

**SRI THIRUKKUDANTHAI DESIKAN'S
DESIKA SAHASRA NAAMAM
THATHVA MUKTHA KALAAPAM
NAAMAS 206-440**



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CONTENTS

TITLE	NAAMAS	PAGE
Introduction		1
Jata Dravyam	206-250	5
Jeevaathma	251-291	
Iswaran	292-325	
Buddhi	326-393	
Adhravyam	394-440	





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॥ श्रीः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

श्रीमद्गोपालर्य महादेशिकैः अनुगृहीतम्

॥ श्रीमन्निगमान्तदेशिक दिव्यसहस्रनामावलिः ॥

**SRI THIRUKKUDANTHAI DESIKAN'S
SRI DESIKA SAHASRA NAAMAMS RELATED TO
THATHVA MUKTHA KALAAPAM**



“Porramaraiyal adorning muktha kalapam”

The Tattva Muktha Kalaapam (TMK) is one of the four magnificent philosophical gems of Swamy Desikan. The other three are Satha DhUshaNi, NyAya Parisuddhi and NyAya SiddhAnjana. TMK is categorized as a PrakaraNa grantham, a manual or



independent treatise to present and defend VisishtAdhvaithic doctrines and to evaluate critically the deficiencies in the rival philosophical systems.

While Satha DhUshaNi confined itself to the criticism of Advaitam alone, TMK went farther and provided a comprehensive evaluation of the metaphysical doctrines (Thathvaas) of significant rival schools of thought. With the sure footedness of a Master gymnast, Swamy Desikan created TMK in the form of 500 verses in the majestic Sragdhara meter to house his dialectical arguments in poetry.

The Taarkika Simham (the Lion among the Logicians) combined his extraordinary poetic skills with those of his dialectic skills to bless us with 500 verses brimming with such elegance about the serious topics of philosophy. No body has ever dared to achieve this extraordinary feat.

Regarding his scope of coverage in TMK, Swamy Desikan paraphrases the statement of Sage VyAsa about Mahaa Bhaaratham and describes: “what is not considered here (TMK) can not be found elsewhere”. Swamy Desikan is referring to the topics on Philosophy here.

Regarding the name selected by Swamy Desikan for this PrakaraNa grantham, he was inspired by the passage in VishNu PurANam, which refers to the Tatthvams as ornaments of the Lord. Swamy Desikan, a long term resident of Srirangam at the time of creating this Sri Sookthi decided to name this grantham as “Pearl (mukta) ornament (KalApa) of metaphysical doctrines (Tathvaas)”. Swamy Desikan, who had offered MummaNikkOvai (three strands of Pearls); a Tamizh Prabhandham as a garland to Sri HemAbhjavalli ThAyAr of Thiru Ayindhai decided to offer a Five strand Pearl ornament to Lord RanganAtha this time.

The five pearl strands are the five major parts of TMK: (1) dhavya (substance), (2) Jeeva (Individual Soul), (3) Iswara (God), (4) Buddhi (Knowledge) and (5) adhRavya (non-substance). TMK is a treasured bhUshaNam (AabharaNam) of Lord RanganAtha, which He adorns with great joy.

The rival schools of philosophy examined by Swamy Desikan in TMK to establish the soundness of VisishtAdhvaitham and to expose the deficiencies of Para Mathams are: NyAya and VaisEshika, Saankya and Yoga, Poorva Mimaamsa, VedAnthas (BHAskara, Yaadhava PrakAsa and Sankara), the four schools of Buddhism, Jainism and ChArvAkam. No wonder Swamy Desikan said in TMK: “yannAsmin kvApi naitath” (What is not considered here can not be found elsewhere).

Swamy Desikan blessed us with a commentary for TMK to elucidate the fine points taken up in TMK. The name given by Swamy Desikan to this commentary is SarvArTa Siddhi. Dr. V.N. SeshadhriyAcchAr Swamy of Oppiliappan Sannidhi has submitted his Doctoral Thesis on SarvArTa Siddhi in English at Annamalai University. SarvArTa



Siddhi is a testament to the wide ranging knowledge of Swamy Desikan on all the Indian Philosophical Systems. Abhinava Desika UtthamUr Swamy has blessed us with a glossary named “alabhya laabha:”, which covers both TMK and SarvArTa Siddhi.

Dr.S.M.S. Chari has published in 1988 a scholarly treatise named “VisishtAdhvaitha VedAnthā”, which is a study based on Swamy Desikan's Tattva Muktha Kalaapa. adiyEn has benefited greatly from this monograph in English and will touch base with it.

