

svAmi DeSikan's  
**tAtparya ratnAvaLi**

(Mudal pattu - First pattu)



**Sri narasimhan kRshNamAcAri**

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Hayagrivan,desika,ramanujar,nammazhvar-vaduvur



श्रीः

श्रीमते निगमान्तमहादेशिकाय नमः

श्रीमते श्रीरङ्गरामानुज महादेशिक पादुकाभ्यां नमः

श्रीवेदान्तचार्यैः अनुगृहीतः

तात्पर्य रत्नावलिः

svAmi DeSikan's

tAtparya ratnAvaLi



## Introduction

The topic of the series that is starting with the current submission is "dramiDopanishad tAtparya ratnAvaLi". This is a work by svAmi DeSikan, and reflects on the guNa-s of BhagavAn that are described by NammAzhvAr in his tiruvAimozhi. The current series will be primarily based on the following sources:

1. SrI Ve'nkaTeSACarya's vyAkhyAnam in MaNi pravAlam, published by SrIra'ngam SrImad ANDavan ASramam
2. the vyAkhyAnam for tAtparya ratnAvaLi by SrI uttamUr vIrarAghavAcArya svAmi (hereafter denoted in short as SrI UV)
3. the ARAYirap paDi vyAkhyAnam by Tiruk kurugaip pirAn PiLLAn, published by SrIra'ngam SrImad ANDvan ASramam, SrIr'angam
4. the irupattu nAlayirapaDi vyAkhyAnam by SAKshAt svAmi with its SabdArtham

sadagopan.org



5. SrImad TirukkuDandai ANDavan's simplified vyAkhyAnam for TiruvAimozhi titled bhagavad vishaya sAram
6. SrI P. B. ANNa'ngarAcArya svAmi's vyAkhyAnam for TiruvAimozhi and for the first three pattu-s of tAtparya ratnAvali
7. the hand-written manuscript by SrI RAmAnujAcArya - a simple vyAkhyAnam in Tamizh, kindly provided by SrI Anbil SrInivasan of Delhi
8. the English poetic translation for tAtparya ratnAvali by SrI R. Rangachari, published by SrI Vedanta DeSika Research Society, 1974.

Because of the infinite Blessings of asmad AcAryan, I am sure that this write-up in English describing svAmi DeSikan's SrI sUkti in the form of tAtparya ratnAvali will successfully describe emperumAn's guNa-s as described in tiruvAimozhi, and as identified by svAmi DeSikan for each pASuram, for each tiruvAimozhi, and for each pattu (group of 100 pASuram-s).



Infinite blessings of asmadAcAryan  
(SrImad ANDavan of SrIr'angam having Sethu snAnam at Sethukkarai)



tAtparya ratnAvali is a work in samskRt, composed in the form of Sloka-s by svAmi DeSikan. svAmi DeSikan points out that his composition lists the thousand guNa-s of BhagavAn as reflected in the thousand pASuram-s of AzhvAr in his tiruvAimozhi, and also explains the importance of each of these guNa-s for cetana-s like us.

SrI UV points out that the original palm-leaf manuscript of svAmi DeSikan's work is not available any more for this grantham, and only a moth-eaten copy is available. The earliest vyAkhyAnam for tAtparya ratnAvali is by SrI ra'nga RAMAnuja muni, also known as 'upanishad bhAshya kArar'. His work on tAtparya ratNavaLI was not a stand-alone and full-fledged vyAkhyAnam for this grantham; instead, he has interspersed his vyAkhyAnam for this grantham in his work on tiruvAimozhi in samskRt (onpadinAyirappaDi). An AcArya by name SrISaila Ve'nkaTeSAcArya svAmi has provided a vyAkhyAnam for tAtparya ratnAvali in maNipravALam. One of the parakAla maTham svAmi-s has written a 'padineNNAyirappaDi' vyAkhyAnam for tiruvAimozhi based on SrI Ra'nga RAMAnuja muni's work mentioned earlier, and thus has attempted a vyAkhyAnam for tAtparya ratnAvali as part of his vyAkhyAnam for tiruvAimozhi.

Based on a critical review of all the above works, SrI UV concludes that it is unfortunately evident that even before the 16th century work by SrI Ra'ngaRAMAnuja muni, the full text of svAmi DeSikan's work had been lost to us because of damage by moths etc.; SrI UV is able to make this deduction based the following:

1. While SrI Ra'ngaRAMAnuja muni has included the Sloka-s from tAtparya ratnAvali in his work, he has not mapped the tAtparya ratnAvali Sloka-s with NammAzhvAr's pASuram-s in a consistent manner for all the Sloka-s. This indicates that he had difficulty in making such a mapping, which in turn suggests that the version that was available to him in the 16th century had already undergone some changes compared to the original work of svAmi DeSikan. A possible explanation for this situation



might be that the original manuscript had been corrupted by moths, and some scholars must have substituted their own words for the damaged parts, and in the process, they might have introduced errors.

2. SrISaila Ve'nkaTeSACarya svAmi has indicated some difficulty in filling in the missing guNa-s in the manuscript that he had access to, which is the same version that was available to SrI RangaRAMAnuja muni.

SrI UV has made an attempt to fill in the missing guNa-s in the currently available copy of the original palm-leaf manuscript, and thereby has attempted a correction of possible errors in the manuscript that was available to him. The result is what he gives us in his work titled 'sAra ratna prabhAvali', which is the title he has given for his vyAkhyAnam for svAmi DeSikan's 'dramiDopanishad tAtparya ratnAvali'.

All the above history has led some to question the authorship of the original work itself. Based on SrI UV's vyAkhyAnam and the other available limited resources that I am able to access, I am unable to figure out the extent of the loss in the original manuscript. It is the domain of research scholars to figure out how much of the original text has been lost, based on the currently available version of the original palm-leaf manuscript. However, SrI UV categorically points out that there is no need to question the original authorship, and that the grantham is definitely a composition of svAmi DeSikan. SrImad TirukkuDandai ANDavan has included the Sloka-s from tAtparya ratnAvali along with SrI Ve'nkaTeSACarya's vyAkhyAnam in his bhagavad vishayam vyAkhyAnam. Both SrI Ve'nkaTeSACarya and SrI uttamUr svAmi have given more elaborate commentaries for the ten taniyan Sloka-s of tAtparya ratnAvali than for the later Sloka-s. A similar word-for-word meaning is included by SrI P. B. aNNa'ngarAcarya svAmi in his tiruvAimozhi vyAkhyA namas well for the first three pattu-s. A couple of nAlAyira divya prabandham books have the Sloka-s of tAtparya ratnAvali, and one of them has a simple mapping between the guNa-s in tAtparya ratnAvali with the corresponding guNa in the pASuram-s of tiruvAimozhi.

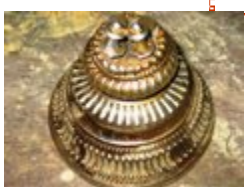




Just for the sake of completeness, it should be pointed that this work of SrI UV is probably his last one before he attained parama padam. SrI UV has noted in his Introduction that he could not personally review the contents of his work because of failing health, and that there are likely to be errors because of this. In the vyAkhyAnam itself, the level of detail included for the different Sloka-s differs in detail (for example, some Sloka-s in the Introductory section include word for word meanings, while others are just summaries for the Sloka-s).

We will see in Slokam 4 of the avatArika (Introduction) of svAmi DeSikan to his tAtparya ratnAvali, that he profusely praises the Tamizh language, and gives various reasons for its greatness. And yet he has taken the effort to write a summary of the Tamizh tiruvAimozhi in the samskRt language in the form of tAtparya ratnAvali. This leads one to wonder about the reason for this work. One writer notes that the reason might be found in the relative status accorded to the two languages at the time of svAmi DeSikan. samskRt was the common language used for communicating religious and philosophical ideas at that time. This was even more true at the time of Bhagavad RAMAnuja, partly explaining why he had used samskRt as the sole language to communicate his ideas and philosophy, especially to his advaitic opponents. The samskRt language had established itself as the language of the royal courts throughout the country. svAmi DeSikan wanted to share the divine joy given to us by NammAzhvar, with the community of devoted scholars, especially non-vaishNavaite scholars, who did not understand Tamizh. This could also explain why he extracted the essence of tiruvAimozhi into a condensed form (one Slokam for each decad, with one phrase in the Slokam for each pASuram of tiruvAimozhi giving the key guNa that is enjoyed in that pASuram), and presented it in the form of tAtparya ratnAvali.

As much as svAmi DeSikan chose the samskRt language to communicate the message of NammAzhvAr's tiruvAimozhi to the devoted that were non-Tamizh knowing people, he probably also had as his target those who did not accept Tamizh as a valid language for praising the Lord. SvAmi DeSikan's vociferous



defense of the appropriateness of the Tamizh language for praising the Lord, as expressed in Slokam 4 of the avatArikA that we will study soon, confirms that this latter view was prevalent at his time. He uses the language that they considered 'appropriate' - samskRt, and praises the devotional outpouring of NammAzhvAr in the Tamizh language as the dramiDopanishad - the upanishad in the Tamizh language, and gives it the status of vedAnta. He has also referred to tiruvAimozhi as 'samhitA', and as 'dramiDa nigama', in different places. In fact, svAmi DeSikan has expressly stated that he has found that AzhvArs' SrI sUkti-s (divine outpourings) have helped him clarify many points of doubt in the vedic texts.

In addition to tAtparya ratnAvali, svAmi DeSikan has composed another companion work called dramiDopanishad sAram. As the name conveys, this is a further level of extraction (sAram) of the bhagavad-guNa-s (attributes of BhagavAn) conveyed in tiruvAimozhi, perhaps for the benefit of those who may not find the time to go through and enjoy the guNa-s extracted from each pASuram and conveyed through tAtparya ratnAvali. While tAtparya ratnAvali consists of 130 Sloka-s, the dramiDopanishad sAra consists of only 26 Sloka-s. In this work, svAmi DeSikan only describes the guNa conveyed by each 'pattu' (the group of approximately 100 pASuram-s). For each group of 100 pASuram-s, he has allocated two Sloka-s. The first one describes the guNa sung in the given pattu (group of 100), and the second Sloka gives the connectivity between this pattu and the previous one. We will get into the details of the organization of the Sloka-s when we deal with the dramiDopanishad sAra, after completing the tAtparya ratnAvali.

SrI azhagiya maNavALa jIyar has also composed a work in samskRt, titled dramiDopanishad sa'ngati, consisting of one Slokam for each tiruvAimozhi (each decad). However, this gives only the sequence of the theme in each tiruvAimozhi, and does not identify the key guNa of emperumAn that is praised in each pASuram.

With this Introduction, and with my AcArya's ever-present blessings, I



commence this write-up describing the guNAnubhavam of BhagavAn as revealed to us by svAmi DeSikan that he has extracted for us from NammAzhvAr's divine outpourings in the form of tiruvAimozhi.

In the next segment, we will start looking at the ten Sloka-s that are given to us by svAmi DeSikan as the introduction to his tAtparya ratnAvali, and that describe the greatness of tiruvAimozhi in ten simple Sloka-s.

In the following write-up, the words 'daSakam', 'Satakam', etc., are used repeatedly. Though an attempt has been to give the English equivalents repeatedly as far as possible, a summary of some of these terms is given below for easy reference.

1. Satakam - group of 100 pASuram-s; there are 10 Satakam-s in the tiruvAimozhi grantham.
2. pattu - the Tamizh word that is used for 'Satakam'. The term 'pattu' (meaning ten) is used for 'Satakam', because there are ten tiruvAimozhi-s in each Satakam.
3. daSakam - group of 10 pASuram-s. There are 100 such groupings, ten for each Satakam. Each of them is called a tiruvAimozhi; for instance, tiruvAimozhi 1.1 refers to the first daSakam or tiruvAimozhi of the 'mudal pattu', or first Satakam, tiruvAimozhi 1.2 refers to the 2<sup>nd</sup> tiruvAimozhi of the 'mudal pattu' or first Satakam, etc.
4. tiruvAimozhi - refers to the grantham as a whole, and also refers to the grouping of ten TiruvAimozhis.





Tiruppullani desikan and hayagrivan

# *Slokams and Commentaries*

taniyan

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदाहृदि ॥

SrImAn ve'nkaTa nAthArya: kavitArkikakesarI |

vedAntAcAryavaryO me sannidhattAm sadAhrudi ||



avatArikA

## SlokaM 1

SvAmi DeSikan starts his work with an 'avatArikA' (an Introduction that serves as a high-level summary) consisting of the first ten Sloka-s of tAtparya ratnAvali. The first of these ten Sloka-s is:

सारः सारस्वतानां शठरिपुफणितिः शान्तिशुद्धान्तसीमा

मायामायामिनीभिः स्वगुणविततिभिः बन्धयन्तीं धयन्ती ।

पारं पारम्परीतो भवजलधिभवन्मज्जनानां जनानां

प्रत्यक् प्रत्यक्षयेन्नः प्रतिनयतरमासन्निधानं निधानम् ॥

sAraH sArasvatAnAm SaTha ripu phaNitiH SAnTi SuddhAnta sImA

mAyAm AyAminIbhiH sva-guNa vitatibhiH bandhayantIm dhayantI |

pAram pAramparIto bhava jaladhi bhavan majjanAnAm janAnAm

pratyak pratyakshayen'naH pratiniyata ramA sannidhAnam nidhAnam ||

svAmi DeSikan points out at the outset that BhagavAn is always and inseparably associated with SrI or Lakshmi, and it is this duality that we worship. It is this 'emperumAn with PirATTi' who is revealed to us by AzhvAr as One Who is the antaryAmI and Controller of all, and Who is the treasure that will relieve us from the bondage of samsAra once and for all. tiruvAimozhi will remove us from our involvement and desire in vishaya sukha-s (interest in things that are purely sense-gratifying), and will reveal to us the great treasure that is SrIman nArAyaNan.





It is this Duality that we worship  
swamy desikan doing mangalasanam to janakavalli sameta karunakara perumal of madurantakam





**sArasvatAnAm sAraH SaTha ripu phaNitiH** - NammAzhvAr's words (in the form of tiruvAimozhi) are the best among all the works that have been composed (by all authors in all languages over all time). It is the '**sAratamam SAstram**' - the best summarization or condensation of all the SAstra-s.

**SAnti SuddhAnta sImA** - NammAzhvAr's tiruvAimozhi is the safe abode of peace in its utmost limit. The SAnti rasam is contained to its utmost limit within tiruvAimozhi.

**AyAminIbhiH sva-guNa vitatibhiH bandhayantIm mAyAm dhayantI** - It helps us to be relieved from the never-ceasing and ever-present association with the tri-guNa-s (sattva, rajas and tamas) that extend far and wide in space and time; it leads us to a state of distaste in things that are purely materialistic. Those who have grasped the essence of tiruvAimozhi will never again be bound by the influence of the tri-guNa-s.

**pAramparItaH bhava jaladhi bhavan majjanAnAm janAnAm pAram** - It is the other side of the shore for those who are deeply and repeatedly drowning in the ocean of samsAra. In other words, by following the teachings of tiruvAimozhi, the jIva-s overcome the cycle of repeated birth and death by attaining His Feet, and will forever be involved in nitya kaimkaryam (eternal service) to Him in SrI vaikunTham after their soul leaves the body at the end of this life.

**pratyak, prati niyata ramA sannidhAnam nidhAnam naH pratyakshayet-** It reveals the treasure to us in the form of BhagavAn who is inseparably associated with PirATTi, and who is the antaryAmI of all (and thus who is the **Supporter, Protector and Controller of all**). By implication, this means that those who do not resort to Him with devotion, as repeatedly guided by AzhvAr through his SrI sUkti-s, will not be able to cross the ocean of samsAra in this birth.

The greatness of tiruvAimozhi is that it delves exclusively in Bhagavad anubhavam, and is completely antagonistic to any involvement in vishaya sukham



(seeking pleasures for the gratification of our senses). It is the realization that we are His Sesha-s that is an essential step for us to reach Him. If we do not realize that He is our SeshI (Lord and Master) and we are His Sesha-s (eternal servants), then we will not realize the nidhi - treasure - that is in the form of the Duality that is emperumAn eternally associated with SrI.

It is significant that svAmi DeSikan makes reference to the sva-guNa-s (sattva, rajas and tamas) that naturally keep diverting the mind towards the senses that are always directed outwards, seeking external pleasures, and then points out that NammAzhvAr's tiruvAimozhi reveals to us the antaryAmI BhagavAn - pratyak (instead of referring to BhagavAn in His other forms such as the para, vyUha, etc.). The greatness of tiruvAimozhi is that it takes the mind away from going outwardly towards the external sense-objects, and turns it inwardly to see emperumAn, who resides in our heart. SrI UV refers us to the kaThopanishad mantra:

पराञ्चि खानि व्यतृणत् स्वयम्भू-

स्तस्मात् पराङ् पश्यति नान्तरात्मन् ।

कश्चिद्धीरः प्रत्यगात्मानमैक्ष-

दावृत्तचक्षुरमृतत्वमिच्छन् ॥

parA'nci khAni vyatRNat svayambhUH

tasmAt parA'n paSyati nAntarAtman |

kaScit-dhIrah pratyag-AtmAnam aikshat

AvRtta cakshur-amRtatvam icchan ||

"The self-born (Supreme Lord) condemned the senses to revel in outer objects.



Therefore, they see outward objects and not the inner self. A rare intelligent man, desiring immortality, sees the inward self, with his eyes turned inward".

This ability to see and realize that our antaryAmI is none other than the Supreme Lord will help us realize that He is our SeshI (Master), and we are forever His Sesa-s (servants). BhagavAn should be realized as our antaryAmI, our Controller and Master, and we should realize that we are eternal servants to tiru mAl (emperumAn inseparably associated with SrI). tiruvAimozhi gives us this realization. AzhvAr's declarations - "uDal miSai uyir enak karandu engum paranduLan" (1.1.7), "enadu Avi Aviyum nee" (2.3.4) etc., reveal this truth to us.





## SlokaM 2

प्रज्ञारव्ये मन्थशैले प्रथितगुणरुचिं नेत्रयन् सम्प्रदायं

तत्तल्लब्धिप्रसक्तैरनुपधिविबुधैरर्थितो वेङ्कटेशः ।

तल्पं कल्पान्तयूनः शठजिदुपनिषत् दुग्ध सिन्धुं विमथन्

ग्रथ्नाति स्वादुगाथालहरि दश शती निर्गतं रत्नजातम् ॥

paraj~nAkhye mantha Saile prathita guNa rucim netrayan sampradAyam

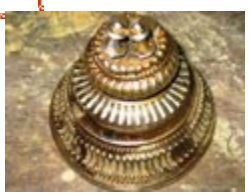
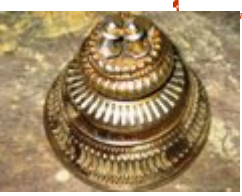
tat-tal-labdhi-prasaktaiH anupadhi vibhudahiH arthito Ve'nkaTeSaH |

talpam kalpAnta yUnaH SaThajit Upanishad dugdha sindhum vimathnan

grathnAti svAdu gAthAlahari daSa-SatI nirgatam ratna jAtam ||

Having thus declared the greatness of NamMAzhvAr's tiruvAimozhi as one that uplifts us from the cycle of birth and death, svAmi DeSikan proceeds to outline his next step. Given that all works about BhagavAn deal with the enjoyment of His guNa-s, and given that a simple study of AzhvAr's pASuram-s should reveal these guNa-s, svAmi DeSikan tells us what he plans to achieve through this work of his, in this second SlokaM.

The rationale for undertaking this work is given in this SlokaM. There have been vyAkhyAna-s for tiruvAimozhi prior to svAmi DeSikan, and specific guNa-s have been identified for the pattu-s, for the tiruvAimozhi, and even for specific pASuram-s. tirukkurugaip-pirAn piLLAn has identified guNa-s associated with each tiruvAimozhi in his ARAyira-paDi vyAkhyAnam. PeriyavAccAn piLLai has identified guNa-s sung in each tiruvAimozhi for the first pattu. The IDu vyAkhyAnam describes the guNa-s sung by the different





pattu-s in different places. However, there is no consistency between these different sources. Thus, the need was felt by the elders at the time of svAmi DeSikan for an analysis of the guNa-s of BhagavAn that are specifically sung in each aspect of tiruvAimozhi. It is to fulfill this need that svAmi DeSikan undertook this effort.

