lotus feet of their Lord and taste the nectar from the Lord's lotus feet. They are like honey bees seeking bliss and unending Saanti from their activities. adiyEn prays to the Lord to bless me to have the bhAgyam of feeding their ears with nectarine Sri sUktis with undivided attention and unflagging energy.

इति कवितार्किकसिम्हस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य

वेदान्ताचार्यस्य कृतिषु तत्त्वमातृका सम्पूर्णम् ।

iti kavitArkika simhasya sarvatantra svatantrasya SrImad venkaTanAthasya
vedAntAcAryasya krtishu tattva mAtruka sampUrNam

SrImatE nigamAnta mahA deSikAya nama:



dAsan,

Oppiliappan Koil VaradAchAri SaThakOpan

(SarvadhAri ANDAL avatAra Aadi Poora Subha dinam)