The main purpose of the e-book on Tattva Muktha Kalaapam is to connect the content with the 200 plus Swamy Desika Sahasra Naamams bequeathed to us by the Founder of the Muni Thraya SamprahAyam, Thirukkudanthai Desikan. adiyEn will attempt to focus on the individual nAmAs dealing with TMK following closely the scholarly commentary of NavalpAkkam Dr. VasudEvAcchAr Swamy. The subject matter is tough and would need a lot of familiarity with Philosophical terms and Jn~Anam on tarkam. adiyEn is not blessed with such Jn~Anam but adiyEn will try to summarize the highlights of the elucidations in an easy to understand manner.



“Veeraraghavan adorns muktham in the Crown”





Thirukkudanthai Andavan has constructed 235 Sahasra NaamAs to cover the doctrines elaborated in Tatthva Muktha Kalaapam and SarvArTa Siddhi (NaamAs 206-440). There are five items that are covered thru these 235 NaamAs:

- 1) JaDa dhruvayam (NaamAs 206-250)
- 2) JeevAthmaa (NaamAs 251-291)
- 3)Iswaran (NaamAs 292-325)
- 4)Buddhi (NaamAs 326-393)
- 5)adhruvayam (NaamAs 394-440).

Here is a brief Naama by Naama commentary based on the exhaustive coverage by Dr.Navalpakkam Vaasudevachar Swamy and Dr.S.M.S. Chari. Tatthva Muktha KalApam is not an easy one to browse/rush through. The need for Saasthra Jn~Anam to understand the individual sLOkams of Tatthva Muktha KalApam can be understood from a sampler sLOkam (57th sLOkam) covered currently by Sri KaaNiyampAkkam DEvanAthAcchAr Swamy in the Avyaya Iypaasi issue of Sri Nrusimha Priya:

bhAshyE bhAsvath prabhAdhou prathihathi-BahuLee-bhAvapoorvam yadhuktham
tEna srOtha: samAdhim paramathanayatha: prAhurEkE prabhAyAam
vasthunyastE vikalpE sphuDavigaDanayO: vakthurApthasya vaachO:
tAthparyam tarkamAnAnuguNam adhiguNai: chinthyam anthEvasadhbhi:

In the earlier sLOkam (56th), Swamy Desikan dealt with the relationship between the lit dheepam and its lustre (Prabhaa) associated with it. He pointed out that the lustre is a guNam of the dheepam. The oLi (PrabhA/lustre) is a dhruvayam (substance) and it never is disassociated from the dheepam and hence it can be recognized as a guNam of the dheepam. It was made clear that the dheepam has to be conceived always with the prabhaa.

In the 57th sLOkam, Swamy examines whether the avayavams of the Prabhaa spread out (ViSeerNaa:). All of the subtle points about response to this query are housed in the form of a poem in the sragdharaa metre chosen for this Sri Sookthi. It is mind boggling in this context to think of the multifaceted genius of Swamy Desikan.

In the 57th sLOkam, Swamy Desikan reminds the intelligent sishyAs about the need for using PramANams and tarkams to arrive at answers for resolving concepts that collide with each other (paraspara Viruddham). Swamy is a genius in analyzing conflicting points of view and establishing the correct view based on ParamANams and Tarkam. He suggests this firm route to his sishyas in upadEsam form: “Vasthuni vikalpE asththE sathi, Aapthasya vakthu:, sphuDa vigaDanayO: VaachO: tarkamAnuguNam tAthparyam --chinthyam”.





Swamy points out that there is no room for conflict in the case of Siddha Vasthus. When one comes across mutually contradictory statements, tarkam and PramANam based approach should be taken to settle the issues fairly.

The gentle firmness of a skilled diplomat engaged in conflict resolution is seen here.

Now, let us move on to the summary of Thirukkudanthai Desikan on the upadEsams of Swamy Desikan in the Sri Sookthi of Tattva Mukthaa Kalaapam:

ALL NAAMAS ARE PRECEDED BY PRANAVAM

NAAMAS RELATING TO JATADRAVYAM - 206 TO 250

२०६ द्रव्याद्रव्यभिदा तत्तल्लक्षणोक्ति विचक्षणाय नमः

dravya adravya bhida tattat lakshanOkti vichakshaNaaya nama:

(Meaning): Salutations to the AchAryan who was skillful to describe the two major categories of the Tattvams/PathArTams and their subdivisions. The two major categories of the Tattvams are: Dhruvyam and adhravyam. Dhruvyam is the PathArTam serving as the substratum for modification (avasthAvathi). A lump of clay is a dhruvyam. It can exist as a pot or as broken pieces or as the pulverized entity of that pot. Clay however is the dhruvyam (substratum) behind, which can undergo changes as a pot or shards or powder.

adhravyam is a non-substance, “an attribute which can not be the basis for another Quality”. adhravyam can not serve as the substratum of anything else /anupAdAna) although it is necessarily dependent on dhruvyam.