**Ve'nkaTeSah** - (The author) tUppul Ve'nkaTa nAthAn

**tat-tal-labdhi prasaktaih anupadhi vibudhah arthitah** - having been requested by scholars who were greatly desirous of knowing the principal guNa of BhagavAn that is sung by the AzhvAr in each pattu, in each tiruvAimozhi, and in each pASuram

**praj~nAkhye** - using the ocean of knowledge received from his illustrious AcArya-s

**manthaSaile** - as the churning rod that is huge like a mountain

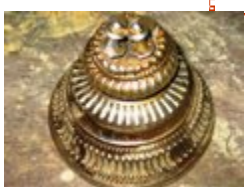
**prathita guNa rucim sampradAyam netrayan** - using the sacred tradition imparted by the AcArya-s in specifically enjoying the kalyANa guNa-s of emperumAn as the rope to churn this mountain of knowledge

**SaThajit upanishad dugdha sindhum vimathnan** - churning the Milky-ocean in the form of AzhvAr's tiruvAimozhi that is an upanishad (vedAntic work)

**svAdu gAdhA lahari daSa SatI nirgatam ratna jAtam** - and using the most enjoyable thousand precious stones that came out through the thousand waves that rose in the form of the thousand pASuram-s of AzhvAr

**grathnAti** - has strung them together (in the form of this composition. Thus, this work becomes a **ratnAvali**).

The term '**guNa-ruci**' in the Slokam means 'the desire to know and enjoy the specific guNa that is primarily brought out in each pASuram, in each tiruvAimozhi, and in each pattu'. '**sampradAyam netrayan**' can be understood as



'using strictly traditional methods of analysis'. 'tat-tal-labdhI prasaktaih' refers to the situation that the guNAnubhavam (enjoyment of BhagavAn's guNa-s) is scattered in a few grantha-s, and is incomplete and inconsistent, and hence has led to the desire to know and enjoy the complete set of guNa-s of BhagavAn that are sung in tiruvAimozhi. This is explained further in the next paragraph.

It is well-known that BhagavAn acceded to the request of the deva-s for amRtam, and using the mandara mountain as the churning rod and vAsuki as the churning rope, He churned the Milk Ocean that serves as the support for His bed, and got the amRtam (nectar) for the deva-s. Similarly, svAmi DeSikan accedes to the request of the learned elders of his time, uses the mountain of knowledge that has been acquired by him from his AcArya-s as the churning rod, uses the strict methods of analysis based on sampradAyam (tradition) passed on to him by his AcArya-s as his churning rope, churns the milk ocean called tiruvAimozhi that serves as the support for Him like a comfortable bed for all time, and draws out the 1000 gems (ratna-s) from the thousand pASuram-s which are the nectar coming out of this ocean. BhagavAn gives the nectar He got to all the deva-s; svAmi DeSikan gives this ratnAvali to all the devotees.

The deep regard that svAmi DeSikan had for tiruvAimozhi grantham is revealed by his use of the term 'SaThajit upanishad dugdha sindhu' to refer to tiruvAimozhi - AzhvaR's work as an upanishad by itself (the dramiDopanishad), that gives the summary of all the veda-s.

One cannot but help notice the deep devotion that svAmi DeSikan has for his AcArya-s. This is an important part of our sampradAyam. SvAmi DeSikan credits his AcArya-s for the knowledge he possesses, and he credits his AcArya-s for the analytical principles and approach that he is going to follow in digging out the gems from AzhvaR's pASuram-s. AcArya bhakti is the key requirement for all of us in attaining emperumAn.



There are a few who are confused as to who the Supreme Deity is according to NammAzhvAr. This is partly based on an incorrect understanding of the meaning of AzhvAr's words such as 'muniyE! nAn muganE! mukkaNNappA!', 'ariyai ayanai aranai alaRRi' etc. Though the question that is raised by some may seem strange to some of us, AzhvAr himself points out that there is lot of confusion on who the Supreme Deity is in the minds of people, and repeatedly points out that SrIman NArAyaNa is the only One who can be the Supreme Deity, and no one else. svAmi DeSikan points out in his very first Slokam that AzhvAr's tiruvAimozhi reveals to us the wealth that is 'emperumAn who is inseparably associated with SrI' - ramA sannidhAnam nidhAnam'. In this second Slokam, he is pointing out that tiruvAimozhi is the milk ocean in which the never-aging SrIman NArAyaNa who is a youth even at the time of pralaya, reclines for all time - SaThajit Upanishad dugdha sindhu: kalpAnta yUnah talpam.





### Sloka 3

पाञ्चालीगात्र शोभाहत हृदय वधूवर्गपुम्भावनीत्या

पत्यौ पद्मासहाये प्रणयिनि भजतः प्रेयसी पारतन्त्रयम् ।

भक्तिः शृङ्गारवृत्त्या परिणमति मुनेर्भावबन्धप्रथिम्ना

योगात् प्रागुत्तरावस्थितिर्हि विरहो देशिकास्तत्र दूताः ॥

pa'ncAlI gAtra SobhA-hRta hRdaya vadhUvarga pum bhAvanItYA

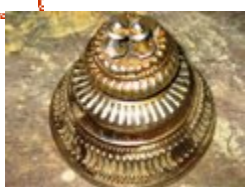
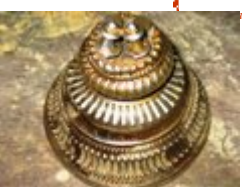
patyau padmA sahAye praNayini bhajatah preyasI pAratantRyam |

bhaktih SR'ngAra vRttyA pariNamati muneh bhAva bandha prathimnA

yogAt prAg uttarAvasthitir-ihA viraho deSikAs-tatra dUtAh ||

One of the very first things that svAmi DeSikan emphasizes is the nAyika bhAvam that is assumed by NammAzhvAr in giving expression to his intense devotion and love towards emperumAn. His inability to bear the separation from BhagavAn leads to his outpourings through SR'ngAra bhAvam. In the case of NammAzhvAr, he assumes the role of parA'nkuSa nAyaki, and expresses the agony of separation from emperumAn through many of his pASuram-s. This is the topic of this Sloka by svAmi DeSikan.

The natural question can arise in people's minds as to how NammAzhvAr, who is the personification of bhakti nishThA, can be distracted by thoughts such as assuming the role of a female deeply in love with BhagavAn, feeling the pangs of separation, and indulging in activities such as sending the birds etc., as messengers. To understand these, one has to have a feel for how a bhakti yogi's mind acts, what the bhakti yogi goes through as part of his/her







meditation, and what the bhakti yogi's sole goal in life is. This is what svAmi DeSikan explains to us in this Slokam, and thus explains AzhvAr's nAyikA bhAvam.

Draupadi was not an ordinary mortal. She was born out of the homa kuNDam. As such, she excelled in beauty that made her female friends feel intensely attracted to her beauty, to the point that they wished they could assume the forms of males so that they could enjoy her beauty. SvAmi DeSikan gives this analogy to describe the assumption of nAyikA bhAvam by the AzhvAr-s - they feel intensely attracted to emperumAn to the point that they want to enjoy Him by assuming the role of His nAyiki-s or consorts. BhagavAn's tirumEni is so beautiful that the AzhvAr-s are overwhelmed by it, to the point of their feeling like embracing Him tightly. One upanyAsaka praises this unique aspect of the devotional outpourings in the SrI vaishNava sampradAyam, where the nAyikA bhAvam gives the intimacy to AzhvAr-s where they can take liberty with Him to embrace Him, to chide Him, to fight with Him, etc., and thus enjoy Him in many different ways. Let us look at a slightly more detailed meaning of the Sloka.

pa'ncAlI gAtra SobhA-hRta hRdaya vadhU varga pum-bhAvanItyA - Just as the close friends of pa'ncAlI who saw her beauty as they were taking bath together, were attracted to her so much that they started assuming the role of males in their minds

patyA, praNayini padmA-sahAye preyasI pAratantRyam bhajatah muneh - SrI parA'nkuSa muni, whose devotion and dedication to emperumAn who is the Lord of all and the loving Consort of PadmA (MahAlakshmi) developed into the level where he prayed for complete subservience to Him

bhAva bandha prathimnA - and since his attachment to BhagavAn grew to such an extent that

bhaktih SR'ngAra vRttyA pariNamati - his natural love to emperumAn in the form of his natural devotion (bhakti) started manifesting itself in the form of



love towards him that resembled the love that His Consort would have towards Him (SR'ngAra bhAvam - intense attraction).

yogAt prAg uttarAvasthitir-ihA viraho deSikAs-tatra dUtAh - In Azhvar's pASuram-s, we see that sometimes he feels close to emperumAn, and feels happy, and at other times, he feels the intense separation from Him, and starts sending messengers in different forms to BhagavAn, to inform Him of his longing for union with Him. What does all this mean? In the fourth line of this Slokam, svAmi DeSikan explains that for one in bhakti yoga, the times when the bhakta is immersed in deep and concentrated meditation of Him, this is the time of association with Him (samSlesham), and the intervening states when this concentration is broken, it is a feeling of intense separation from Him (viSlesham). They undergo the experience of intimate and full enjoyment of Him during their periods of intense meditation, and when they are not in meditation, they long for that same union with Him physically, and when that does not materialize, it manifests itself in the form of their intense feeling of separation, which turns into expressing themselves in their nAyika bhAvam. Since the AcArya-s show the path that will result in the continued state of meditation on Him for prolonged intervals without interruption, they are called 'messengers' or dUta-s in our tradition. This is what svAmi DeSikan points out in the fourth line - yogAt prAg uttara avasthih iha virahah; deSikAs-tatra dutAh.

Thus, in a nutshell, svAmi DeSikan explains the concept of nAyika bhAvam that is so common and widely prevalent in our AzhvArs' compositions, the cause of samSlesham (union with Him) and viSlesham (separation from Him) that AzhvArs exhibit repeatedly, and the role of the AcArya-s in our tradition, all in the four short lines of this Slokam.

## Sloka 4

भाषागीतिः प्रशस्ता भगवति वचनात् राजवच्चोपचारात्

सा चागस्त्यप्रसूतात्विति परिजगृहे भूमिकाभेदयोग्या ।

यत्तत्कृत्यं श्रुतीनां मुनिगणविहितैः सेतिहासैः पुराणैः

तत्रासौ सत्त्वसीम्नः शठमथन मुनेः संहिता सार्वभौमी ॥

bhAshA gItiH praSastA bhgavati vacanAt rAjavac-copacArAt

sA cAgastya-prasUtAtviti parijagRhe bhUmikAbheda yogyA |

yat-tat-kRtyam SrutInAm munigaNa-vihitaiH setihAsaiH purANaiH

tatrAsau tattva-sImnaH SaTha mathana muneH samhita sArva-bhaumI ||

It was pointed in the Introduction that in svAmi DeSikan's time, samskRt was the accepted language for philosophical discussions, devotional writings etc., and was accepted through the north and the south as the language of the King's courts etc. Languages other than samskRt were considered acceptable for use only by women, SUdra-s, etc., for use in singing His glory. After all, the brAhmaNa-s had the Sruti, smRti-s, itihAsa-s etc., available to them (in samskRt), and some people argued that there was no justification to resort to works such as tiruvAimozhi in Tamizh. This feeling was prevalent to the point that any work in Tamizh was not considered appropriate for devotional writings, chanting etc. Even though svAmi DeSikan chose the samskRt language for the current work just to reach out to people who did not understand or speak Tamil, and to bring out the nectar contained in tiruvAimozhi to the non-samskRt knowing devotional scholars, he also speaks out against those who held the Tamizh language in an inferior position. This is the subject of this Sloka.

SvAmi DeSikan notes that any language is appropriate for singing the praise of the Lord. There is an injunction against using languages other than the deva bhAshA (samskRt) by BrAhmaNa-s, but this applies only to vedic ceremonies; it is sanctioned that any language can be used in singing Hari kIrti. This is declared in matsya purANam:

हरि कीर्तिं विनैव अन्यत् ब्राह्मणेन नरोत्तम ।

भाषा गानं न गातव्यं तस्मात् पापं त्वया कृतम् ॥

hari kIrtim vinaiva anyat brAhmaNena narottama |

bhAshA gANam na gAtavyam tasmAt pApam tvayA kRtam ||

These are the words of yama to a king who had driven out a BrAhmaNa from his kingdom because the latter had sung the Glory of the Lord in a language other than samskRt. Yama says that the king had sinned, because it is perfectly acceptable to sing the praise of the Lord in any language, and the restriction on the BrAhmaNa-s is using other languages only comes in when it is for purposes other than for singing the praise of the Lord. SrI BhAshyakArar also has said: "yAj~ne karmaNi niyamaH, anyatra a'niyamaH" - the restriction that samskRt alone should be used is applicable only for the vedic sacrificial rituals, not otherwise.

There is also a rule that BhagavAn should be offered all upacAram-s (honors, worship, entertainment) befitting the great kings, He being the King of all kings. Kings are offered honors in any language in which the servants and the citizens can communicate their praise of the kings. By this rule also, it is perfectly allowed to entertain or sing the praise of the Lord in any language.

Having thus established that the praise of the Lord can be done in any language, svAmi DeSikan next sets out to establish the special superiority of the Tamizh language. The Tamizh language originated from the great sage



agastya, who was a BrAhmaNa himself, in addition to being a highly reputed sage. He would not have initiated this language if it were not sanctioned by the vedic pramANa-s to use this language in the praise of the Lord.

The Tamizh language also has its greatness at the same level as the itihAsa-s, purANa-s, and the upanishads, since the compositions of the AzhvAr in this language serves the same purpose that the itihAsa-s, purANa-s and the veda-s perform, namely, clarifying the message of the upanishads. In this respect, it is not in any way inferior or subordinate to these other sources that support the messages of the veda-s; the work of NammAzhvAr in Tamizh does not claim to stand independently of the veda-s, but instead, of all the works in Tamizh, NammAzhvAr's tiruvAimozhi is superior to even the itihAasa-s and the purANa-s since it very clearly explains the message of the veda-s in a way that can be easily understood and enjoyed.

Thus, svAmi DeSikan puts forth a great case for Tamizh being a very worthy language for praising the Lord, and refutes the incorrect view held in his time by some that the Brahmin community whose duty it was to devote their time to the study and practice of the veda-s, should not be devoting time to the study of tiruvAimozhi.

**bhagavati vacanAt, bhAshA gItiH praSastA** - Any language, not just samskRt, is appropriate for praising the Lord. Any form of music is appropriate as well. This is supported by declarations in the Sruti and smRti-s. Just like sAma veda, music in praise of BhagavAn is declared to be a path for moksham.

**rAjavat ca upacArAt** - It is well-known that the servants of a king will, and can, only praise their king in the language that they know. emperumAn is the king of all kings (rAjAdirAjan), and thus deserves to be praised in whichever form His servants (which includes everyone) are able to praise Him.

**agastya prasUtAt** - Of all these 'other' languages, the dramida bhAshA - the Tamizh language, is unique in that it was originated by the great agastya muni, who was well-versed in veda-s and SAstra-s. Obviously, he won't originate a



language unless it fulfilled the requirement of being fit for singing the praise of the Lord.

**bhUmika bheda योगyA pari jagRhe** - Based on this, the AcArya-s have determined and accepted that the Tamizh language is fit for use by those belonging to all the different varNa-s, including the BrAhmaNa-s.

**muni gaNa vihitaiH SrutInAm sa itihAsaiH purANaiH yat-tat kRtyam** - Whatever service has been rendered to the Sruti-s by all the itihAsa-s and purANa-s composed by the different sages (in other words, these works are considered upa-brahmaNa-s or those that explain the message of the veda-s)

**SaTha mathana muneH sattva sImnaH samhita tatra asau sArva bhaumI** - 'NammAzhvAr's work - tiruvAimozhi, reflects the ultimate limit of that service; it is the limit of the sAttva guNa, and is thus seated on the throne compared to all the itihAsa-s and purANa-s (the best of all in explaining the message of the veda-s).



## Sloka 5

आदौ शारीराकार्थक्रममिह विशदं विंशतिर्वक्ति साग्रा

संक्षेपोऽसौ विभागं प्रथयति च ऋचां चारुपाठोपपन्नम् ।

सम्यक् गीतानुबद्धं सकलमनुगतं सामशाखासहस्रं

संलक्ष्यं साभिधेयैर्यजुरपि शतकैर्भात्यथर्वा रसैश्च ॥

Adau SarIrakArtha kramamiha viSadam vimSatir-vakti sAgrA

samkshepo'sau vibhAgam prathayati ca RcAm cAru pAThopapannam |

samyak gITAnubaddham sakalam anugatam sAma SAKhA sahasram

samlakshyam sAbhidheyair-yajurapi Satakaih bhAti-atharvA rasaiSca ||

The basic concept involved in understanding this Sloka is that it its accepted tradition by elders to draw certain conclusions based on the number of Sloka-s in a grantham. For instance, we know that the gAyatrI mantra has 24 akshara-s. We also know that SrImad rAmAyaNam consists of 24,000 Sloka-s. Based on the relationship between the numbers 24 and 24,000, our pUrvAcArya-s declare that SrImad rAmAyaNam is gAyatrI vyAkhyAnam.

In the current Sloka, svAmi DeSikan points out that NammAzhvAr's tiruvAimozhi contains the essence of the SarIraka mImAmsA (the brahma sUtra-s), the Rg veda, the sAma veda, the yajur veda, and the atharva veda. It shows the message of vedAnta in the form of SarIraka mImAmsA through 21 pASuram-s from the first three tiruvAimozhi-s, in the same sequence in which Sage BAdarAyaNa (Veda vyAsa) presents the message of the vedAnta to us through the 16 pAda-s of brahma sUtra (SarIrakArtha kramamiha viSadam



vimSatir-vakti sAgrA).

These same 21 pASuram-s reveal to us the message of the esteemed Rg veda with its 21 SAKhA-s (cAru pAThopapannam RcAm).

The sAma veda consists of 1000 SakhA-s. Counting ten pASuram-s (not counting the last - phala Sruti pASuram), from each of the 100 tiruvAimozhi-s in NammAzhvAr-s SrI sUkti the total of 1000 pASuram-s (one hundred times ten) are considered to reveal to us the message of the melodious sAma veda (gItAnubaddham sAma SAKhA sahasram).

The phala Sruti pASuram-s total 100, since there are 100 tiruvAimozhi-s (or 'groups of ten pASuram-s'). The 'kESavan tamar' tiruvAimozhi has thirteen pASurams; excluding the ten pASuram-s that have been counted as explaining the sAma veda, and the last pASuram (phala Sruti) that has been accounted for along with the other phala Sruti pASuram-s, there are two pASuram-s left (pASurams 11 and 12); these two together are considered as one (pASuram 11 starts with padmanAbhan and ends with dAmodaran, and pASuram 12 elaborates on 'dAmodaran' further, and so can be considered as an extension of the previous pASuram). Adding this to the 100 phala Sruti pASuram-s, we have a total of 101 pASuram-s; these 101 are considered a gist of the yajurveda with 101 SAKha-s (samlakshyam sAbhidheyaih yajurapi Satakaih)

The atharva veda has nine SAKhA-s, and the nine pASurams of the third tiruvAimozhi starting pASuram 1.3.2 (recall that the first pASuram of the 3rd tiruvAimozhi was grouped with the pASuram-s that give the gist of the Rg veda earlier), are considered to summarize the atharva veda (athatvArasaiSca bhAti).

Further support regarding the SarIraka mImAmsA;

upanishad BhAshyakArar has explained that the first 21 pASuram-s of tiruvAimozhi summarize the SarIraka mImAmsA (the brahma sUtra-s). svAmi DeSikan also points out the above in his dramiDopanishad sAra, in the 4<sup>th</sup>





SlokaM:

द्विकाभ्यां द्वि अष्टाङ्घ्रिर्दुरधिगमनीतिस्फुठिता

यदन्त्या मीमांसा श्रुतिशिखरतत्त्वं व्यवृणुत ।

तदादौ गाताभिर्मुनिरधिकविंशाभिरिह नः

कृती सारग्राहं व्यतरदिह संगृह्य कृपया ॥

dvikaBhyAm dvi ashTA'nghriH dur-adhigama nIti sphuTitA

yadantyA mImAmsA Sruti Sikhara tattvam vyavRNuta |

tadAdau gAtAbhih munih adkika vimSAbhih iha nah

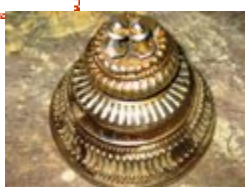
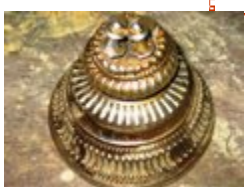
kRtI sAra grAham vyataradati iha sa'ngRhya kRpaya ||

uttara mImAmsA consists of four chapters, each with four pAda-s, or a total of 16 pAda-s for the four chapters. (dvi asTa a'nghrih - 16 parts).

adhika vimSAbhih gAtAbhih - by songs exceeding twenty; this is interpreted as referring to the number 21.

SrI UV makes the correlation between the 16 pAda-s brahma sUtra and the 21 pASuram-s of tiruvAimozhi, in his vyAkhyAnam for tiruvAimozhi, particularly establishing that the order in which the 16 pAda-s of brahma sUtra explain the Supreme Brahman, is the exact same order (SarIrakArtha kramam) in which the 21 pASuram-s of tiruvAimozhi concisely summarize the Supreme Brahman. We won't go through the detailed mapping in this write-up, but give the first three or four as examples to illustrate the point.

1st pASuram - uyarvaRa - conveys the meaning of the brhama Sabdam that is the topic of the first sUtra - athAto brahma jij~nAsA.





He is the one Who is sung by all vEdAs-thiruppullani perumal on vedarupi garudan



2nd pASuram - **manan agam malar aRa** - The fact that Brahman is different from the cetana-s and acetana-s - **satyam j~nAnam anantam brahma**.

1st pAda of Brahma sUtra establishes that Brahman is the sRshTi kAraNam, the Creator of all - this is also the subject of the first two pASuram-s, 1.1.1 and 1.1.2.

pASuram-s 3 and 4 - convey that all the cetana-s and a-cetana-s form part of His Body, and He is the AtmA of all - the sense of the 2nd pAda of Brahma sUtra

pASuram-s 5 and 6 - convey that He is a svatantran, and is not subject to any other being's control - conveys the same meaning as pAda 3 of Brahma sUtra

pASuram 7 - **paDar poruL muzhuvadumAi** - His niravadhika mahimA is sung; He is the upAdAna kAraNa and the AtmA of all; **SuDar migu SurutiyuL uLan** - He is the One who is sung by all the veda-s; - pAda 4 of Brahma sUtra, etc.

### Additional comments about the Rg veda:

SvAmi DeSikan has used the phrase '**cAru pATha upapannam RcAm**' to describe the correlation between tiruvAimozhi and the Rg veda.

'**cAru**' means 'beautiful'. '**upapannam**' means 'endowed with'.

The common meaning that we all know for the word '**pATham**' in the current context is a reference to the 'svara' - melody, sweetness (as in ghana pATham, krama pATham etc.). So, one interpretation for the phrase could be 'the Rg veda with its associated beautiful melodious svara-s'. This immediately raises the question - are the other veda-s not endowed with '**cAru-pATha-s**'- SrI UV raises this question, and gives quotes such as 'yajureva Sirah' - declaring the special beauty of svara-s etc. for the yajur veda. SrI UV gives an interpretation that overcomes this objection - the word '**pATham**' means the number 21 in '**gaNana rIti**'. Thus, the phrase '**cAru pATha upapannam RcAm**' is interpreted as '**the esteemed Rg veda consisting of 21 SAKhA-s**'. The



interpretation in terms of the number of SAKhA-s is also consistent with the other statements that are based on the number of SAKhA-s.

### Additional comments relating to the yajur veda:

SrI UV's interpretation given above counted all the phala Sruti pASuram-s in establishing the basis in tiruvAimozhi for the 101 SAKhA-s of yajur veda. There is another view, that counts the 100 tiruvAmozhi-s as counting towards the 101 SAKhA-s of yajur veda. SrI UV analyzes the support for both the interpretations, and seems to prefer the count using the phala Sruti pASuram-s. His arguments are simple to understand, but they are not being included here in order to avoid too much detail.

### Additional comments relating to the atharva veda:

SrI Ve'nkaTeSACarya's vyAkhyAnam refers to 'eight SAKhA-s' for the atharva veda (ashTa SAKhamAna atharvaNa vedam), and SrI UV refers to 'nine SAKhA-s'. It is considered by some that the atharva veda reflects all the nava rasa-s (the nine rasa-s: SR'ngAra - love; hAsya - comedy; karuNA - pity; raudra - fury; vIryam - heroism; bhayankaram - fear; bIbhatsam - disgust; adbhutam - wonder; SANTam - peace). In the very first Slokam of tAtparya ratnAvali, svAmi DeSikan had indicated that tiruvAimozhi is the ultimate limit of SANTI rasa (SANTI SuddhAnta sImA). The other eight rasa-s are contained in tiruvAimozhi as accessories to the SANTI rasa. SrI Ve'nkaTeSACarya comments that the gist of the atharva with its eight SAKhA-s is thus reflected in tiruvAimozhi. SrI UV prefers to continue the interpretation in terms of the number of SAKhA-s, rather than in terms of the 'rasa-s'.

As can be seen, there are several ways of explaining which specific pASuram-s are to be included in order to explain svAmi DeSikan's thoughts reflected in the current Slokam. The point to take for us from this pASuram is that it is svAmi DeSikan's considered opinion that NammAzhvAr's tiruvAimozhi contains the gist of all the four veda-s, as well as the SarIraka mImamsA that



summarizes the message of the upanishad-s. This is one more greatness of tiruvAimozhi.

Note that in the previous Slokam (Slokam 4), svAmi DeSikan pointed out that tiruvAimozhi is an upabrahmaNam like the itihAsa-s, purANa-s, etc. - tiruvAimozhi being the best among those that explain the message of the upanishad-s. In the current Slokam, he points out that tiruvAimozhi is in all ways equal to all the veda-s and the upanishad-s.





## SlokaM 6

प्राच्ये सेवानुगुण्यात् प्रभुमिह शतकेऽमस्त मुक्तेरुपायं

मुक्तप्राप्यं द्वितीये मुनिरनुबुबुधे भोग्यताविस्तरेण ।

प्राप्यत्वोपायभावौ शुभसुभगतनोरित्यवादीत् तृतीये

अनन्यप्राप्यश्चतुर्थे समभवदितरैरप्यनन्याद्युपायः ॥

prAcye sevAnuguNyAt prabhumiha Satake'mamsta mukter-upAyam

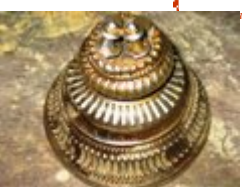
mukta prApyam dviTiye munir-anububudhe bhogyatA vistareNa |

prApyatva upAya bhAvau Subha subhaga tanor-ityavAdIt tRtIye

ananya prApyaS-caturthe samabhavat itarair-ap-yananyAd-yupAyaH ||

In this SlokaM, svAmi DeSikan proceeds to give the gist of the message communicated by NammAzhvAr through each of the ten 'pattu'-s or Sataka-s - the group of 100 pASuram-s.

munih prAcye Satake prabhum sevA AnuguNyAt mukteh upAyam amamstah - In the fist Satakam (hundred pASuram-s), NammAzhvAr tells us that BhagavAn is the means for moksham because He is One who is fit to be worshiped. The key words here are 'sevAnuguNyAt' and 'prabhum'. 'sevAnuguNyAt' - BhagavAn is full of infinite kalyANa guNa-s including the key guNa-s of sauSIlyam, saulabhyam, vAtsalyam, etc., that are very essential for the jIva-s to approach Him to seek liberation. Only such a One with these kalyANa guNa-s can be the upAyam or means for salvation. His infinite kalyANa guNa-s are of immense help to the devotees, and so He is the surest means of liberation. 'prabhu' - 'Lord, Master, One who possesses power'. BhagavAn is the Lord and Master of





all without exception. There is no one equal to Him or above Him in any aspect. It is His Lordship that comes into play in His svAtantRyam or absolute independence to do whatever He wishes, including forgiving all the sins of the devotees who unconditionally surrender to Him, and bestowing salvation on the qualifying devotees. Thus, both His kalyANa guNa-s and his prabhuttvam come into play in His being the upAyam.

dvitIye, bhogyatA vistareNa mukta prApyam anububudhe - In the second Satakam, NammAzhvAr explains in detail that BhagavAn is fit to be enjoyed, and He is one who is enjoyed by those who have attained moksham or salvation. Thus, He is the Ultimate goal to be attained, because He is the Supreme Bliss, and performing eternal kai'nkaryam to Him is the bliss that the nitya-s and mukta-s are enjoying in SrIvaikunTham - prApyattvam.

tRtIye prApyatva upAya bhAvau Subha subhaga tanoh iti avAdIt - In the third Satakam, AzhvAr points out that the upAyattvam (the fitness to be the upAyam for moksham), and the prApyattvam (One who is fit to be sought and attained) that are mentioned above, are attributes that can be fitting only to the One who has the auspicious tirumEni that can remove the sins of all, and that can involve the devotees in the non-satiating enjoyment of His tirumEni, and immerse them in eternal kai'nkaryam to Him. divya ma'ngala vighraha viSishTan. Note that the viSisTAdvaita sampradAyam clearly declares that BhagavAn is endowed with an auspicious tirumEni that captivates the bhakta and that can remove all the sins of the jIva-s by the very sight of His tirumEni, and that permanently engages the mind of a sincere devotee in the desire to render nitya kai'nkaryam to Him - divya ma'ngala vighraha viSishTan.

caturthe ananya prApyaH - In the fourth centum, AzhvAr declares that he has chosen emperumAn with the infinite kalyANa guNa-s and with the auspicious tirumEni as his only goal; nothing else whatsoever interests him, including any aiSvaryam, kaivalyam, etc. This is the mark of a true devotee. In other words, none but this Lord is worthy of being sought, worshipped, etc. (No other goal except Him). - ananya prApyattvam.



itaraih ananyAd-yupAyah samabhavat - In the remaining Sataka-s, AzhvAr reinforces that there is no other means for liberation and no other purpose in life than meditating on the kalyANa guNa-s of emperumAn. These remaining Sataka-s elaborate on the guNa-s of BhagavAn that were sung in the first Satakam in support of His being the upAyam, in greater detail. (No other means except Him). - ananya upAyattvam.

Thus, tiruvAimozhi reveals to us that BhagavAn is both the means to attain Him, and the end to be attained also.



## Slokaṁ 7

देवः श्रीमान् स्वसिद्धेः करणमिति वदन्नेकमर्थे सहस्रे

सेव्यत्वादीन् दशार्थान् पृथगिह शतकैर्वक्ति तत्स्थापनार्थान् ।

ऐकैकश्यात् परत्वादिषु दशकगुणेष्वायतन्ते तथा ते

तत्तद्गुणगुणानामनुविदधति तत्पङ्क्तयः पङ्क्तिसंख्याः ॥

deva: SrImAn sva-siddheh karaNamiti vadan ekam artham sahasre

sevyatvAdIn daSArthAn pRthagiha Satakair vakti tat sthApanArthAn |

aikaikaSyAt paratvAdishu daSaka guNeshvAyatante tathA te

tat-tad gAthAguNANAm anuvidadhati tat-pa'nktayah pa'nkti sa'nkhyAh ||

In this Slokaṁ, svAmi DeSikan elaborates further on the organization of the grantham (in terms pASuram-s building into tens, and these building into the Satakam-s or hundred pASuram-s, and the whole grantham consisting of the 1000 pASuram-s) in describing emperumAn's guNa-s.

The message that BhagavAn who is inseparably associated with SrI (devah SrImAn) is both the means and the goal to be attained - the principal guNa of emperumAn extolled by the grantham, could have been expressed through just one pASuram by AzhvAr. Why did he choose to sing this one message (ekam artham) through a thousand pASuram-s? It is because of AzhvAr's intense desire in enjoying the guNa-s of BhagavAn that he chose to sing them through a thousand pASuram-s instead. The superb tattvam that BhagavAn who is inseparably associated with Lakshmi is both the ultimate goal and the means to attain Him, is extensively elaborated by AzhvAr through the thousand

pASuram-s - 'sva-prAptiyilE svayameva upAyam Avan'. We already saw in the previous Slokam of svAmi DeSikan, that AzhvAr keys in on one principal guNa of BhagavAn in each Satakam (group of 100 songs). In other words, AzhvAr proceeds to identify ten guNa-s such as sevyattvam (the quality that makes Him uniquely fit to be worshipped) that facilitate His being the upAyam and upeyam, at the Satakam (hundreds) level. He then elaborates on each of the guNa-s such as sevyattvam through ten guNa-s such as parattvam (Supremacy, Lordship over everything and every one) at the daSakam (ten-s) level. Thus, at this stage, the ten guNa-s have been expanded into 100 guNa-s and explained by them. Then, the guNa sung in each ten is further elaborated by the ten pASuram-s of the daSakam, and thus we have 1000 guNa-s of BhagavAn sung in the grantham, explaining and elaborating on the one supreme truth that BhagavAn is both the means and the end to be attained.

One can think of AzhvAr's organized approach to singing BhagavAn's guNa-s in the form of a 'tree structure', as we call it in computer language. One could imagine this tree formation growing upwards, starting at the 'thousand' level at the root, with ten 'branches' growing from the main trunk and representing the ten Sataka-s or the hundreds level, ten further branches from each of the Sataka levels branching into ten daSaka-s or ten-s level, and on to the level of the thousand pASuram-s as the leaves.

devah SrImAn sva-siddheh karaNam iti vadan ekam artham sahasre - Through the thousand pASuram-s, AzhvAr declares the one truth that BhagavAn inseparably associated with SrI or Lakshmi serves as the sole means to attain Him who is also the One Supreme goal to be attained.

tat sthApanArthAn sevyatvAdIn daSArthAn pRthak iha Satakaih vakti - To establish the above, AzhvAr proceeds to enumerate the ten guNa-s such as sevyattvam (the quality of being fit to be worshipped) at the Satakam level (grouping of hundred songs)

aikaikaSyAt paratvAdishu daSaka guNeshu tathA te Ayatante - Each of the



above ten guNa-s are then further elaborated by the ten daSaka-s or ten-s (also tiruvAimozhi-s) associated with the given Satakam.

tat-tad gAthAguNanAm anuvidadhathi tat-pa'nktayah pa'nkti sa'nkhyAh - The guNa-s sung in the ten daSaka-s of the first Satakam are a different set of guNa-s than the ones sung in the second Satakam, and so on. They follow each other in a ''sequence'', as it were, and each set evolves from the previous ones (tad pa'nktayah pa'nkti sa'nkhyAh anuvudadhathi).

It never gives me a feeling of repetition when writing on the topic of bhagavad guNa-s. SrI R. Rangachari has translated the tAtparya ratnAvali Sloka-s into English in the form of English poems. I am including his translation for the current Slokam below:

The Lord, Consort of SrI, is attainment's supreme end

for all, and He Himself is the means therefor" -

This, the burden of the song, in all the thousand hymns!

To establish this, the Sage doth dwell, in turn, in his centuries -

On each of the ten noble qualities of the Lord -

"Worthy to be cherished" and so forth;

Lo, these gracious attributes derive from the other Supreme qualities,

Expounded in the Decads, Centuries, and the whole thousand hymns!

Ah, what expanding numbers, parallel!

### Additional thoughts:

SrI UV delves into the basis behind the tradition of enjoying tiruvAimozhi, consisting of over a thousand pASuram-s, through groups of 100 pASuram-s (Sataka-s), each of them through ten groups of ten (daSaka-s), etc. One could



take the position that AzhvAr just sang the guNa-s of emperumAn randomly as they came to his mind, and there is no need to assign one main guNam as being sung by the whole grantham, and then subdividing it into many subunits elaborating on guNa-s that stand to support the guNa at the higher level, etc., in an organized way.

Grouping of pASuram-s into 10 ten's (daSaka-s) is obvious, since AzhvAr himself has included a concluding phala Sruti pASuram at the end of each of the daSaka-s. But one can legitimately question the organization of the 1000 pASuram-s into ten Sataka-s. What is the basis for saying that these ten emphasize ten guNa-s, that these ten guNa-s together support a mahA guNam at the grantham level, and on the other side, that each pASuram stresses one guNa, that the ten guNa-s of the ten pASuram-s of a given daSakam stand in support of the one guNa that is the subject matter of this daSakam, etc., etc., - which is the subject matter of the current Slokam by svAmi DeSikan. Is this all just creative thinking by svAmi DeSikan? - These questions are rhetorically raised by SrI UV in his avatArikai for tiruvAimozhi.

SrI UV presents the following in support of the structured organization of tiruvAimozhi as stated in the current Sloka. He points out that na'njIyar and others have established that tiruvAimozhi has a main subject matter at the grantham level, just as there are other specific and unique subject matters for the three other aurLic-ceyals of NammAzhvAr.

AzhvAr concludes each tiruvAimozhi consisting of ten pASuram-s with a unique pASuram containing a specific phala Sruti; this not only supports the grouping of the whole grantham into 100 tiruvAimozhi-s, but also that each tiruvAimozhi addresses a specific subject, this being a specific guNam of emperumAn in each dAsakam (group of ten pASuram-s). Tiruk kurugaip pirAn piLLAn has commented at the conclusion of the first tiruvAimozhi, that '**this tiruvAimozhi is devoted to revealing emperumAn who is 'ubhaya vibhUti viSishTan'**', thus indicating that the first tiruvAimozhi is devoted to describing the guNa of parattvam of emperumAn. For the third tiruvAimozhi, he has used the words

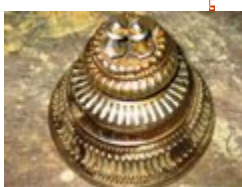


"ASrita sulabhataiyai aruLic ceyyat toDa'ngi", and thus has indicated that saulabhyam is the subject of this tiruvAimozhi. These clearly support the organization of the grantham at the dAsakam level, and also the concept of the assignment of different guNa-s as the topic of the different daSakam-s.

AzhvAr himself has used the words "pattu nURRuL ip-pattu avan SEr tiruk-KOLUrkkE" at the end of tiruvAimozhi 6.7 ('uNNum SORu' tiruvAimozhi), thus explicitly stating that he considers the grantham as consisting of ten Sataka-s (ten hundreds). SrI periya vAccAn piLLai also has indicated in his vyAkhyAnam at the conclusion of the first Satakam, that the first Sataka consisting of ten daSaka-s has expounded ten guNa-s establishing that bhagavAn is One who has the Divine Feet that once and for all removes the sorrow of samsAra, and asking his mind to resort to those Divine Feet of His: "tuyar aRu SuDar aDi tozhudu ezhu en mananE". The IDu vyAkhyAnam also gives the same interpretation. These support the tradition of viewing the organization of the whole grantham into ten Satakam-s or groups of hundred songs.

Thus, both the summary at the grantham level, and the expounding of guNa-s at the Satakam and daSakam levels are supported. The aspect that is noteworthy is that svAmi DeSikan points out in his tAtparya ratnAvali that the guNAnubhavam extends to the level of the individual pASuram-s. Support for this is found in AzhvAr's SrI sUKti itself - AzhvAr uses the words 'SIr toDai Ayirattu" in pASuram 1.2.11 (the concluding pASuram of tiruvAimozhi 1.2), and this is given the meaning "bhagavad guNa sandharbha rupamAna sahasrattilum" - the thousand pASurams that are strung together in singing the guNa-s of BhagavAn (sandharbham - stringing together). Thus, AzhvAr himself has declared that each of the pASuram-s sings the guNa of BhagavAn, and they are garlanded together to form one chain.

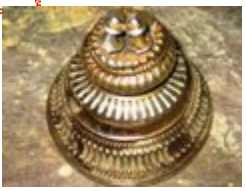
It is possible to derive multiple guNa-s from any one pASuram when one goes through the pASuram word by word. However, svAmi DeSikan is examining each pASuram in the context of the 'string' of guNa-s (sandharbham referred to above), and identifies the guNam that is most relevant in the context and





presents it in tAtparya ratnAvali. (We will see further elaboration of this in Slokam 9).

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## Slokaṃ 8

सेव्यत्वात् भोग्यभावात् शुभतनुविभवात् सर्वभोग्याधिकत्वात्

श्रेयस्तद्धेतुदानात् श्रितविवशतया स्वाश्रितानिष्टहृत्वात् ।

भक्तच्छन्दानुवृत्तेः निरुपधिकसुहृद्भावतः सत्पदव्यां

साहाय्याच्च स्वसिद्धेः स्वयमिह करणं श्रीधरः प्रत्यपादि ॥

sevyatvAt bhogya bhAvAt Subha-tanu vibhavAt sarva-bhogyAdhikatvAt

Sreyas-tad hetu dhAnAt Srita vivaSatayA svASritAnishTa hRtvAt |

bhaktac-chandAnuvRtteh nirupadhika suhRd-bhAvatah sat-padavyAm

sAhAyyAc-ca sva-siddheh svayamiha karaNam SrIdharah pratyapAdi ||

In this Slokaṃ, svAmi DeSikan gives the ten guNa-s that are to be enjoyed at the Satakam level, which stand to establish the one guNa identified and enjoyed at the grantham level. This was the subject of Slokaṃ 6 at a different level of detail. We will discuss the relation between Slokaṃ 6 and Slokaṃ 8 after looking at the meaning of the current Slokaṃ.