Swamy Desikan lists six dhruvyAs: Prakruthi (cosmic matter), Kaala (Time), Iswara (God), Jivaa (individual Soul), Jn~Ana (knowledge) and nitya vibhUthi (transcendental spiritual matter).

The six dhruvyAs themselves have two categories: JaDam (Material) and ajaDam (non-material). Prakruthi and Kaala belong to JaDa. The remaining four are ajaDams or non-material (spiritual) substances. Jadam shines thru other Jn~Anam, where as ajaDam is self-luminous (Svayam JyOthi). Among these non-material (spiritual) substances, Iswara and Jivaa are PraTyak (self-revealed or shines on its own) and Jn~Anam and Nithya VibhUthi are Paraak (revelation for another such as Jn~Ana for Jeevan).

There are thus 6 dhruvyAs and ten adhravyAs. Together they constitute 16 TattvAs. The ten adhravyAs are: the three guNAs (Sattva, Rajas and Tamas); the five qualities of the pancha bhUthAs (gross elements): sabdha (sound), sparsa (touch or tactile), roopa (color), rasa (taste) and gandha (odour). The remaining two of the ten adhravyAs are: sakthi (potency) and samyOga (conjunction).





SIOkams 6-7 of Tathva Muktha Kalaapam cover these divisions of Tattvams and their lakshaNams.

२०७ त्रैकाल्यानेकसिद्धान्त निरासासंभवान्तकाय नमः

traikAlyAnEka siddhanta nirAsAsambhavAntakAya nama:

(Based on SIOkam 5)

(Meaning): Salutations to the AchAryan, who showed the way to refute many vipareetha siddhanthams of the present, past and future thru a clear understanding of the Tattvams and thereby avoiding the delusions caused by Para Matha siddhAnthams. Swamy Desikan declares right at the beginning of Tattva Muktha Kalaapam that he will win in the debates with Para Matha Vaadhis and establish the correctness of our Matham (VisishtAdhvaitham) thru this approach.

२०८ रूपादिपञ्चकाधाराभाव वादनिरासकाय नमः

rUpAdi panchakAdhAra abhAva vAda nirAsakAya nama:

(Based on SIOkam 8)

(Meaning): Roopam (color), rasam (taste), Gandham (fragrance), sparsam and Sabdham are guNams. Their AadhArams are dhruvyams. For instance, Flower is a dhruvyam; it has roopam and rasam. This is our Matham. BhouddhAs deny that the above five have no aadhAram. Swamy Desikan rejected these views and defended the division of PathArTams into two categories: dhruvyam and adhravyam.

२०९ धर्मधर्मित्वापलाप वादध्वान्तदिवाकराय नमः

dharmadharmitva apalApa vada dhvAnta divAkarAya nama:

(Based on SIOkam 9)

(Meaning): dharma is the attribute; dharmi is the substantive aspect of an entity or substratum for that attribute. A pot is the Dharmi and the roopam et al, the attributes of that pot are its dharma. We have to understand the distinctions between dharma and dharmi. The sambhandham between dharma and dharmi is dharma-dharmi bhAvam. In Brahma Soothrams, Brahmam, the dharmi is established thru dharma. This is our Matham. Bhouddha Matham does not accept dharma-dharmi bhAvam.





२१० पृथिव्यादिचतुर्द्रव्यमात्रपक्षविभेदित्रे नमः

pruthivyAdi chaturdravya mAtrapaksha vibhEditrE nama:

(Based on SIOkam 11)

(Meaning): Here Swamy Desikan refutes the Naasthika Matham of ChArvAkam, which accepts only 4 dhruvyams that can be perceived such as PruTvee, Jalam, tEjas (agni) and Vaayu. They do not accept other dhruvyams, which are not comprehended directly by the senses (prathyaksham). For them AakAsam, AathmA, Kaalam beyond direct perception level are not acceptable as dhruvyams. Swamy states that sabdha (Veda) pramANam has to be used in determining the list of dhruvyams and can not dismiss some because they are not Prathyaksham. For instance, there is a pot in a dark room that one can not see. The pot can not be declared as nonexistent because one can not see it in the dark room.