The subject matter of the ten Sataka-s as given in this Slokaṃ, is listed sequentially below:

sevyatvAt - BhagavAn is worthy of being worshipped - guNa of sevyatvam

bhogya bhAvAt -He is fit to be enjoyed - guNa of bhogyatvam

Subha tanu vibhavAt - He has an auspicious tirumEni that can erase all sins of those who meditate on It - guNa of SubhASraya divya vighrahaSAlitvam

sarva bhogyAdhikatvAt - He is the Ultimate Bliss above all objects that can be enjoyed - guNa of sarva bhogyAdhikatvam

SreyaH tad-hetu dAnAt - He bestows the best among all the purushArtha-s or things that are sought by the devotees - namely moksham, as well as the means to attain it - guNa of purushArtha tad-upAya hetutvam

Srita vivaSatayA - Easily accessible to those who have surrendered to Him - guNa of prapadana sulabhatvam or prapatti sulabhatvam

sva ASrita anishTa hRtvAt - Remover of all the sorrows of those who have taken refuge in Him - guNa of ASrita anishTa nivartakatvam

bhaktac-chandAnuvRtteh - He is subject to the wishes of His devotees - guNa of ASrita chandAnuvartitvam

nirupadhika suhRd-bhAvah - Being a bandhu (relative, well-wisher) to everyone by nature, without any reason or expectation - guNa of nirupAdhika suhRtvam

sat-padavyAm sAhAyyAc-ca - Helping and guiding on the right path - guNa of sat-padavI sahAyatvam. SrImad TirukkuDandai ANDavan explains that the 'right path' here refers to the arcirAdi mArgam through which the jIva who has attained liberation (mukta jIvan) is led to SrI vaikunTham. (SrI P. B. aNNa'ngrAcArya svAmi (hereafter referred as SrI PBA) words are: †AL aDaintOr tan'gaTkut †AnE vazhit tuNaiyAm avan emperumAn).

SrIdharah sva-siddheh svayamiva karaNam - (Because He is endowed with all the above guNa-s), The Lord of SrI is Himself the means to attain Him

pratyapAdi - This, SrI NammAzhvAr establishes unambiguously.

SrI PBA comments that the statement in the last pAda of the current Slokam - sva-siddeh svayamiha karaNam SrIdharah pratyapAdi - is the theme that is established in the thousand pASuram-s of the grantham; this is also stated in the first pAda of the previous Slokam - deva: SrImAn sva-siddheh karaNamiti





vadan ekam artham sahasre.

## Possible relation between Sloka-s 6 and 8:

To understand the possible relation between Sloka-s 6 and 8, it is first necessary to understand the importance of the first 3 Sataka-s in the context of the whole grantham. It is held by pUrvAcArya-s that the first 3 Sataka-s contain the essence of the whole grantham, at a higher level. (Additionally, it is also considered that the first 3 tiruvAimozhi-s or daSaka-s also contains the essence of the grantham in them, and in fact, the first three pAda-s or lines of the 1st pASuram also state the essence of the grantham (upAyatvam, upeyatvam, and divya ma'ngaLa vighrahatvam).

As if to signify this point, AzhvAr declares the Ultimate benefit - the moksha phalan, at the conclusion of the third Satakam itself -

.....,அவன்

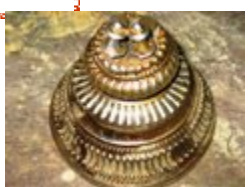
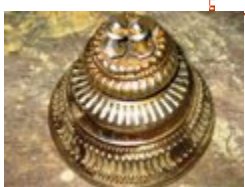
நாடும் நகரமும் நன்குடன் காண நலனிடையூர்தி பண்ணி  
வீடும் பெறுத்தித் தன் முவுலகுக்கும் தருமொரு நாயகமே.

..... avan

nADum nagaramum na'nguDan kANa nalaniDai Urdi paNNi

vIDum peRuttit tan mUvulagukkum tarum oru nAyagamE (3.10.11)

Keeping this point in mind, we will now look at the possible relation between Sloka-s 6 and 8 of tAtparya ratnAvali, and see how there is no redundancy, but an organization built in here. It was noted earlier that Slokam 6 dealt with the same topic as the current Slokam does, but at a different level. The guNa-s identified in Slokam 6 were: upAyatvam, mukta prApyatvam, and Subha subhaga tanutvam for the first three Sataka-s. The guNa identified for the fourth Satakam was ananya-prApyatvam, which is a further extended description of the guNa of prApyatvam identified in the second Satakam. Then for the



remaining Sataka-s, the guNa identified in Slokam 6 is **ananya-upAyatvam**, which is related to the guNa identified for the first Satakam. Thus, one can notice that three principal guNa-s are identified in Slokam 6 in the first three Sataka-s, signifying that the first three Sataka-s contain the essence of the whole tiruvAimozhi. The current Slokam then extends and expands the three principal guNa-s identified in Slokam 6 into ten guNa-s for the ten Sataka-s. (In a tree-structure, Slokam 4 expands on the guNa described in Satakam 2, and Slokas 5 to 10 expand and support the guNa expressed in Satakam 1.

### Additional thoughts:

There are differences in the way that different vyAkhyAna kartA-s interpret the ten Sataka-s as explaining the main theme of tiruvAimozhi. The IDU vyAkhyAnam gives the subject matter of the ten Sataka-s as:

1. bhagavat kinkaryam alone is the ultimate goal.
2. Removal of the obstacles to attaining this goal.
3. Bhagavad kinkaryam extends all the way to kinkaryam to bhAgavatas
4. The obstacles to kinkaryam are aiSvaryam, kaivalyam etc.
5. BhagavAn alone is the One who can remove these obstacles to attaining Him.
6. Surrendering to Him for the removal of these obstacles.
7. Feeling sorry that even after surrendering to Him, there is no union with Him, and one has to suffer in samsAra.
8. Getting rid of all attachment to this samsAra
9. Enjoying the Grace of NArAyaNa who willingly comes forward to protect the jIva-s
10. BhagavAn fulfilling the desire of AzhvAr.



VAdi kesari has given yet another interpretation, and gives the following as the subjects covered by the ten Sataka-s: rakshakatvam, bhogyatvam, jIva as one who should enjoy paramAtman alone, this alone will give true joy to the soul, emperumAn as the upAyam, His being chosen as the upAyam, the obstacles to this, removal of these obstacles, the resulting benefits, and attaining these benefits.

Both the above interpretations deal with the Satakam level; these works do not aim at identifying a central theme for the grantham as a whole, or identification of guNa-s at the daSakam level or at the level of the individual pASuram-s. In addition to giving us the central theme for the grantham as a whole, and the guNa-s extolled by Azhvar at the Satakam level, svAmi DeSikan identifies and presents the guNa-s at the daSakam level and at the pASuram level as well, and also gives a natural connectivity between all these towards one central theme for the whole grantham. This is the unique contribution of tAtparya ratnAvali.





## Slokaṃ 9

ब्रूते गाथासहस्रं मुरमथनगुणस्थोमगर्भं मुनीन्द्रः

प्रत्येकं चात्र गाथाः प्रथितविभुगुणाः स्पष्टमध्यक्षयामः ।

तत्रासङ्कीर्णतत्तद्दशकगुणशतस्थापनौचित्ययुक्तान्

ऐदंपर्यावरुद्धानगणितगुणितान् तद्गुणान् उद्गणीमः ॥

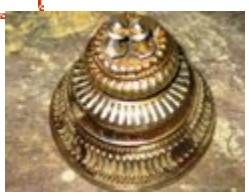
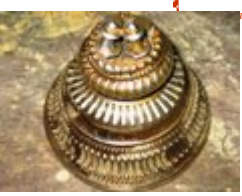
brUte gAthA sahasram mura mathana guNa sthoma garbham munIndrah

pratyekam cAtra gAthAh prathita vibhu guNAh spashTam adhyakshayAmah |

tatrAsa'nkIrNa tat tad-daSaka guNa Sata sthApanaucitya yuktAn

aidamparyAvaruddhAn agaNita guNitAn tad-guNAn udgRNI mah ||

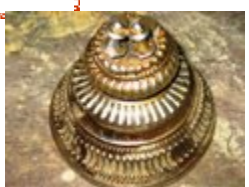
In the previous Slokaṃ, svAmi DeSikan gave us the ten guNa-s that he has identified as the subject of the ten Sataka-s (groups of 100 pASuram-s). He declares in the current Slokaṃ that in the rest of his work, tAtparya ratnAvali, he will proceed to describe the 100 guNa-s such as paratvam, that are established in the 100 daSaka-s (groups of 10 pASuram-s), and the thousand guNa-s that are described in the 1000 pASuram-s of tiruvAimozhi (note that the thousand pASuram-s referred to here are those excluding the 100 phala Sruti pASuram-s). He also notes that the 100 guNa-s are distinct and non-repetitive. However, when it comes to the thousand guNa-s at the pASuram level, he points out that he chooses the guNa that is most relevant in the guNa at the daSakam (ten) level taking the context into consideration; while this may lead to repetition of some guNa-s at the pASuram level, he points out that the context is what is significant in choosing the guNam that is significant for the pASuram.





- **munIndrah** - AzhvAr who is the leader among all the sages
- **brUte** - has sung
- **gAthA sahasram** - the thousand pASuram-s
- **mura mathana guNa sthoma garbham** - such that they have buried in them the kalyANa guNa-s of emperumAn.
- **pratyekam ca atra gathAh prathita vibhu guNAh spashTam adhyakshayAmah** -We also clearly see these pASuram-s explicitly singing the praise of Bhagavad guNa-s.
- **agaNita guNitAn** - These guNa-s are countless
- **asa'nkIrNa tat-tad daSaka guNa sthApnaucitya yuktAn** - These guNa-s (will be selected such that they) will be non-repetitive, and will be chosen such that they explain the guNa-s such as parattvam that are selected at the daSakam (10) level or the tiruvAimozhi level
- **aidamparyAvaruddhAn** - They also will be chosen such that they stand out naturally for any given pASuram
- **tad-guNAn udgRNImah** - We will present these kalyANa guNa-s in the succeeding Sloka-s.

(The meaning given above for the phrase '**agaNita guNitAn**' - countless, represents the interpretation of SrI PBA. SrI UV interprets the phrase as "**guNitAn - repeated, agaNitam - should not be considered relevant**"; in other words, even though the same guNa may repeat itself in more than one pASuram, attention should be paid to the context in which a guNa is selected for a given pASuram, and not to the mere fact that the guNa is repeated. In other words, if the same guNa establishes or supports the guNa of paratvam in one tiruvAimozhi and saulabhyam or sauSIlyam in another, then it should not be considered as redundancy. Thus, some guNa-s may be repeated since they



establish or support a different guNa at the higher level. So also, if there are many guNa-s in one pASuram, the principal guNa that stands out in the context should be the one chosen, and the others should be understood as supporting this guNa that is relevant to the context).

With this interpretation, note that there is a subtle point made in the Slokam - that at the daSakam (group of 10 pASuram-s) level, the 100 guNa-s are a-sa'nkIrNa or 'not mixed up', in other words there is no punarukti at this level. It is only when it comes to the pASuram level that there is likely to be repetition, and svAmi DeSikan points out that this is not an issue, for the reasons explained above.

**aidamparyam** - refers to the process of selecting the one particular guNam that a given pASuram stresses, taken in context for the given daSakam (grouping of ten pASuram-s).

Thus, svAmi DeSikan elaborates further on the approach that he is taking to identify the guNa-s for each daSakam (group of 10 pASuram-s) and each pASuram, using the great ocean of knowledge that he has gained from his AcArya-s, and using the analytical skills that he has been gifted with by His AcAryas' blessings, etc., as he has described earlier in Slokam 2.

## SlokaM 10

इच्छासारथ्यसत्यापितगुणकमलाकान्तगीतान्तसिध्य-

च्छुद्धान्ताचारशुद्धैरियमनघगुणग्रन्थिबन्धानुबद्धा ।

तत्तादृक्ताम्रपर्णीतटगतशठजिदृष्टसर्वीयशाखा-

गाथातात्पर्यरत्नावळिरखिलभयोत्तारिणी धारणीया ॥

icchA sArathya satyApita guNa kamalA kAnta gItAnta sidhyat

SuddhAntAcAra Suddhaih iyam anagha guNa granthi bandhAnubaddhA |

tattAdRk tAmraparNI taTa gata SaThajit dRshTa sarvIya SakhA

gAthA tAtparya ratnAvalir-akhila bhayottAriNI dhAraNIyA ||

This is the 10th SlokaM in sequence in tAtparya ratnAvali, and is also the formal conclusion of svAmi DeSikan's avatAriKA (Introduction) consisting of the first 10 SlokaM-s of tAtparya ratnAvali. In the current SlokaM, svAmi DeSikan gives the phala Sruti for tAtparya ratnAvali. He summarizes the greatness of NamMAzhvAr, his tiruvAimozhi, and the greatness of emperumAn who is sung in tiruvAimozhi. He also points out the greatness of those who will benefit from the knowledge of tiruvAimozhi as captured and described in tAtparya ratnAvali, and the benefit that they will attain by having in their hearts the message communicated in this work.

- iyam anagha guNa granthi bandhAnubaddA gAthA tAtparya ratnAvalih - This poetic composition titled tAtparya ratnAvali that has been strung together into a garland made of auspicious Bhagavad kalyANa guNa-s (just as a garland of ratna-s is strung together using a string)

- **tattAdRk tAmraparNI taTa gata SaThajit dRshTa sarvIya SakhA tAtparya ratnAvali** - consisting of the string of ratna-s (precious gems) extracted from the drAviDa veda SakhA-s that are composed by SrI SaThakopa muni who took his incarnation on the sacred banks of the tAmraparaNI river, and that are fit to be chanted by one and all without distinction of varNa-s etc.
- **SuddhAntAcArya siddhaih dhAraNIyA** - is fit to be supported and meditated on by those devotees that have become purified by conducting themselves according to **icchA sArathya satyApita guNa kamala kAnta gItAnta sidhyAt** - the teachings of the carama Slokam at the conclusion of SrImad bhagavad gItA by Sriyah-pati (**kamala kAnta** - the Consort of Lakshmi) who vividly manifested His kalyANa guNa-s such as His sauSIlyam, His ASrita pAratantRyam (being subservient to His devotee) etc., by voluntarily becoming the Charioteer for arjuna by His own Free Will.
- **akhila bhayottAriNI** - for the removal of all fears arising from the ocean of samsAra.

tAtparya ratnAvali is a poetic composition that consists of the ratna-s extracted from tiruvAimozhi, sung by NammAzhvAr who took his incarnation on the banks of the sacred river tAmraparNI, and sung in the form of the drAviDa veda that can be chanted by any one without distinction of any kind; each of these ratna-s is an exposition of the blemishless kalyANa guNa-s of the Consort of Lakshmi. The tAtparya ratnAvali is fit to be enjoyed and cherished in the hearts of the devotees who have understood and benefited from the teaching of Lord KRshNa, who demonstrated His kalyANa guNa-s such as His ASrita pAratantRyam, sauSIlyam etc., by His becoming a Charioteer to arjuna of His own Free Will. The teaching referred to is captured in the form of the carama Slokam of SrImad Bhagavad gItA (**sarva dharmAn parityajya mAm ekam SaraNam vraja**).

**sarvIya SakhA** - One of the principal greatnesses of tiruvAimozhi is that it is common to (fit to be sung by) all varNa-s without any distinction, unlike the

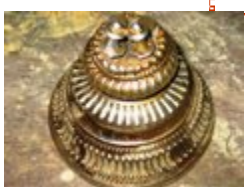




veda-s in samskRt; it reveals the same truth that is sung in the veda-s, but in an easily understandable form. This one SAKhA alone - sarvIya sAKhA, is sufficient to convey all the deep meanings contained in all the veda-s in samskRt and all the other veda-s in Tamizh (the prabandham-s of other AzhvAr-s etc.). tAtparya ratnAvali captures the essence of tiruvAimozhi, and presents it to those who are not knowledgeable in the drAviDa bAshA or the Tamizh language.

**gItAnta sidhyat SuddhAntAcAra Suddhah** - Those who have become pure by realizing the truth as taught in the carama Sloka at the conclusion of the bhagavad gItA, and by conducting themselves (AcAra) in this path. svAmi DeSikan declares that these are the people who will treasure the tAtparya ratnAvali in their hearts. Who are these people, and what is this path that is being referred to- SrI Ve'nkaTeSACarya describes these devotees as "**ananya upAyatva, ananya-prayojan'ngaLAIE pariSuddharAna paramaikAntikaL**" - those who are single-minded in their devotion to Him and who realize that He is the only upAyam or means for salvation and do not seek any other means to attain Him, and those who deem Him as the only goal to be attained. SrI UV describes this path as "**antahpura AcAram**" - the conduct appropriate to the Consorts towards a husband - not seeking anyone's protection except their husband, not depending on anyone else for anything whatsoever, etc., - the result of the knowledge that the jIva is eternally subservient to the Lord, and to no one else (**ananya Seshatva j~nAnam**). This is the realization that is necessary for us to totally and unconditionally surrender to Him (prapatti or SaraNagati). Those who have been purified by this realization, and have been cleansed of all other incorrect knowledge, are the ones who are fit to cherish tAtparya ratnAvali in their hearts.

SrI Ve'nkaTeSACarya gives an example of the conduct of a paramaikAntin who conducts himself as per the teachings of the carama Sloka. These are people who are purified by realizing the ananya upAyatvam (not resorting to anyone other than emperumAn as the means for liberation), and ananya prayojanatvam (not having anyone other than Him as the goal to be realized). He gives the



example of sItA PirATTi, who declared "tat tasya sadRSam bhavet" (sundara. 37.62), and refused to be rescued from rAvaNa by HanumAn when he offered to carry her on his shoulders, insisting that she will only look for Him to rescue her; she also single-mindedly saw Lord RAma alone in everything she saw - ekastha hRdayA nUnam rAmam eva anupaSyati (sundara. 16-25). A paramaikAntin is one who has this depth of ananya upAyatvam, and utter dependence and meditation on Him as the sole goal to be attained.

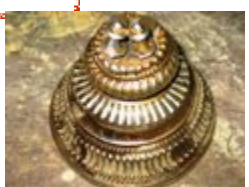
SrI UV comments that those who enjoy the Sloka-s of tAtparya ratnAvaLi, and dwell on the meanings of the words that represent bhagavad guNa-s, especially keeping in mind the connectivity between a given guNa with the one that precedes and the one that follows it, will get great clarity on the message of tiruvAimozhi, and also realize the greatness of tiruvAimozhi over other grantha-s.



## TiruvAimozhi 1.1

Having completed the avatArikA in the first ten Sloka-s, svAmi DeSikan now starts the description of the guNa-s sung by NammAzhvAr in each pASuram of tiruvAimozhi.

It may be recalled that the emphasis of the first Satakam (group of 100) is the guNa of sevyatvam - One who is worthy of being surrendered to. Sloka-s 11 to 22 are devoted to describing the hundred guNa-s that are contained in the 100 pASuram-s of this first Satakam. Sloka 11 contains the description of the ten guNa-s that are the principal subject of the first tiruvAimozhi (tiruvAimozhi 1.1), of the first Satakam, consisting of the first ten pASuram-s. Similarly, Sloka 12 describes the ten guNa-s sung in the ten pASuram-s of tiruvAimozhi 1.2, and so on. In general, one Slokam is dedicated to each tiruvAimozhi; however, there are exceptions, and in some cases, svAmi DeSikan dedicates more than one Slokam to a given tiruvAimozhi. In the case of the first Satakam, there are 12 Sloka-s dedicated for describing the guNa-s sung in the ten tiruvAimozhi-s.





'He is worthy of being surrendered to'



## Sloka 11

### tiruvAimozhi 1.1 - uyarvaRa uyarnalam

निस्-सीम-उद्यद्-गुणत्वात् (1.1.1) अमित-रसतया (1.1.2)

अनन्त-लीलास्पदत्वात् (1.1.3)

स्वायत्ताशेष-सत्ता-स्थिति-यतनभिदावैभवात् (1.1.4 to 1.1.6) वैश्व-रूप्यात् (1.1.7) ।

त्रयक्ष-ब्रह्मात्व-भावात् (1.1.8) सदसदवगतेः (1.1.9) सर्व-तत्त्वेषु-पूर्तेः (1.1.10)

पश्यन् योगी परं (1.1.) तत्-पद-कमलनतौ अन्वशात्-आत्म-चित्तम् ॥

nis-sIma-udyad-guNatvAt (1.1.1) amita-rasatayA (1.1.2)

ananata-leelAspadatvAt (1.1.3)

svayattAsesha-sattA-sthiti-yatanabhidaivaibhavAt (1.1.4 to 1.1.6)

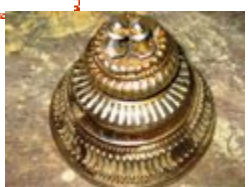
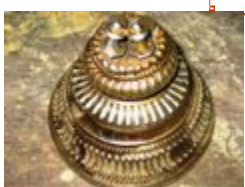
vaiSva-rUpyAt | (1.1.7)

tRyaksha-brahmAtva-bhAvAt (1.1.8) sadsadavagateh (1.1.9)

sarva-tattveshu-pUrteh (1.1.10)

paSyAn yogi param (1.1) tat-pada-kamalanatau anvaSat-Atma-cittam ||

paratvam is the guNa chosen at the daSakam level for tiruvAimozhi 1.1 by svAmi DeSikan. This is found in the 4th pAda (last line) of Sloka 11 (paSyAn yogi param tat) The ten guNa-s identified for pASuram-s 1.1.1 to 1.1.10, that are the subject of the current Sloka, are those that are identified by svAmi DeSikan as supporting the guNa of paratvam at the daSakam level.





## pASuram 1.1.1:

உயர்வற உயர் நலம் உடையவன் யவன் அவன்  
மயர்வற மதி நலம் அருளினன் யவன் அவன்  
அயர்வறும் அமரர்கள் அதிபதி யவன் அவன்  
துயரறு சுடர் அடி தொழுது எழு என் மனனே!

urarvaRa uyar nalam uDaiyavan yavan avan

mayarvaRa mati nalam aruLinan yavan avan

ayarvaRum amarargaL adhipati yavan avan

tuyar aRu SuDar aDi tozhudu ezhu en mananE!

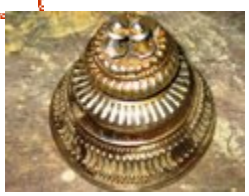
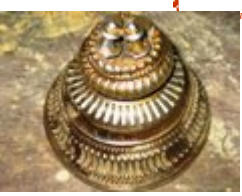
en mananE! uyarvaRa uyar nalam uDaiyavan yavan avan, mayarvaRa mati nalam aruLinan yavan avan, ayarvaRum amarargaL adhipati yavan avan, tuyar aRu SuDar aDi tozhudu ezhu.

nis-sIma udyat guNatvAt - nis-sIma = unlimited,

udyad-guNatvAt - having superior guNa-s; One Who has unlimited kalyANA guNa-s (uyarvaRa uyar nalam uDaimai). 'mayarvaRa mati nalam aruLudal' and 'amarargaL adhipatiyAi iruttal' are additional guNa-s sung in this pASuram, but the guNa that svAmi DeSikan has chosen as the principal guNa that goes to support the guNa of paratvam at the higher level is 'uyarvaRa uyar nalam uDaiyavan', or nis-sIma udyat guNavAn.

## pASuram 1.1.2

மனன் அகம் மலமற மலர் மிசை எழு தரும்  
மன்னுணர்வு அளவிலன் பொறியுணர்வு அவையிலன்  
இன்னுணர் முழுநலம் எதிர்நிகழ் கழிவினும்  
இன்னிலன் எனன் உயிர் மிகுநரை யிலனே.





manan agam malam aRa malar misai ezhu tarum

manan uNarvu aLavilan poRi uNarvu avai ilan

inan uNar muzhunalam edir nigazh kazhivinum

inan ilan enan uyir migu narai ilanE.

inan, manan agam malamaRa malar, misai ezhu tarum manan uNarvu aLavu ilan, poRi uNarvu avai ilan, edir nigazh kazhivinum ivan ilan, migunar ilan, enan uyir, muzhu uNar, muzhu nalam.

**amita rasatayA** - In this pASuram, AzhvAr refers to three of Bhagavan's principal guNa-s: "muzhu uNar" - fully j~nAna svarUpan - personification of absolute flawless knowledge, "muzhu nalam" - totally Ananda svarUpan - total Bliss, and "edir nigazh" - He has none that can equal Him or surpass Him in any aspect in the past, present and future. Of these, the j~nAna and Ananda svarUpatvam are of a different category than the last one; Given His j~nAna and Ananda svarUpatvam, the third guNa - that He has none that is equal to Him, easily follows. Between the j~nAna and Ananda svarUpatvam, Ananda svarUpam already implies j~nAna sva rUpam (note the taittirIya Upanishad - the sequence of anna maya, prANa maya, manomaya, vij~nAna maya, and the final stage of Ananda maya, in increasing order of subtlety). svAmi DeSikan selects the Ananda svarUpatvam as the guNa of import for this pASuram - "muzhu nalam" - amita rasatayA. One could argue that the jIva also in its nature is of Ananda svarUpam. To distinguish Bhagavan's Ananda svarUpam from that of the Ananda svarUpam of the jIva-s (which is not fully manifested because of the effects of karma-s), svAmi DeSikan adds the word **amita** - unlimited, flawless. niravadhika Ananda svarUpan.

Remember that that these guNa-s at the pASuram level are all guNa-s that support the guNa at the daSakam level - paratvam, and the guNa at the Satakam level - sevyatvam. This concept that is fundamental to tAtparya ratnAvali, should be kept in mind when meditating on the guNa for each





pASuram as we go along. Also note the extent of thought and analysis that have gone into the choice of the principal guNa for this pASuram. This is an example of the rigorous analytical thought process that has gone into the selection of one principal guNa for each pASuram by svAmi DeSikan, which is the unique contribution of tAtparya ratnAvaLi.

Also recall that this is a ratnAvaLi - a garland that has a thread of sequence embedded in it. There is a connection between the guNa in the previous pASuram with that in the current pASuram and so on. The first pASuram talked of His infinite kalyANa guNa-s; the current pASuram gives the basis for that - namely, that His divya Atma svarUpam is flawless, and of the nature of Infinite Bliss - there is no room for any negatives.

### pASuram 1.1.3

இலனது உடையனிது எனநினைவரியவன்

நிலனிடை விசும்பிடை உருவினன் அருவினன்

புலனொடு புலனலன் ஒழிவிலன் பரந்த அந்

நலனுடை ஒருவனை நணுகினம் நாமே.

ilan adu uDaiyan idu ena ninaivu ariyavan

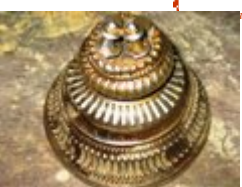
nilaniDai viSumbiDai uruvinan aruvinan

pulanoDu pulan alan ozhivilan paranda an-

nalanuDai oruvanai naNuginam nAmE.

adu ilan idu uDaiyan ena ninaivu ariyavan; nilaniDai viSumbiDai uruvinan aruvinan; pulanoDu pulan alan; ozhivilan paranda an'nalam uDai oruvanai nAm naNuginam.

ananta leelAspadatvAt - "nilaniDai viSumbiDai uruvinan aruvinan" - He Who has as His possession everything both sentient and non-sentient, in all the worlds above and below - This refers to His leelA vibhUti. SrI Ve'nkaTeSAcArya







describes this as "pAtAlam Arabhya parama pada paryantamAgavuNDa cetanAcetana vibhUtikan".

BhagavAn' possessions are being sung here, as one more aspect of His paratvam (guNa at the daSakam level). He owns everything in His nitya vibhUti (in SrI vaikuNTham), as well as in His leelA vibhUti. The current pASuram specifically praises His Lordship of all things in His leelA vibhUti.

When we say that He owns all the things -cetana-s and acetana-s that are imperfect and full of deficiencies, one could argue that this conflicts with His being 'uyar nalam uDaiyavan' - (pASuram 1.1.1). This is not so. He is not in the least affected by our deficiencies, and on the contrary, He removes all our sins.

Note the other guNa-s in the pASuram - ilan adu uDaiyan idu ena ninaivu ariyavan, pulanoDu pulan alan, and an'nalanuDai oruvan. The first two are further elaborations of 'nilaniDai viSumbiDai uruvinan aruvinan' (2nd pAda) - the guNa chosen by svAmi DeSikan. The third one is a reference to His kalyANa guNa-s that we saw in pASuram 1.1.2 - muzhu nalam.

svAmi DeSikan has treated the next three pASuram-s as one group, and has given the guNa-s for the three pASuram-s in one phrase - svAyatta aSesha sattA sthiti yatana bhida vaibhavAt.

svAyatta - subservient to Him, under His total control;

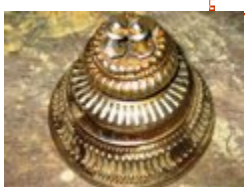
aSesha - without exception, all the acetana-s and cetana-s, including the anya devatA-s such as brahmA, rudra, indra etc., who are jIva-s subject to their karma-s;

sattA - being, existence;

sthiti - protection;

yatanam - effort, the ability to function and act;

bhida - kind, species, different;





vaibhavam - greatness; here it refers to His Adhipatyam or Lordship, absolute control.

pASuram-s 1.1.4, 1.1.5, 1.1.6:

நாமவன் இவன் உவன் அவன் இவன் உவளெவன்

தாம் அவர் இவர் உவர் அதுவிது உதுவெது

வீமவை இவையுவை அவை நலம் தீங்கவை

ஆமவை ஆயவை ஆய் நின்ற அவரே.

nAm avan ivan uvan avaL ivaL uvaL evaL

tAm avar ivar uvar adu idu udu edu

vIm avai ivai uvai avai nalam tI'ngavai

Amavai Ayavai Ay ninRa avarE (1.1.4)

அவரவர் தமதமது அறிவறி வகைவகை

அவரவர் இறையவர் எனஅடி அடைவர்கள்

அவரவர் இறையவர் குறைவிலர் இறையவர்

அவரவர் விதிவழி அடைய நின்றனரே.

avar avar tama tamadu aRivu aRi vagai vagai

avar ivar iRaiyavar ena aDi aDaivargaL

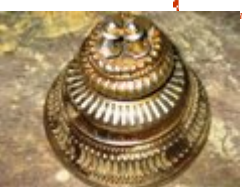
avar ivar iRaiyavar kuRaivilar iRaiyavar

avar avar vidi vazhi aDaiya ninRanaRE (1.1.5)

நின்றனர் இருந்தனர் கிடந்தனர் திரிந்தனர்

நின்றிலர் இருந்திலர் கிடந்திலர் திரிந்திலர்

என்றுமொர் இயல்வினர் எனநினைவரியவர்





என்றுமொர் இயல்வொடு நின்ற எம்திடரே.

ninRanar irundanar kiDandanar tirindanar

ninRilar irundilar kiDandilar tirindilar

enRum Or iyalvinar ena ninaivu ariyavar

enRum Or iyalvoDu ninRa em tiDarE. (1.1.6)

enRum Or iyalvinar ena ninaivu ariyavar; enRum Or iyalvoDu ninRa em tiDar ninRanar, irundanar, kiDandanar, tirindanar, ninRilar, irundilar, kiDandilar tirindilar.

svAyatta aSesha sattA sthiti yatanabhida vaibhavAt - svAdhIna trividha cetanAtmaka svarUpa sthiti pravRtti bhedan (SrI Ve'nkaTeSAcArya). He Who is responsible for the inherent nature, existence and functioning of all without exception. This includes the people, the deva-s, the acetana-s etc. pASuram 1.1.4 refers to the nature of everything being subservient to Him, 1.1.5 refers to their protection and sustenance being purely under His control, and 1.1.6 refers to the actions of all things and beings under His total and absolute control. All of these again stand to support His guNa of paratvam (the guNa at the daSakam level), and sevyatvam, (the guNa at the Satakam level).

SrImad TirukkuDandai ANDavan's anubhavam is that in the 1st pASuram of tiruvAimozhi (1.1.1), AzhvAr sang about BhagavAn's kalyANa guNa-s, tirumEni and aiSvaryaM in the form of His nitya vibhUti. 2nd pASuram sang His svarUpa vailakshaNyam (difference, uniqueness). 3rd pASuram mentioned His leela vibhUti. The next 7 pASurams (1.1.4 to 1.1.10) elaborate on the guNa-s sung in the first three pASuram-s further. Of these, pASuram-s 1.1.4 to 1.1.6 elaborate on His leela vibhUti further, and point out that the svarUpam, sthiti and pravRtti of all cetana-s and acetana-s are bhagavad-adhInam. The word adhInam means "BhagavAn iTTa vazhakkAi irukkiRadu" - as BhagavAn wills it to be.



The three words sattA, sthiti, and yatana that svAmi DeSikan has used are equivalent to the terms svarUpa, sthiti and pravRtti, that Bhagavad RAmAnuja uses in the gadya-trayam. For instance, in cUrNika 5 of SaraNAgati gadyam, Bhagavad RAmAnuja describes BhagavAn's leela vibhUti, and says: "sva sa'nkalpAnuvidhAyi svarUpa sthiti pravRtti sva Seshata eka svabhAva prakRti purusha kAlAtmaka vividha vicitra bhogya bhoktRvarga bhogopakaraNa boga sthAna rUpa nikhila jagadudaya vibhava laya leela!". - "Thy sport is creation, maintenance, and dissolution of the world, which contain in themselves many different kinds of enjoyment and suitable places of such enjoyment, such as prakRti, purusha and kAla which are by their nature ever under Your service, Oh Lord! In the matter of their form, their existence, and their activities, they always follow only Thy wishes and dictates of Thine". This last sentence reflects the idea that svAmi DeSikan is reflecting as the main thrust of the three pASuram-s we are looking at right now - svAyatta aSesha sattA sthiti yatana bhida vaibhavAt.

### pASuram 1.1.4

pASuram starting with "nAm avan ivan uvan": vividha nirdeSa nirdiSyamAna samasta vastu svarUpam bhagavad adhInam. What this means is that BhagavAn is the antaryAmI in everything, and they function because He is present in them as their antaryAmI; without Him they do not have an existence. This is the main guNa extolled in this pASuram - (yAvaiyum yAvarumAi) ninRa avarE.

The term svarUpam here can be understood as 'amaippu' - the way the things are, with their unique attributes that identify them as they are; all this is as per His will, and under His total control. SrImad tirukkuDandai ANDavan explains that if He is not present in everything as their antaryAmI, then they cannot even have an existence - "avan uL nuzhindirAvidil avai irukkavE irukkAdu. AgaiyAl ellAm avan adhIna'nkaL enRa paDi".

SrI UV gives the following supports -



सर्वं खल्विदं ब्रह्म sarvam khalvidam brahma (Sruti) - Everything is but Brahman.

ज्योतींषि विष्णुर्भुवनानि विष्णुर्वनानि विष्णुर्गिरयो दिशश्च ।

नद्यः समुद्राश्च स एव सर्वं यदस्ति यन्नास्ति च विप्रवर्य ॥

jyotIgmshi VishNuh bhuvanAni VishNuh

vanAni VishNuh girayo diSaSca |

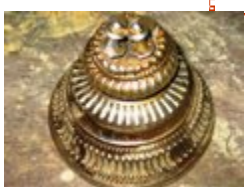
nadyah samudrASca sa eva sarvam

yadasti yannAsti sa vipravarya || (V.P. 2.12.38)

'The stars are VishNu; the worlds are VishNu; forests, mountains, regions, rivers, oceans are VishNu; He is all that is and that is not". Lest someone jump to the conclusion that the above quote is a support for the advaita philosophy, note that this is just saying that it is their nature - svarUpam that they do not exist even for a moment without Him, and thus the quote from SrI VishNu purANam just declares their total dependence on Him for their essential nature. SrI UV notes that this supports the Sruti statement - bahu syAm prajAyeya - 'Let me become many'.

### pASuram 1.1.5

pASuram starting with "avar avar tama tamadu aRivu aRi vagai": sakala devatAntara AtmatayA ArAdhyanAi sakala phala pradan AgaiyinAlE rakshaNamum tad-adhInam. The guNa that is chosen by svAmi DeSikan for this pASuram is sthiti - protection. One has to understand the meaning of the full pASuram to appreciate how this guNa is derived. Very briefly, the idea reflected here is BhagavAn has established several devatA-s (such as varuNa, agni, vAyu etc.), and has given them powers to bestow the necessities for the people of the world, such as rain, air, heat, etc. All these are needed for the





protection of the beings in this world. Some may be tempted to think that it is these gods who are performing at least some part of the act of our protection. AzhvAr reminds us in this pASuram that these gods have indeed the power of offering the protection in their respective areas, but it is only because BhagavAn has given them these powers, and they are able to perform these functions only because He is their antaryAmI. In other words, all these gods are also bhagavad-adhInam - in other words, they and their powers do not exist without Him, which is another guNa that supports the guNa of paratvam. 'avar avar vidi vazhi aDaiya, ninRanarE" - BhagavAn stands as the Supreme One who bestows the powers to these gods (such as indra, rudra, brahmA etc.), based on their karma phalans.

SrI Ve'nkaTeSACarya captures this idea in the following explanation for svAmi DeSikan's choice of sthiti (protection) as the guNa here: emperumAn sakala devatAntara AtmatayA ArAdhyanAi sakala phala pradan AgaiyAlE rakshaNamum tad- adhInam. SrImad TirukkuDandai ANDavan explains the idea conveyed as follows: antaryAmIyAna nArAyaNan tAn phalan koDukkiRAn enbadAl devarkaLAl Seyyap paDukiRa rakshaNamum (kAppARRutalum) SrIman NArAyaNan tAn SeikiRAn - aham hi sarva yaj~nAnAm bhoktA ca prabhureva ca.

The concept that the function of sthiti - protection, is assigned to the gods by BhagavAn, is found in the following Slokam from the gItA:

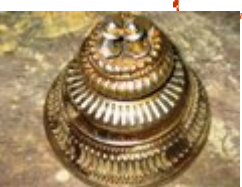
देवान् भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

devAn bhAvayatAnena te devA bhAvayantu vah |

parasparam bhAvayantah Sreyah param avApsyatha || ---gItA 3.11

"By this (by this sacrifice), you propitiate the gods who form My Body and have Me as their self. Worshipped by sacrifices, may these gods, who have Me as





their self, nourish you with food, drink etc. Thus supporting each other, may you attain the highest good called moksha!"

The key concept relevant for us here is that BhagavAn has established the gods such as varuNa, vAyu etc. to give us the necessities for our living. Thus, in a sense they are performing the act of rakshaNam - protection. But this should not be taken to mean that these gods are doing the actual act of rakshaNatvam of us. It is He who is giving them this power, based on their karma phalan and their rigorous worship of Him, and they are purely subservient to Him - they are His adhInam - under His control.

BhagavAn is the Ultimate Enjoyer and Recipient of all our offers to these gods:

aham hi sarva yaj~nAnAm bhoktA ca prabhureva ca | (gItA 9.24)

"I am the only Enjoyer and the only Lord of all sacrifices". Bhagavad RAmAnuja explains that "I am the only Lord" here means that He is the only One who bestows the benefits or the rewards everywhere.

### pASuram 1.1.6

pASuram starting with "ninRanar irundanar kiDandanar": svAmi DeSikan gives the guNa for this pASuram as 'yatana vaibhavAt' - BhagavAn is the One Who gives the power to the cetana-s to indulge in any kind of activity or desist from any activity - all their actions are bhagavad adhInam - under His total control. SrI Ve'nkaTeSAcArya explains yatana vaibhavam as "cetanAcetana samasta vastu pravRtti nivRttikaLum tat-sa'nkalpa adhInam".

SrImad TirukkuDandai ANDAvan explains the concept involved here by pointing out that He is the antaryAmI in those whose actions include standing, sitting, lying down, or walking. (ninRanar irundanar kiDantanar tirindanar) This covers everything a cetana can do, and these are examples of pravRtti. Those who desist from doing any of these actions - ninRilar, irundilar, kiDantilar, tirintilar (nivRtti) also have Him as their antaryAmI, and so He is responsible for their





inactions also. Works and the absence of works are all as He ordains. SrImad ANDavan's words are: niRpadu, utkAruvadu, paDuppadu mudaliya pravRttikaLaic ceikiravarkaLukkum avan antaryAmIyAga irukkiRAn.

### pASuram 1.1.7:

திடவிசும்பெரிவளி நீர்நிலம் இவைமிசை

படர்பொருள் முழுவதுமாய் அவை அவைதொறும்

உடல்மிசை உயிரெனக் கரந்தெங்கும் பரந்துளன்

சுடர்மிகு சுருதியுள் இவையுண்ட சுரனே.

tiDa viSumbu eri vaLi nIr nilam ivai miSaip

paDar poruL muzhuvadumAi avai avai toRum

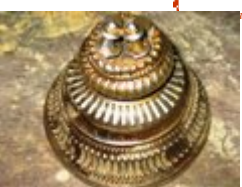
uDal misai uyir enak karandu e'ngum paranduLan

SuDar migu SurutiyuL ivai uNDa SuranE.