२११ त्रिगुणेन्द्रिय वर्गानध्यक्ष भावविधायकाय नमः

triguNEndriya vargAnadhyaksha bhAvavidhAyakAya nama:

(Based on slOkam 11)

(Meaning): Salutations to the AchAryan, who established that Prakruthi and Indhriya vargams will not become prathyaksham and they can not be seen or felt. Prakruthi is a dhruvyam with three guNams. It is the moola kaaraNam for achEtanams. Prakruthi, which is KaaraNam becomes kaaryam, when it becomes PruTvee (earth). During its kaaryam stage, the KaaraNam (Prakruthi) becomes prathyaksham and can not be seen in its kaaraNam state. Same with the assembly of indhriyams.

२१२ प्रकृत्यागमगम्यत्व जगन्मूलत्व बोधकाय नमः

prakrutyAgama gamyatva jaganmoolatva bOdhakAya nama:

(Based on SIOkam 11)

(Meaning): Salutations to the AchAryan, who instructed us that Prakruthi can only be comprehended thru the VedAs and is the root cause for the world of insentients (Moola KaaraNams for achEtanams). It can not be understood by Prathyaksham or by anumAnam (as per Saankya Matham).





२१३ चतुर्विंशतिसंख्याक तत्त्वसृष्टिप्रकारविदे नमः

chaturvimsati sankhyaAka tattva srushTi prakAra vidE nama:

(Meaning): Salutations to the AchAryan, who was knowledgeable about the order of creation of the 24 tattvams from Prakruthi to Mahath to ahankAram and so on.

२१४ सांख्यादिहैतुकोन्नीत सृष्टितद्धेतु बाधकाय नमः

sAnkhyAdi haitukOnnIta srushTitaddhEtu bAdhakAya nama:

(Based on SlOkam 16)

(Meaning): Vedam states that ParamAthma as indweller of KaaraNams and Kaaryams. Saankhya matham rejects Veda PramANam and engage in hEthu vaadham (why is this and why is that etc). This matham believes erroneously that ParamAthmA is not needed by achEtanam (KaaraNam) for engagement in action (pravrutthi kaaryams). Swamy Desikan rejected this view with Veda PramANams.

२१५ अष्टीकरण पञ्चीकृति त्रिवृत्करण भेदविदे नमः

ashTikaraNa panchIkrti trivrutkaraNa bhEda vidE nama:

(Based on slOkam 17)

(Meaning): Salutations to the AchAryan, who explained the reasoning behind the different approaches to explain creation as a 3 fold (Vedic view), Five fold view (PancheekaraNam), seven fold view (saptheekaraNam) or the 8 fold view (ashteekaraNam).

Iswaran creates first panchabhUthams (PruTvee, jalam, Vaayu, AakAsam and Agni) and then He begins with Vyashti Srushti. He divides each bhUtham into two and splits that one half next into four parts and mixes each of the one eighth of four bhUthams with one half of the remaining BhUtham to achieve PancheekaraNam or five fold assembly. All what we know arises from such deliberate admixtures. For instance, one half of AakAsam blended with the one eighth of all the other four makes a whole and unique entity (aNDams).

Thrivrutthi KaraNam cited by Vedam involves the mixing of three bhUthams:Prithvee, Jalam and tEjas. In Sri BhAshyam, AchArya RaamAnuja has instructed us the Thrivrutthi karaNam stands really for PancheekaraNam. He suggested that Vaayu and AakAsam, which are not visible to us were left out for easier grasp on Srushti. When you add Mahath and AhankAram, their admixture makes Srushti 7 fold. When





Prakruthi is added, the permutations and combinations become 8 fold (ashtekaraNam).

२१६ अन्यावयविघ्ने (अन्त्यावयविघ्ने) नमः

anyAvayavighnE (antyAvayavighnE) nama:

२१७ अन्यूनानुत्कृष्टपरिमाणविदे नमः

anyoonAnutkrushTa parimaaNavidE nama:

२१८ शरीरोत्पत्त्युपादानैक भूतोक्ति निरासकाय नमः

sarIra utpatti upAdAnaika bhUtOkti nirAsakAya nama:

२१९ सांख्यसत्कार्यवादघ्नाय नमः

sAnkya satkArya vAdaghnAya nama:

२२० क्षणिकत्वमतान्तकाय नमः

kshaNikatva matAntakAya nama:

२२१ क्षणोपाधिविशेषज्ञाय नमः

kshaNa upAdhi vishEjn~Aya nama:

२२२ हेतुसाध्यापलापघ्ने नमः

hEthu sAdhyApalApaghnE nama:

२२३ प्रतिसंख्याप्रतिसंख्या निरोधमत भञ्जकाय नमः

pratisankhyA apratisankhyA nirOdhamata bhanjakAya nama:





- २२४ अक्षभूत विकारत्व साधकप्राणनाशनाय नमः
aksha bhUta vikAratva sAdhaka praaNanAsanAya nama:
- २२५ भूतेन्द्रियाप्यायकत्व निर्धारण विचक्षणाय नमः
bhUtEndriyApyAyakatva nirdhAraNa vichakshaNaaya nama:
- २२६ अन्तःकरण नानात्वनिरासकाय नमः
anta:karaNa nAnAtva nirAsakAya nama:
- २२७ बाह्याक्षैक्यनिरासकाय नमः
bAhyAkshaikya nirAsakAya nama:
- २२८ मनोव्यापित्व नित्यत्वघ्ने नमः
manOvyApitva nityatvaghne nama:
- २२९ इन्द्रियाणुत्ववेदित्रे नमः
indriya aNutva vEditrE nama:
- २३० चक्षुरादि प्राप्यकारि भावसाधनदक्षिणाय नमः
chakshurAdi prApyakAri bhAvasAdhana dakshiNaaya nama:
- २३१ शब्ददेशगत श्रोत्रकार्यकृत्त्व अभिधायकाय नमः
sabdadEsagata srOtra kAryakrutva abhidhAyakAya nama:
- २३२ स्वदेशागतवृत्तिध्वनिग्राहि श्रोत्र बाधकाय नमः





svadEsAgatavrutti dhvanigrAhi srOtra bAdhakAya nama:

२३३ व्योमाध्यक्षत्वनिर्णेत्रे नमः

vyOmAdhyakshatva nirNEtrE nama:

२३४ खावकाशोपकारविदे नमः

khAvakAsOpakAra vidE nama:

२३५ आकाशावरणाभाव मात्रभाव विभञ्जकाय नमः

aakAsa aavaraNaa bhAvamAtra bhAva vibhanjakAya nama:

२३६ आकाशनित्यत्व विभुभाव वाद विनाशकाय नमः

aakAsa nityatva vibhubhAva vAda vinAsakAya nama:

२३७ दिग्वस्तुसाधकच्छेदिने नमः

digvastu sAdhakacchEdinE nama:

२३८ दिग्व्योमाभेदसाधकाय नमः

digvyOmAbhEda sAdhakAya nama:

२३९ राजसारव्यमहत्तत्त्वाभिन्न प्राणविभञ्जनाय नमः

rAjasAkhyamahattattvAbhinna prANa vibhanjanAya nama:

२४० प्राणाक्षत्वावायुभाव वादनिह्वदक्षिणाय नमः

praaNakshatva avAyubhAva vAda nihnava dakshiNaaya nama:



- २४१ वैश्वानर स्वरूपादिनिरूपण विचक्षणाय नमः
vaisvAnara svarUpAdi nirUpaNa vichakshaNaaya nama:
- २४२ तेजोधर्मप्रभातेजो भावसाधन तत्पराय नमः
tEjOdharmaPrabhA tEjObhAva sAdhana tatparAya nama:
- २४३ प्रभादीपाद्य अवयवभाव अभाव विधायकाय नमः
prabhAdeepAdya avayava bhAva abhAva vidhAyakAya nama:
- २४४ प्रभाविषय भाष्योक्ति विरोधशमनक्षमाय नमः
prabhAvishaya bhAshyOkhti virOda samanakshamAya nama:
- २४५ स्थिरास्थिराख्य तेजोविभागज्ञान विचक्षणाय नमः
sthira asthirAkhya tEjOvibhAgajn~Ana vichakshaNaaya nama:
- २४६ तम आलोक विरहत्वा भावपृथिवीत्वविदे नमः
tama aalOka virahatvAbhAva pruthiveetva vidE nama:
- २४७ पृथ्वीपतनपृथ्वीभ्रमणवाद विनाशकाय नमः
pruthvIpatana pruthvIbhramaNa vAda vinAsakAya nama:
- २४८ कालस्वरूपखेशान्य भावज्ञानधुरन्धराय नमः
kAlasvarUpakhEsAny bhAva jn~Ana dhurandharAya nama:
- २४९ कालानुत्पत्त्यक्षगम्य भावस्थापनतत्पराय नमः

kAlAn utpattYakshagamyA bhAva sthApana tatparAya nama:

२५० काल सर्वव्यापकत्व सर्वसाधकताप्रियाय नमः

kAla sarvavyApakatva sarva sAdhakatApriyAya nama:

NAAMAS RELATING TO JEEVARASAM - 251 TO 291

TO BE CONTINUED....