SuDar migu SurutiyuL uLan, tiDa viSumbu, eri, vaLi, nIr, nilam ivai misai paDar poruL muzhuvadumAi, avai avai toRum uDal misai uyir ena e'ngum karandu, ivai uNDa SuranE.

vaiSva rUpyAt - One who has the whole Universe as His body. viSvam refers to 'world', and rUpam means 'body'. In this pASuram, AzhvAr points out that the relationship between Bhagavan and everything else is that of SarIri-SarIra bhAvam - the Soul-body relationship, with Him being the Controller. It is not one of aikyatvam or identity between Him and the rest, as the ku-dRshTi-s would like us to believe.

Some people try to interpret AzhvAr's words in the previous three pASuram-s as declaring identity between Him and the jIva-s. For instance, pASuram 1.1.4 states: "nAm avan ivan uvan- Ay ninRa avarE" - All the things in this Universe are none but Him". Even though antaryAmitvam is what is indicated here, some







ill-informed people argue that the world and BhagavAn are identical. AzhvAr clarifies in the current pASuram that all things have a body-soul relationship to Him, with BhagavAn being the soul of everything, and everything being part of His body - avai avai toRum uDal miSai uyir enak karandu e'ngum paranduLan - He is hidden as the soul in the bodies of everything, and exists everywhere inside and out. Just as the jIva-s have their own bodies, BhagavAn has everything as His body, and He is the Soul of everything.

The soul controls the body, and the body is purely at the command and service of the soul. Thus, the guNa of His being viSva-rUPan and everything else being His body, goes to support His paratvam over everything.

tirukkurugaip pirAn piLLAn in his ARAyirappaDi vyAkhyAnam gives close to 60 supports from the Sruti, smRti-s, purANa-s, itihAsa-s etc., that echo the thought conveyed in this pASuram.

### pASuram 1.1.8:

சுரறி வருநிலை விண்முதல் முழுவதும்

வரன் முதலாய் அவை முழுதுண்ட பரபரன்

புரமொரு முன்றெறித்து அமரர்க்குமறிவியந்து

அரனயன் என உலகழித்தமைத் துளனே.

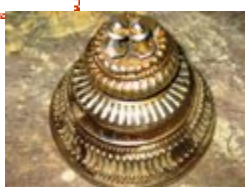
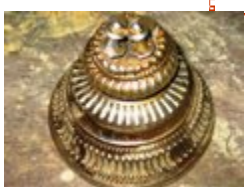
surar aRi aru nilai viN mudal muzhuvadum

varan mudalAi avai muzhudu uNDa para paran

puram oru mUnRu eRittu amararkkum aRivu iyandu

aran ayan ena ulagu azhittu amaittuLanE.

Surar aRivaru nilai, viN mudal muzhuvadum varan mudalAi avai muzhudu uNDa para paran, ayan ena amararkku aRivu iyandu, aran ena oru mUnRu puram eRittu, ulagu amaittu, azhittuLan.



†Ryaksha brahmAtma bhAvAt -

†Ryaksha - one with three eyes, a reference to rudra;

brahmA - refers to the four-faced brahmA;

Atma bhAvAt - because He is the AtmA or antaryAmI for rudra and brahmA.

Since there are those who incorrectly argue that brahmA is the Supreme Deity because he has the function of creation, or those who incorrectly argue that rudra is the Supreme Deity because he controls samhAra, NamMAzhvAr clarifies in this pASuram that brahmA and rudra get their power purely because of BhagavAn, and the true Creator, Destroyer and Protector is only BhagavAn. This is the guNa that svAmi DeSikan captures as the gist of this pASuram - "tri-aksha brahmA Atma bhAvAt".

Recall the guNa of paratvam at the daSakam level, the guNa of sevyatvam at the Satakam level, and the gUna of BhagavAn being the only One worthy of worship and attainment at the grantham level. The guNa of His being the antaryAmI and controller of everything including the likes of brahmA and rudra, that is identified by svAmi DeSikan as the key guNa sung in this pASuram, explains and supports all the above guNa-s at the different levels.

### pASuram 1.1.9:

உளனெனில் உளன் அவன் உருவம் இவ்வுருவுகள்

உளனலனெனில் அவனருவம் இவ்வருவுகள்

உளனென இலனென இவைகுணமுடைமையில்

உளன் இரு தகைமையொடு ஒழிவிலன் பரந்தே.

uLan enil uLan avan uruvam iv-uruvugaL

uLan alan enil avan aruvam iv-aruvugaL

uLan ena ilan ena ivai guNam uDaimaiyil



uLan iru tagaimaiyoDu ozhivilan parandE.

uLan enil uLan; avan uruvam iv-uruvugaL; uLan alan enil uLan avan aruvam iv-aruvugaL; uLan ena ilan ena ivai guNam uDainaiyil iru tagaimaiyoDu ozhivilan parandu uLan.

He Who stands irrefutably established by pramANa-s whether He is considered 'sat' or 'asat'; He Who is covered by the terms sat as well as a-sat. BhagavAn has as His possession all the cetana-s and acetana-s at all times - both at the times when they have bodies to enjoy the effects of their karma (in their sthUla form), and at the time of pralaya when they have only their sUkshma form, and He protects them in His stomach. 'sat' and 'a-sat' refer to these two forms of His respectively.

The following Sruti declarations, when correctly interpreted, clearly establish that He always exists, and is the Owner and Protector of all that ever existed and exist, either in their sUkshma form at the time of pralaya (referred to as a-sat), or as objects with names and forms (sat).

"asad vA idam agra AsIt | tato vai sat ajAyata | tad AtmAnam svayam akuruta | tasmAt tat sukRtam ucYata iti |" (taitt. Ananda. 7.1) - All this was in the beginning unmanifested Brahman (without articulation of names and forms). From that the manifested came into existence. That Brahman created Itself by Itself. So Brahman is called the one of good deed".

"asad eva idam agra AsIt | idam vA agre naiva ki'ncana AsIt | tat sadAsIt | tat samabhavat |" - (chAnd. 3.19.1) - Prior to creation, all this universe was without differentiation of names and forms, the avyAkRta. That was the 'sat' tending towards the division of names and forms. That assumed a gross form. That became manifested".

SrI Ve'nkaTeSAcArya's vyAkhyAnam is: "evam bhUtanAna ISvaranai 'illai enRu SUnya vAdikaLAIE Solli muDikka oNNAda paDi avasthA bhedattAIE sat asat vAcyanAi aRiyap paDuvadAlum". Even though the SunyavAdi-s (a branch





of Buddhists called mAdhyamika-s) claim that ISvaran does not exist, they are clearly proven wrong by pramANa-s. The words **sat** and **asat** both refer to BhagavAn's existence according to pramANa-s. When we say BhagavAn exists (sat), we mean that He has as His belonging everything that exists in sthUla form - with names and forms, after creation. They all form His body. When He is referred to as asat, it means that He has as His possession all the things that are in sUkshma form, at the time of pralaya, when they do not have any names or forms; but He still exists, and has all these in their sUkshma form as His belonging, and protects them in His stomach. He exists with all the things that don't exist in their sthUla form with their own bodies etc. This is what is meant by His a-sat form.

### pASuram 1.1.10:

பரந்ததண் பரவையுள் நீர்தொறும் பரந்துளன்

பரந்த அண்டமிதென நிலவிசும்பொழிவற

கரந்த சிலிடந்தொறும் இடந்திகழ் பொருள்தொறும்

கரந்தெங்கும் பரந்துளன் இவையுண்ட கரனே.

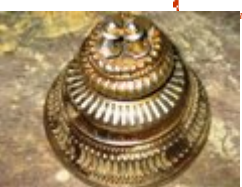
paranda taN paravaiyuL nIr torum paranduLan

paranda aNDan idu ena nila viSumbu ozhivaRak

karanda Sil iDam toRum iDam tigazh poruL toRum

karandu e'ngum paranduLan ivai uNDa karanE.

ivai uNDa Suran paranda taN paravaiyuL nIr torum paranduLan; idu paranda nilam, viSumbu ozhivaRa, karanda Sil iDam toRum, iDam tigazh poruL toRum, e,ngum karandu paranduLan.

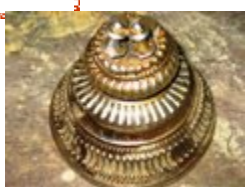
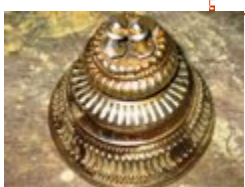




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He exists in all cetana-s-SrI sArngapAni's bimbam seen everywhere-  
thanks:SrI Venkat

sarva tattveshu pUrteh - He who is present integrally in all the tattva-s without exception, with His full power. He Who is present in everything without exception, including all the cetana-s and acetana-s in all the worlds, at all times, with His full Sakti (Powers). The One who destroyed this world, is in every minute part of the waters after the Great Deluge - pralaya, in the minutest part comprising every drop of the ocean. And He is in them hidden without being recognizable. There is no place where He does not exist, good or bad. There is no body in which He is not present, tiny or huge. In fact, the presence of a body is not a requirement for Him to be present in it ( e.g., the jIva etc.).



There is no world in which He is not present in everything, whether it is this world or the upper worlds or the lower worlds. He is present in every cetana and acetana in all of these worlds in the past, present or future, without exception. In fact, existence is defined by His being present in them and giving them the ability to exist. The term pUrNam signifies that He is integrally present in even the minutest thing with all His Sakti, without the minutest diminution of any kind, without the slightest discomfort or inconvenience.

There are three tattva-s (Reals) that describe everything that exists in all the worlds, including SrI vaikunTham. These three are ISvara, cetana (sentient, those endowed with the ability to think etc.), and acetana-s (non-sentient or those that do not possess independent thinking capability). The cetana-s are categorized into three - the baddha jIva-s or bound souls (including the deva-s, human beings, the animals, and the trees and plants), the mukta jIva-s or liberated souls, and the nitya jIva-s or the eternally liberated souls. The acetana-s are of three categories: matter or prakRti subject to the three guNa-s of sattva, rajas and tamas, time or kAla, and Suddha sattva which is of pure sattva in nature. BhagavAn is present as their Controller in all these cetana-s and acetana-s in their entirety, without exception. The use of the word pUrNa (filled, complete) is significant. The requirement of a body for the purpose of pervasion, the relative size (for instance, the atomic-sized jIva vs. Brahman - implying 'big') etc., are not concerns in His being present as an integral part of the existence of everything. He exists with His full Sakti in everything - pUrNatvam.

The last line of Slokam 11 of svAmi DeSikan: **param paSyAn yogI** - NamMAzhvAr who has thus seen emperumAn as sarvasmAt paran - Supreme above all; **tat-pada kamala natau Atma cittau anvaSAT** - is ordering his mind to prostrate at emperumAn's feet.

This concludes the ten guNa-s of the first tiruvAimozhi 1.1, and these ten guNa-s go to support and illustrate His parattvam or Supremacy, that is the guNa sung in this first tiruvAimozhi.



## SlokaM 12

### tiruvAimozhi 1.2 - vIDumin muRRavum

स्वामित्वात् (1.2.1) सु-स्थिरत्वात् (1.2.2)

निखिलनिरुपधि-स्वात्मविद्-ग्राह्य-भावात् (1.2.3)

तादृक्-सर्वानुकूल्यात् (1.2.4) च्यवनवद्-इतर-प्राप्य-वैषम्यवत्वात् (1.2.5) ।

सर्वत्रापक्षपातात् (1.2.6) शुभ-विभवतया (1.2.7) मानसाद्-यर्च्य-भावात् (1.2.8)

सङ्कोचोन्मोचकत्वात् (1.2.9) जगद् अवनतया (1.2.10) उपादिशत् सर्व-योग्यम् (1.2) ॥

SvAmitvAt (1.2.1) su-sthiratvAt (1.2.2) nikhilanirupadhi-svAtmavid-grAhya-  
bhAvAt (1.2.3)

tAdRk-sarvAnukUlyAt (1.2.4) cyavanavad-itara-prApya-

vaishamyavatvAt | (1.2.5)

sarvatrApakshapAtAt (1.2.6) Subha-vibhavatayA (1.2.7)

mAnasAd-yarcya-bhAvAt (1.2.8)

sa'nkoconmocakatvAt (1.2.9) jagad avanatayA (1.2.10)

upAdiSat sarva-yogyam (1.2) ॥

AzhvAr enjoyed BhagavAn's paratvam in the first tiruvAimozhi. In the second, he is giving upadeSam to others. SrImad TirukkuDandai ANDavan points out that it is not because AzhvAr is satisfied with the enjoyment of BhagavAn that he has turned to giving upadeSam to others, but it is because he is overwhelmed by his joy of enjoying BhagavAn that he wants to share his joy



with others. So he is addressing those who are receptive, and tells them that they should discard their bad tendencies and acquire devotion to Him; he hopes that he can then enjoy BhagavAn together with the people who have thus become purified. The first pASuram of the second tiruvAimozhi starts with "vIDumin muRRavum" - muRRavum vIDumin - give up everything that is opposed to worshipping Him as the Supreme Deity.

The guNam that svAmi DeSikan has identified for this tiruvAimozhi is that BhagavAn is sarva-yogyan - One whom everyone should be able to worship with equal ease (found in the lat line of Slokam 12 above); He is sarva-saman - equally accessible to all, impartial to everyone; He is sarva-ArAdhyan - fit to be worshiped by all. The ten guNa-s of the ten pASuram-s of this tiruvAimozhi are those that have been chosen such that they stand in support of this guNam at the daSakam level.

### pASuram 1.2.1:

வீடுமின் முற்றவும் வீடுசெய்து உம்முயிர்

வீடுடையானிடை வீடுசெய்ம்மினே.

vIDumin muRRavum vIDu Seidu um uyir

vIDu uDaiyAniDai vIDu SeimminE.

muRRavum vIDu Seidu um uyir viDumin; vIDu Seidu, vIDu uDaiyAniDai vIDu iSaimin.

The guNam identified by svAmi DeSikan is svAmivAt - Lordship over all. The phrase that reflects this guNa in the pASuram is "um uyir vIDu uDaiyAn iDai vIDu SeitiDumin" - surrender your AtmA to Him whose abode it is"; or, vIDu uDaiyAn iDai - surrender to Him who has SrI vaikunTham as His abode. AzhvAr also tells us how to surrender to Him - vIDumin muRRavum - give up attachment in everything else, and surrender to Him alone as the only Object to be attained.





(Remember the guNa at the daSakam level, sarva yogyan (sarva saman, sarva ArAdhyam), as we go through each pASuram. vIDu or moksham is available equally to everyone, without distinction. BhagavAn is sarva-saman, and is available for everyone to surrender to. SrI UV refers us to the Upanishad vAkyam - sarvasya SaraNam suhRt - He considers anyone who surrenders to Him unconditionally as extremely dear to Him.

### pASuram 1.2.2:

மின்னின் நிலையில மன்னுயிர் ஆக்கைகள்

என்னு மிடத்து இறை உன்னுமின் னீரே.

minnin nilaiyila man-uyir Akkaigal

ennum iDattiRai unnumin nIrE.

nIrE man uyir Akkaigal minnin nilai ila ennum iDattu iRai unnumin.

The guNam chosen by svAmi DeSikan is su-sthiratvAt - He Who alone is permanent, not subject to any change, decay, aging, birth, etc., unlike everything else in all the worlds, which are all subject to change and decay. Our body is even less permanent than lightning - at least, the lightning first appears and then decays, but the body can die in the womb itself, before even appearing outside.

The choice of the word su- in su-sthirtatvam of emperumAn by svAmi DeSikan is very significant. Our AtmA is also sthiram, and is neither born nor perishes or ages. But it clings to the imperfect body for the purpose of enjoying its karma-s. Unlike this soul of ours, BhagavAn is su-sthiran, with no limitations of any kind.

In the first pASuram, AzhvAr advises us to give up attachment to everything else, and surrender to Him. The current pASuram tells us the reason why we should give up interest in everything else - it is because they are all a-sthira or transient and impermanent, or sthira with some caveats; He alone is su-sthira.





### pASuram 1.2.3:

நீர்நுமது என்றிவை வேர்முதல் மாய்த்து இறை  
சேர்மின் உயிர்க்கு அதன் நேர்நிறை யில்லை.

nIr numadu enRu ivai vEr mudal mAittu iRai

SErmin uyikku adan nEr niRai ilLE.

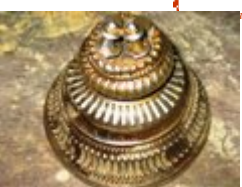
nIr, numadu enRa ivai vEr mudal mAittu iRai SErmin; uyirkku adan nEr niRai illai.

The guNam chosen for this pASuram by svAmi DeSikan is 'nikhila nirupadhi svAtmavid grAhya bhAvAt' - He Who is grasped by those who have overcome the obstacles of the feelings of 'I' and 'nine'. upAdhi means 'limitation'. The upadhi-s are identified by NammAzhvAr in the pASuram - nIr, numadu enRu ivai - the feelings of 'I' and 'nine'. svAtma-vit refers to one who has realized his true nature, as one subservient eternally to SrIman NArAyaNa, and one who has realized that performing eternal kai'nkaryam to Him is the only goal to be attained.

The choice of words by AzhvAr are very significant. nIr numadu enRu ivai vEr mudal mAittu - completely ridding oneself of the feelings of 'I' and 'nine' with all the roots - vEr mudal mAittu. iRai SErmin - surrender to Him; uyirkku adan nEr niRai ilLE - there is nothing more important or more precious for the AtmA to attain, and this is the atyanta hitam, the ultimate good for our soul. SrImad TirukkuDandai ANDavan refers us to the following: "acyuta! aham tavAsmi iti sa eva samsAra bheshajam" - "acyuta! The only cure for the affliction of samsAra is to surrender to You, with the full faith - mahA viSvAsam, that I belong only to You, and that You will protect me without any doubt whatsoever". SrImad ANDavan also gives another reference from SrI VishNu purANam:

अनात्मन्यात्मबुद्धिर्या चास्वे स्वमिति या मतिः ।

अविद्या तरु संभूतेः भीजमेतद्विधा स्थितम् ॥





anAtman-yAtma-buddhir-yA ca asve svamiti yA matih |

avidyA taru sambhUteh bhIjam etat dvidhA sthitam || (V.P. 6.7.11)

"The feeling that this body which is not the soul is indeed same as the soul, and the feeling that that this soul belongs to us when in fact it belongs to emperumAn, are the twin seeds of the continued growth of the tree of samsAra".

The ultimate limit to which those who have realized Him rid themselves of the aha'nkAram and mamakAram (the feelings of 'I' and 'mine') is signified by AzhvAr through the choice of his words 'nIr' and 'numadu'. He is telling us: "You should get rid of the feeling of 'you' and 'yours"; he carefully avoids using the words 'we should rid of the feeling of 'nAm, namadu', because he has reached the stage where he can't even bear to say words that suggest that he may still have any trace of the feelings of 'I' or 'mine' SrImad TirukkuDandai ANDavan's anubhavam is that NammAzhvAr's tongue will feel scorched if it has to utter the words 'I' and 'mine'. SrImad ANDavan's words are: "ivar 'nAn', 'ennuDaiyadu' enRu, viDuvadAgac connAlum, ivaruDaiya nAkku vendu viDumAm".

**pASuram 1.2.4:**

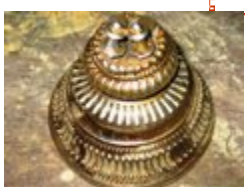
இல்லதும் உள்ளதும் அல்லது அவனுரு

எல்லையில் அந்நலம் புல்கு பற்றற்றே.

illadum uLLadum alladu avan uru

ellai il annalam pulgu paRRaRRE.

"illadum uLLadum alladu avan uru, ellai il an'nalalam pulgu paRRaRRE" - He is very different from the acetana-s and cetana-s (the insentient and sentiments); His nature is one of being endowed with infinite auspicious qualities. Remove yourself from all other attachments, and embrace Him tightly.



svAmi DeSikan has described the guNam sung in this pASuram as "†AdRk sarvAnukUlyAt". For such people (namely, those who have overcome the sense of 'I' and 'mine'), BhagavAn is favorable to them, kind to them. In other words, He makes Himself easily accessible to them. The key word in the pASuram that relates to this guNa chosen by svAmi DeSikan for this pASuram is 'pulgu' - embrace Him tightly. SrImad TirukkuDandai ANDAvan places special emphasis on this word in the pASuram. There is nothing more enjoyable for our soul than to tightly embrace Him. He is more enjoyable than all things known, in all ways - sarva prakArattAlum sarvattinum anukUlan AgaiyAl. Not only that; He is anukUlan in this manner to everyone without distinction - everyone who has given up attachment to everything else and has surrendered to Him. Note that the guNa at the daSakam level is sarva-yogyan, sarva-saman, sarva-ArAdhyan; the guNa chosen by svAmi DeSikan for the current pASuram nicely supports the guNa at the daSakam level.

### pASuram 1.2.5:

அற்றதுபற்றெனில் உற்றது வீடுயிர்

செற்றது மன்னுறில் அற்றிறை பற்றே.

aRRadu paRRu enil uRRadu vIDu uyir

SeRRu adu man uRil aRRu iRai paRRE.

"paRRu aRRadu enil, uyir vIDu uRRadu; adu SeRRu man uRil, aRRu iRai paRRu" - When the attachment to materialistic and sensual matters is overcome, the soul will see the true nature of itself, and may begin to enjoy this Atma anubhavam. This may distract the soul from seeking the Ultimate goal of eternal kai'nkaryam to the Lord. One should overcome this distraction, and with firm resolve, should seek Him alone.

svAmi DeSikan chooses the principal guNa sung in this pASuram as "cyavanavat itara prApya vaishmyavatvAt" - 'Because BhagavAn is different from many other forms of liberation such as kaivalyam, which are impermanent.' cyavana



means slippery, impermanent, not the final goal to be attained. BhagavAn is different from these other impermanent forms of moksha such as kaivalyam. He is the One to be attained, and not the impermanent forms of liberation such as enjoyment of the self, or Atma svarUpa anubhavam. The point made by AzhvAr in this pASuram is that when the soul leaves attachment in vishaya sukha-s or the attachment to sense-objects, then it has been illumined with unbounded knowledge, and sees the true nature of the soul as nitya (eternal), unlimited in knowledge, etc., and may become content with the enjoyment of this Atma svarUpam. This is called kaivalya moksham. AzhvAr says that true liberation is to go beyond this stage, not be content with just AtmAnubhavam, but seek the permanent and eternal kai'nkaryam to Him, which is the highest goal and the ultimate end to be achieved.

### pASuram 1.2.6:

பற்றிலன் ஈசனும் முற்றவும் நின்றனன்

பற்றிலையாய் அவன் முற்றிலடங்கே.

paRRu il-an ISanum muRRavum ninRanan

paRRilaiyAi avan muRRil aDa'ngE.

"ISanum muRRavum paRRu il-an ninRanan; paRRilaiyAi avan muRRil aDa'ngu" - BhagavAn is equally well disposed towards everyone without any differentiation or distinction. You also display a feeling of deep attachment to Him, and indulge yourself in total dedicated kai'nkaryam to Him through all means.

svAmi DeSikan describes the guNa from this pASuram as "sarvatra apakshapAtAt". Multiple interpretations are given by our AcArya-s.

(1) paRRu - affection, love. il - House, Source. Thus 'paRRu ilan' means He who is the Source of love and affection to one and all without distinction.



(2) paRRu - bias, pakshapAtam; ilan - illAdavan; One who does not have. In other words, BhagavAn is One who does not have any bias towards one vs. another, and He is equally favorable to all.

svAmi DeSikan description of BhagavAn's guNam in this pASuram corresponds to the words 'paRRu ilan' in the pASuram. sarvatra - everywhere' apakshapAtAt - because He has no bias. Here, SrI UV interprets the term 'sarvatra' in svAmi DeSikan's Slokam as 'inside every cetana'. Thus, bhagavAn resides inside everyone without pakshapAtam, and guides and supports all, without any distinction. BhagavAn has declared: samaH aham sarva bhUteshu (gItA 9.29) - I am equal to everyone - apakshapAtI. Once again, keep in mind the guNa at the daSakam level - sarva yogyan, sarva saman, sarva ArAdhyan. AzhvAr's advice to us is: "Just as He is friendly and loving towards everyone, you also develop the attachment to Him, totally surrender to Him, and perform kai'nkaryam to Him". This corresponds to the second interpretation given in the previous para.

SrI UV refers us to another version of svAmi DeSikan's Slokam, where the guNa is given a "sarvatrApyakshipAtAt - sarvatra api akshipAtAt". Literally, this translates to "One whose sight falls on everyone". SrI UV has given the meaning as "sneha kAryam AgaiyAl" - because He displays friendship and affection to everyone. This interpretation corresponds to the 1st interpretation given in the previous paragraph.

SrI P. B. aNNa'ngarAcArya svAmi comments that 'sarvatra apakshapAtAt' corresponds to the words 'nuRRavum ninRanan' in the pASuram - ellAraiyum oru nigarAga abhimAnippavan - One who is equally well disposed to everyone.

### pASuram 1.2.7:

அடங்கெழில் சம்பத்து அடங்கக்கண்டு ஈசன்

அடங்கெழில் அ:தென்று அடங்குக உள்ளே.

aDa'ngu ezhil sampattu aDa'ngak kaNDu ISan



aDa'ngu ezhil ahdu enRu aDa'nguga uLLE.

"aDa'ngu ezhil sampattu aDa'ngak kaNDu ahdu ISan aDa'ngu ezhil enRu uL aDa'nguga" - Realize that all the wealth in both the leelA vibhUti and nitya vibhUti are totally under His control, and become totally subservient to Him, realizing that you are all part of His wealth.

svAmi DeSikan describes the guNa that stands out in this pASuram as "Subha vibhavatayA" - Because all His belongings are auspiciously disposed to our reaching Him. (vibhava - wealth, Subha - auspicious).

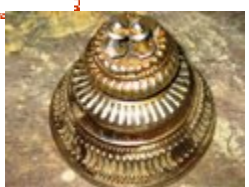
In the previous pASuram we saw that BhagavAn is a suhRt (well-wisher, friend) for everyone without bias. But He has as His wealth, both the nitya vibhUti and the leelA vibhUti. In His nitya vibhUti He has the nitya sUri-s who are far above us in realization. Some of us might feel hesitant to approach Him, feeling that these nitya sUri-s may laugh at us because of lowly status. BhagavAn also has as His possession the devatA-s in His leelA vibhUti, and they are known to create obstacles to our approaching Him as evidenced by the Sruti. bRhadAraNya upanishad (1.4.10) says: **tasmAt eshAm tan'na priyam yadetan-manushyA vidyuh** - The gods do not like us to know Brahman. This is because the deva-s consider that we are all like animals that should toil for them alone, and if we worship BhagavAn and stop worshipping them, it causes pain to them. This is also declared in the bRhadAraNyaka Upanishad -

यथापशुरेवं स देवानाम् । यथा ह वै बहवः पशवो भुञ्ज्युः । एवमेकैकः पुरुषो देवान् भुनक्ति ।  
एकस्मिन्नेव पशवादीयमानेऽप्रियं भवति ।

yathApaSurevam sa devAnAm | yathA ha vai bahavah paSavo bhu~njyuh |

evamekaikah purusho devAn bhunakti |

ekasminneva paSavAdIyamAne'priyam bhavati |



But we should remember that the nitya sUri-s in His nitya vibhUti and the gods in His leelA vibhUti are both His belongings, and are subject to His will. They will have no choice except being auspicious to us if He wills so, as declared in the same mantra in bRhadaNya Upanishad - **tasya ha devASca na abhUtyA ISate**. If we surrender to Him with the realization that we are also part of His vibhUti just as these deva-s etc. are, and if we realize that it is our birthright to perform eternal kai'nkaryam to Him, nothing can interfere with that. And His wealth is available for all of us to enjoy, as we are all His children, just as a father's wealth is there for the son to enjoy. This is the message conveyed by the phrase "**Subha vibhavan**".

AzhvAr's instruction to us in this pASuram is that we should clearly realize that all that exists is under His control, and we should therefore surrender to Him with mahA viSvAsam without the slightest doubt - **ISan aDa'ngu ezhil ahdu enRu uL aDa'nguka**.

### pASuram 1.2.8:

உள்ளம் உரை செயல் உள்ள இம்முன்றையும்

உள்ளிக் கெடுத்து இறை யுள்ளிலொடுங்கே.

uLLam urai Seyal uLLa im-mUnRaiyum

uLLik keDuttu iRai uLLil oDu'ngE.

"uLLa uLLam, urai, Seyal idu mUnRaiyum uLLi, keDuttu, iRai uLLil oDu'ngu" - Divert your thought, word and deed from involvement in external diversions, realize that that these instruments that we have already been gifted with are purely for service to Him, and devote them totally to Him.

Whatever we need for worshipping Him is available to us all, without our having to look for something new - namely, our thoughts, words, and actions. SvAmi DeSikan reflects this through the guNa "**mAnasAdi arcya bhAvAt**". To meditate on Him, to sing His praise though our words, and to prostrate to Him





with our bodies - these are means that are available to everyone equally. One does not have to undertake any effort whatsoever to acquire these three; He has given these to all, and this again illustrates that He is sarva saman, and treats everyone equally. These three instruments - thought, word and deed, are given to us for the sole purpose of devoting them to His kai'nkaryam. AzhvAr's message to us that we should realize this simple truth, turn these three away from the pursuit of worldly interests, and devote them to His worship instead. AzhvAr explicitly tells us to think - uLLi, as to why we have been given the mind, the body and the ability to speak - and realize that these are all given to us for His kai'nkaryam. Once we have realized this, the next step is 'keDuttu' - diverting them from the external materialistic distractions and turning them inwards, and iRai uLLil oDu'ngu - get them immersed in thoughts about Him.

AzhvAr describes the activities of his own "uLLam, urai, Seyal" in pASuram 8.10.4 -

பொங்கேழ் புகழ்கள் வாயவாய்ப் புலன்கொள் வடிவு என்மனத்ததாய்

அங்கேய் மலர்கள் கையவாய் வழிபட்டோட அருளிலே

po'ngEzh pugazhgaL vAyavAi pulan koL vaDivu en manattAi

a'ngEi malargaL kaiyavAi vazhi paTTODa aruLiE

--- tiruvAi. 8.10.4

"Being immersed in eternal kai'nkaryam to the Lord, my mouth will utter the infinite kalyANa guNa-s of emperumAn. His captivating tirumEni's beauty that would madden my senses will remain in my mind, and my hands will offer flowers at His Lotus Feet" - note uLLam, urai, Seyal - manasAdi arcya bhAvAt.

BhUtattAzhvAr echoes the same thoughts in his 2<sup>nd</sup> tiruvantAdi pASuram 21.

தாமுளரே, தம்முள்ளம் உள்ளுளதே தாமரையின்

பூவுளதே ஏத்தும் பொழுதுண்டே - வாமன்





திருமருவு தாள்மருவு சென்னியரே செவ்வே

அருநரகம் சேர்வது அரிது.

†Am uLarE; tam uLLam uL uLadE; †Amarayin

pU uLadE; Ettum pozhudu uNDE - vAman

tiru maruvu †An maruvu SenniyarE SevvE

aru narakam SErvadu aridu. (2<sup>nd</sup> tiruvantAdi - 21).

"We have been given this body and the indriya-s for His worship; We have been given our minds to think of Him; He has created the lotus flowers that we can offer to Him; There is plenty of time to worship Him; We have the head so that we can bow to Him. When we have been given everything needed to worship Him, there is no narakam (hell) for us" (if only we use all these for His worship!).

Poigai AzhvAr conveys the same message in his 1<sup>st</sup> tiruvantAdi pASuram 95 -

நாவாயில் உண்டே நமோ நாரணு என்று

ஓவாது உரைக்கும் உரையுண்டே - மூவாத

மாக் கதிக்கண் செல்லும் வகையுண்டே, என்னொருவர்

தீக் கதிக்கண் செல்லும் திறம்.

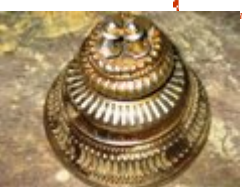
nA, vAyil uNDE; namo nAraNA enRu

OvAdu uraikkum urai uNDE; - mUvAda

mAk-kadikkaN Sellum vagai uNDE; en oruvar

†Ik-kadikkaN Sellum tiRam

"We have been given a tongue inside our mouth for praising Him; We have been given the ashTAKshara mantra that we can repeat continuously without





interruption; we have been the easy path to SrI vaikuNTham from which we never have to return; When we have all this, why is it that some people insist on following only the path to narakam?"

### pASuram 1.2.9:

ஒடுங்க அவன்கண் ஒடுங்கலும் எல்லாம்

விடும்; பின்னும் ஆக்கை விடும்பொழுது எண்ணே.

oDu'nga avan kaN oDu'ngalum ellAm

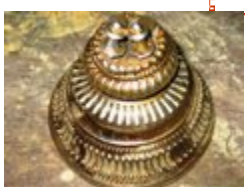
viDum pinnum Akkai viDum pozhudu eNNE.

"avan kaN oDu'nga, oDu'ngalum ellAm viDum; pinnum Akkai viDum pozhudu, eN."

- When you devote your thought, word and deed to Him, all your karma-s will be removed from you; then, until your prArabdha karma-s (those karma-s that have already started giving fruits) are exhausted and your soul leaves your body, keep meditating on Him.

svAmi DeSikan describes the key guNa sung in this pASram as "sa'nkoca unmocakatvAt" (oDu'ngalum ellAm viDum) - because He frees us from all the limitations to His kai'nkaryam. "avan kaN oDu'nga, eLLA oDu'ngalum viDum" - Once we turn the three instruments (namely uLLam, urai and Seyal) towards Him, He removes all the enemies to bhagavat kai'nkaryam that we encounter, such as our sins, our ignorance (avidyA), etc. avidyA or ignorance is the lack of realization that we are eternally subservient to Him, the lack of realization of our role as a jIva - to be performing eternal kai'nkaryam to Him, and the lack of realization that He is the only Goal to be attained, and that He alone is the means to attain Him. Meditating on His kalyANa guNa-s will automatically lead to the intense desire to perform kai'nkaryam to Him. LakshmaNa declares: aham asya avarah guNaih dAsyam upAgatah - It is my sa'nkalpam to perform kai'nkaryam to RAma because of His kalyANa guNa-s.

All the obstacles to attaining Him - such as avidyA, karma, etc. are not natural





attributes of the self; if we resort to Him by turning the karaNa-s - our thought, word and deed - towards Him, these obstacles disappear automatically.

If we devote our thought, word and deed in His kai'nkaryam, then once the body falls, moksham is guaranteed - Akkai viDum pozhudu eN - once we get control of our karaNa-s, we should eagerly look forward to the time that our body falls, so that we attain Him.

Again, all that is needed from us is the control of the three karaNa-s of thought, word and deed, and diversion of these towards Him. He takes care of the rest in attaining Him. This is available to everyone who has controlled the three karaNa-s and turned them towards Him, and so He is sarva saman and sarva yogyan - One who can be attained by all.

### pASuram 1.2.10:

என்பெருக்கு அந்நலத்து ஒண்பொருள் ஈறில

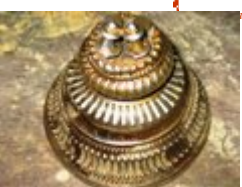
வண்புகழ் நாரணன் திண்கழல் சேரே.

eN perukku an'nalattu oN poruL IRla

vaN pugazh nAraNan tiN kazhal SerE.

"eN perukku an'nalattu oNporuL IRu ila; eN perukku vaN pugazh IRu ila; IRu ila vaN pugazh nAraNan tiN kazhal SER" - Surrender at the never-failing Feet of NArAyaNan, who has as His possession the infinite collection of jIvAtmA-s whose nature is one of infinite bliss and knowledge, and who Himself in full of Infinite auspicious qualities.

For ease of understanding the meaning of this pASuram, it is useful to remember the following words: IRu - antam, end; IRu ila - uncountable, immeasurable, infinite. The phrase 'IRu ila' is to be taken with 'eN poruL an'nalattu oN poruL IRu ila', 'vaN pugazh IRu ila', and 'IRu ila vaN pugazh nAraNan'. 'nalam' refers to auspicious qualities - recall 'uyarvara uyar nalam uDaiyavan', in the very first pASuram of tiruvAimozhi. vaN = strong,





bounteous, liberal; oN = bright, beautiful, abundant.

svAmi DeSikan captures the essence of this pASuram through the words "jagad avanan" - (nAraNan tiN kazhal SEr) - The Protector of everything in all the Universes. An alternate pATham is "jagad ayanan", a direct reference to NArAyaNan, the name that has the word "ayana" embedded in it. ayanam means 'abode'. Since He is the final resting place for all the beings, the NArAyaNa nAma uniquely applies only to emperumAn. AzhvAr's instruction to us in this pASuram is - "vaN pagazh nAraNan tiN kazhal SErE" - "Resort to the divine Feet of Lord SrIman NArAyaNa who is endowed with infinite kalyANa guNa-s, and whose divine Feet will never ever forsake anyone who surrenders to them".

There are several interpretations for the NArAyaNa nAmam. The one that AzhvAr specifically picks in this pASuram is

- He who is the Lord of the countless jIva-s who by nature are j~nAna Ananda svarUpa-s" - eN perukku an'nalattu eRu ila oNporUL;
- Has infinite kalyANa guNa-s Iru ila vaNpugazh nAraNan
- Has the auspicious and never-failing Lotus Feet available to those who surrender to Him

As the Lord and owner of all the jIva-s, He is the Protector of all - jagad avanan, the guNa described by svAmi DeSikan. His infinite kalyANa guNa-s are there solely for the protection of the jIva-s - "na tE rUpam na cAkAro nAyudhAni na cAspadam tata'pi purushAKAro bhaktanAm tvam prakASase" - (jitante - 1-5) - His AtmasvarUpa, His ma'ngala vighraha, His divine weapons, His dwelling SrI vaikunTham, none of these are for His benefit; they are all for the benefit of His devotees, and He Himself belongs to His devotees. His Lotus Feet never fail anyone who seeks their protection -

सकृदेव प्रपन्नाय तवास्मीति च याचते । अभयं सर्वभूतेभ्यो ददाम्येतद्ब्रतम् मम ॥

sakRdeva prapannAya tavAsmIti ca yAcate |



abhayam sarva bhUtebhyo dadAmyetad vratam mama ||

AzhvAr himself declares that it is BhagavAn's nature to protect - **kAkkum iyalbinan kaNNa perumAn**" (tiruvAimozhi 2.2.9). All these are captured by svAmi DeSikan in the phrase "jagad avanan".

SrI Ve'nkaTeSAcArya uses the version "jagad ayanatayA", and gives the explanation - "Sine He is the AdhAra or Support for all the worlds, the antaryAmI in everything, and the sole means to attain Him". He is sarva ArAdhyan because of these attributes or guNa-s.

Thus, AzhvAr is instructing us through the 10 guNa-s sung in the 10 pASuram-s of tiruvAimozhi 1.2 that BhagavAn as 'sarva yogyan' - as described by svAmi DeSikan in the last line of Slokam 12 of tAtparya ratnAvali - "**upAdiSat sarva-yogyam**".



## SlokaM 13

### TiruvAimozhi 1.3 - pattuDai

बन्धार्हत्वात् स्व-भक्तैः (1.3.1) अधिकतर गुण अनन्त दिव्य अवतारात् (1.3.2)

सर्वेषु आसक्तिमत्वात् (1.3.3) नत सुगमतया (1.3.4) स्व-प्रबोध-प्रदत्वात् (1.3.5) ।

ख्याताभिख्यादि-चिह्नात् (1.3.6) स्व-रुचि-वितरणात् (1.3.7)

सर्व-काल-आश्रयत्वात् (1.3.8)

शवदिः-स्व-अङ्ग-दानात् (1.3.9) प्रहित-पदतया (1.3.10)

अनन्त-सौलभ्यम् (1.3) आह ॥

bandhArhatvAt sva-bhaktaih (1.3.1) adhikatara guNa ananta divya -

avatArAt (1.3.2)

sarveshu AsaktimatvAt (1.3.3) nata sugamatayA (1.3.4)

sva-prabodha-pradatvAt (1.3.5) |

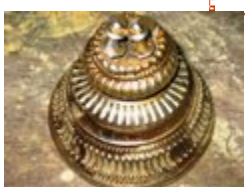
khyAtAbhikhyAdi-cihnAt (1.3.6) sva-ruci-vitaraNAt (1.3.7)

sarva-kAla-ASrayatvAt (1.3.8)

SarvAdeh-sva-a'nga-dAnAt (1.3.9) prahita-padatayA (1.3.10)

ananta-saulabhyam (1.3) Aha ||

The guNam that is being emphasized in this tiruvAimozhi is captured by svAmi





DeSikan as "ananta-saulabhyam" - Infinite Ease of access". (svAmi DeSikan has included the guNa emphasized at the daSakam level at the end of the corresponding Slokam for each tiruvAimozhi, as is indicated above by highlighting). We will notice that the guNa chosen for each pASuram of tiruvAimozhi 1.3 by svAmi DeSikan stands out to support this guNa of ananta-saulabhyam at the daSakam level.

### pASuram 1.3.1:

பத்துடை அடியவர்க்கு எளியவன், பிறர்களுக்கு அரிய  
வித்தகன் மலர்மகள் விரும்பும் நம் அரும்பெறல் அடிகள்  
மத்துறு கடைவெண்ணெய் களவினில் உரவிடையாப்புண்டு  
எத்திறம் உரலினோடு இணைந்திருந்து ஏங்கிய எளிவே!

pattuDai aDiyavarkku eLiyavan, piRargaLukku ariya

vittagan malar magal virumbum nam arum peRal aDigaL

mattuRu kaDai veNNai kaLavinil uraviDai yAppuNDu

ettiRam uralinODu iNaindirundu E'ngiya veLivE.

peRal arum, malar magal virumbum nam aDigaL, pattuDai aDiyavarkku eLiyavan, piRargaLukku ariya vittagan, mattuRu kaDai veNNai kaLavinil uram iDai yAppuNDu uralinODu iNaindirundu E'ngiya eLivu ettiram! - It is impossible to describe the saulabhyam of emperumAn, the Consort of SrI, who is easily accessed by His true devotees, and who is beyond reach for the non-devotees, as illustrated by His act of remaining - as if helpless, tied to the mortar after stealing butter from the gopis' houses.

svAmi DeSikan identifies the guNa sung in pASuram 1.3.1 as 'sva-bhaktaih bandanArhatvAt' - He who lets Himself be bound by His devotees. It was not just yaSoda who was able to thus bind Him through love; all His devotees can bind Him through love - He is such a sulabhan - easy to attain through devotion.

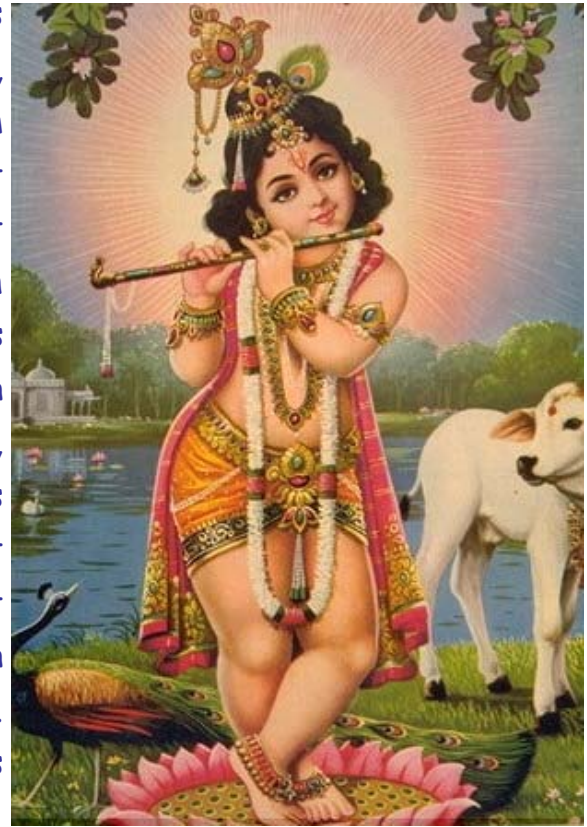




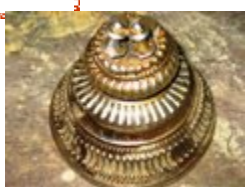
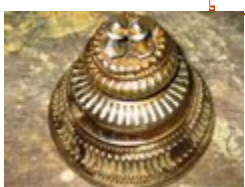


Paratvam alone is not sufficient in order to enable the jIva-s to surrender to Him with the full confidence that He will accept the jIva. saulabhyam is equally essential. It is this guNa of saulabhyam of emperumAn that is sung in tiruvAimozhi 1.3. BhagavAn is difficult to access only for those who do not have devotion to Him; but, for His devotees He is sulabhan. pASuram 1.3.1 sings about "pattuDai aDiyavarkku eLiyavan" - sva-bhaktaih bandhArhatvAt - He lets Himself be tied by His devotees through their devotion. YaSoda tied Him with a tiny stretch of rope, and He stood powerless, just pretending to cry - mattuRu kaDai veNNai kaLavinil uraliDai AppuNDu ettiRam uralinODu iNaindirundu E'ngiya eLivE!". Many gopi-s tied Him up with their love for Him. The guNa to be enjoyed is that He submits Himself to easy access and lets Himself be tied by their devotion.

In the first tiruvAimozhi, BhagavAn's paratvam is pointed out; in the second, AzhvAr advises us to surrender to Him with devotion. The natural question that arises is: Given that He is sarvasmAt paran, is it even possible to approach Him- This is like asking someone who has lost both his hands, to climb on an elephant. In the current tiruvAimozhi, AzhvAr points out that BhagavAn is easily accessible to those who truly want to attain Him - He is like the elephant that kneels down so that the person without both hands can still climb on it. He takes incarnations so that He is available to those of us who want to access Him. He takes incarnations such as the KRshNa incarnation that are filled with saulabhyam. It is up to us to meditate on Him and attain Him.



SrI KRshNa incarnation that is filled with saulabhyam



SrImad TirukkuDandai ANDavan points out that 'pattu' in "pattu uDai" is not a reference to bhakti yoga that is very difficult to follow for even the most intense practitioners; it is a reference to 'paRRu' - 'ASA IESam' - the tiniest amount of desire to reach Him. Some even interpret the word 'pattu' to mean 'advesham - lack of hatred to Him'; in other words, He is a sulabhan to those who do not have hatred towards Him; that is all what He looks for. It is His nature to not forsake anyone who approaches Him with genuine love - "mitra bhAvena samprAptam ne tyajeyam". He is One who declared that He is the 'servant' of sage ViSvAmitra when He accompanied him to protect his yAga - imau sma muni SardUla ki'nkarau samupasthitau. He tells arjuna that it is His nature that He is easily accessed by a truly devoted one, just as the complexion of an individual (being dark, fair, etc.) is natural to that individual. BhagavAn has demonstrated this by being a messenger, by being a Charioteer, etc. Perhaps more illustrative is the fact that rAvaNa could not even as much as move LakshmaNa when he had lost conscience in the battlefield, whereas devotee HanumAn just easily carried away the same LakshmaNa with no difficulty whatsoever. He is One who let the cowherd girl YaSoda tell Him - "Now, if You are capable, release Yourself from this mortar to which You are tied" - "yadi Saknoshi gaccha tvam"; She tells this Infinite Power above all powers - "If You are capable". He just remains tied - such is His saulabhyam to His devotee. She says "Shut up!", and He just stands without crying, without moving. All we need to do is to have the faintest amount of desire to attain Him (ASA leSam, to use SrImad ANDavan's words).

SrI UV points out that, consistent with AzhvAr's use of the plural - "paTTuDai aDiyavarkku", svAmi DeSikan uses the plural "bhaktaiH". He also gives another interesting meaning to the words "bhaktaih bandha arhatvAt" of svAmi DeSikan - He Who has made Himself easily available to mix with His devotees.

### pASuram 1.3.2:

எளிவரும் இயல்வினன் நிலைவரம் பிலபல பிறப்பாய்

ஒளிவரு முழுநலம் முதலில கேடில வீடாம்



தெளிதரும் நிலைமையது ஒழிவிலன் முழுவதும் இறையோன்  
அளிவரும் அருளிஞாடு அகத்தனன் புறத்தனன் அமைந்தே.

eLivarum iyalvinan nilai varambu ila pala piRappAi

oLi varum mazhu nalam mudal ila kEDu ila vIDAm

teLi taru nilaimaiyadu ozhivilan muzhuvadum iRaiyOn

aLivarum aruLinODu agattanan purattanan amarndE.

"iRaiyOn eLivarum iyalvinan; nilai varambu ila pala piRappAi oLi varum mudal ila kEDu ila, muzhu nalam vIDAm teLi tarum adu nilaimai muzhuvadum ozhivilan, aLi varum aruLinODu amaindu agattanan purattanan" - BhagavAn is One who has saulabhyam as a natural guNam; This is evidenced by His taking different incarnations in different forms, while being in no way constrained by the limitations of any of these forms; on the other hand, He is of Infinite effulgence in these incarnations, endowed with Infinite Bliss, and bestows the ability for His devotees to enjoy Him fully (SrI vaikuNTham), and at the same time He is inaccessible to those who are not devoted to Him.

svAmi DeSikan captures the primary guNa to be enjoyed in this pASuram through the phrase: "adhikatara guNa ananta divya avatArAt" - He is ananta-sulabhan as revealed by His taking many divine births, in many forms, with all His kalyANa guNa-s, and thus being easily accessible to everyone who desires to attain Him.

pUrvAcArayas' anubhavam is that when NammAzhvAr sang His sulabhatvam in the previous pASuram by being tied to the mortar, AzhvAr lost consciousness because of His deep meditation in this extreme simplicity of emperumAn, and when he recovered after six months, he continued with his anubhavam of BhagavAn's sulabhatvam once again in pASuram 1.3.2, and now he sings about how BhagavAn makes Himself easily available to those who desire to attain Him through His divine incarnations.



sulabhatvam is BhagavAn's nature - eLivarum iyalvinan. There is no constraint to the varNa in which He will take His incarnation; there is no constraint to the acts that He will perform during His incarnations; He will take His incarnations in human forms, or as fish, tortoise, or anything else that He chooses, but He will not be subject to any limitations of any kind in any of His incarnations - nilai varambu ila pala piRappu. The veda declares this as - **ajAyamAno bahudhA vijAyate**. In particular, He will bestow moksham to those who deserve it during these incarnations as well - as exemplified by His giving moksham to the maruda trees. He will show His viSva rUpam, and at the same time He will bend down and be a charioteer for His devotee. But His guNa of moksha pradatvam will never be away from Him - **vIDu Am teLi tarum adu nilaimai muzhuvadum ozhivilan**. Thus, BhagavAn is agattanan - antara'ngam or One Who is intimate to those who are devoted, and at the same time, purattanan - inaccessible to the others.

SrI UV notes that His divine incarnations are of more benefit for the devotees than even His form in SrI vaikuNTham, in the sense that more of His kalyANA guNa-s are revealed for us to enjoy during His incarnations in our midst. This is the significance of the word **adhika-tara** in svAmi DeSikan's description of emperumAn's guNa for this pASuram - **adhika-tara guNa ananta divya avatArAt**.

svAmi DeSikan sings the avatAra rahasyam (the six rahasya-s about BhagavAn's incarnations) of BhagavAn in Slokam 17 of his SaraNagati dIpika. The explanation for this Slokam can be easily found in the bhakti list archives and [www.sundarasimham.org](http://www.sundarasimham.org) (E-Book No.57) and other sources.

### pASuram 1.3.3:

அமைவுடை அறநெறி முழுவதும் உயர்வற உயர்ந்த

அமைவுடை முதல்கெடல் ஒடிவிடையற நிலமதுவாம்

அமைவுடை அமரரும் யாவையும் யாவரும் தானும்



அமைவுடை நாரணன் மாயையை அறிபவர் யாரே.

amaivuDai aRa neRi muzhuvadum uyarvaRa uyarnda

amaivuDai mudal keDal oDiviDai aRa nilam aduvAm

amaivuDai amararum yAvaiyum yAvarum tAnAm

amaivuDai nAraNan mAyaiyai aRibavar yArE.

amaivuDai muzhuvadum aRam neRi uyarvaRa uyarnda amaivuDai mudal keDal iDai oDivu aRa nilam aduvAm amaivuDai amararum yAvaiyum yAvarum tAnAm amaivuDai nAraNan mAyaiyai yAr aribavar- - Lord SrIman NArAyaNan is the antaryAmI (Inner Controller) of all the cetana-s (sentient) and acetana-s (insentient) in all the worlds; This includes all the deva-s including brahmA and rudra, who have attained their superior positions of creation and destruction respectively through their superior dharma-s, to the point that one sometimes wonders whether they themselves are the supreme beings. BhagavAn has all of them as His body. Who will ever be able to comprehend the avatAra rahasyam of Lord NArAyaNan?

SrI UV points to two versions for svAmi DeSikan's description of the primary guNa to be enjoyed in pASuram 1.3.3 - "sarveshu AsattimatvAt" and "sarveshu AsaktimatvAt", and prefers the first version. SrI Ve'nkaTeSAcArya has used the second pATham. Asatti means "intimate union, close contact"; and "Asakti" means "attachment, devotion, fondness". The first version - sarveshu AsattimatvAt, is interpreted in terms of His being the AtmA of everything starting from brahmA and rudra, extending all the way to all the cetana-s and acetana-s. The second version is interpreted in terms of His being attached with fondness to all the souls starting from brahmA and rudra, all the way to all the other cetana-s and acetana-s.

The phrase in the pASuram that corresponds to either of these interpretations is "amaivuDai amararum yAvaiyum yAvarum tAnAm" - tAnAm - He Who is all these things Himself, in the sense that they are all His body. If we interpret



the phrase as "tAn amararum yAvaiyum yAvarum Am", then it can mean that He is the antaryAmI of everything - Asatti.

Given that the guNa at the daSakam level is BhagavAn's ananta-saulabhyam, His being attached with fondness and with the same affection to all, no matter whether it is the deva-s or the lowliest of acetana-s, is more appealing than His being the AtmA and guiding force of all the deva-s as well as all the other cetana-s and acetana-s. SrImad TirukkuDandai ANDavan summarizes the essence of the pASuram 1.3.3 and says that it the nature of NArAyaNan to consider that everything starting from brahmA, rudra etc., all the way down to all the other cetana-s and acetana-s, are part of His body, and He is their AtmA. They are all very dear to Him, and He loves all equally.

amaivuDai amararum yAvaiyum yAvarum tAnAm amaivuDai nAraNan - He is ananta-sulabhan because He is the AtmA or the Guiding Soul for everything from the more accomplished souls such as the deva-s, to the less evolved souls including the acetana-s etc., without distinction, and they are all part of His body. It is significant that NammAzhvAr uses the nAma 'NArAyaNan' in the pASuram to describe this guNa. SrI UV points out that the meaning for the NArAyaNa Sabdam that is brought out here is that He is One who is the Cause for all sentient and insentient objects, and One who is worshipped by all including the likes of bramA, rudra etc. -

nArAj-jAtAni tattvAni nArAnIti vidur budhAh

nArANAm ayanam yena tena nArAyaNah Srutah

**pASuram 1.3.4:**

யாரும் ஓர் நிலைமையனென அறிவரிய எம்பெருமான்

யாரும் ஓர் நிலைமையனென அறிவெளிய எம்பெருமான்

பேரும் ஓராயிரம் பிறபல உடைய எம்பெருமான்

பேரும் ஓர் உருவமும் உளதில்லை இலதில்லை பிணக்கே.



yArum Or nilaimaiyan ena aRivariya emperumAn

yArum Or nilaimaiyan ena aRiveLiya emperumAn

pErum Or Ayiram piRa pala uDaiya emperumAn

pErum Or uruvamum uLadillai iladillai piNakKE.

"He is One whose greatness is beyond realization by those who are opposed to Him, and He is also One whose greatness is easily realized by His devotees; for those devoid of devotion to Him, it is a matter of constant argument whether our emperumAn has in fact infinite guNa-s and nAma-s to be praised, or He is One who is devoid of forms and names".

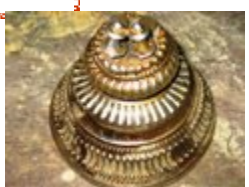
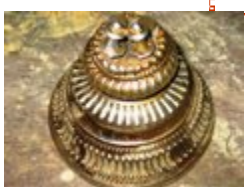
svAmi DeSikan captures the main guNa from this pASuram through the phrase "nata su-gamatayA" - He who is easily accessed by those who prostrate to Him - yArum Or nilaimaiyan ena aRiveLiya emperumAn. "Or nilaimaiyan" emphasizes that He gives the unique ease of accessibility to all His devotees without any distinction. His svarUpam and nature could be easily understood by a monkey (HanumAn), a cowherd woman (YaSodA), a huntress ( SabarI), etc. This same idea is conveyed by ALavandAr - "namo namo vA'ng-manasAtiIbhUmaye namo namo vA'ngmanasaika bhUmaye"- You are not accessible either through words or through thought to those who try to comprehend You by their own efforts, while You are easily accessible through words and through thought to those to whom You wish to reveal Yourself". What is it that the devotee easily realizes - It is the realization that BhagavAn is One who is endowed with infinite kalyANa guNa-s, and who takes countless incarnations each with its own divine form.

### pASuram 1.3.5:

பிணக்கற அறுவகைச் சமயமும் நெறியுள்ளி உரைத்த

கணக்கறு நலத்தனன் அந்தமில் ஆதியம் பகவன்

வணக்குடைத் தவநெறி வழிநின்று புறநெறி களைகட்டு





உணக்குமின், பசையற அவனுடை உணர்வு கொண்டுணர்ந்தே.

piNakkaRa aRu-vagaic-camayamum neRi uLLi uraitta

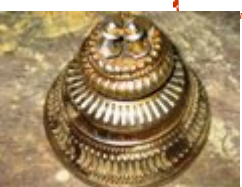
kaNakkaRu nalattanan antam-il Adi am-bhagavan

vaNakkuDait-tava neRi vazhi ninRu puRa neRi kaLai kaTTu

uNakkumin paSai aRa avanuDai uNarvu koNDu uNarndE.

antam-il Adi em-bhagavan, aRu vagaic-camayamum neRi uLLi, piNakku aRa uraitta kaNakkaRu nalattanan. avanuDai uNarvu koNDu uNarndu, vaNakkuDait tava neRi vazhi ninRu, puRam neRi kaLai kaTTu, paSai aRa uNakkumin - In order to resolve this dispute once and for all, emperumAn who is the Creator of all and who is endowed with infinite auspicious qualities, and who naturally possesses infinite knowledge etc., analysed the six non-vedic faiths compared to the path shown by the veda-s, and showed us through His own words (through the gItA) that the path of devotion to Him to the exclusion of all other paths, is the correct path to follow. Realize this truth shown by Him very clearly, and completely detach yourself from all other attachment.

svAmi DeSikan captures the essence of this pASuram through the phrase "sva-prabodha pradatvAt" - Because He gives us the true knowledge about Himself through SAstra-s such as the gItA - piNakkaRa aRu vagaic-camayamum neRi uLLi uraitta kaNakkaRu nalattanan. (Even though He is the same One who created the diverse faiths) He has revealed the true knowledge about Himself through His own words in the form of the gItA, the pA'ncarAtra, etc. He is a sulabhan (recall the guNam at the daSakam level) because He has made this information available to us through these easy means, so that we can be free of confusion, and attain Him through the path He has shown us. The gItA makes it crystal clear that we should not follow the tAmasic and rAjasic grantha-s, but should follow the sAttvic texts, that we should do all our actions by dedicating any benefit to Him alone, and that worship of anya devatA-s is for those with inferior intellect.







### pASuram 1.3.6:

உணர்ந்துணர்ந்திழிந்தகன்று உயர்ந்துருவியந்த இந்நிலைமை  
உணர்ந்துணர்ந்துணரிலும் இறைநிலை உணர்வரிது உயிர்காள்!  
உணர்ந்துணர்ந்துரைத்துரைத்து அரியயனரனென்னும் இவரை  
உணர்ந்துணர்ந்துரைத்துரைத்து இறைஞ்சுமின் மனப்பட்டதொன்றே.

uNarndu uNarndu izhindu aganRu uyarndu uruviyanda in'nilaimai

uNarndu uNarndu uNarilum iRai nilai uNarvadu aridu uyingAL !

uNarndu uNarndu uraittu uraittu ari ayan aran ennum ivarai

uNarndu uNarndu uraittu uraittu iRai'njumin manappaTTadu onRE.

uyingAL! uNarndu uNarndu izhindu aganRu uyarndu uru viyanda in'nilaimai  
uNarndu uNarndu uNarilum, iRai nilai uNarvadu aridu; uNarndu uNarndu ari,  
ayan, aran ennum ivarai uraittu uraittu, manap paTTadu onRu uNarndu uNarndu  
uraittu uraittu iRai'njumin - Oh you jIva-s! The tattvam (true nature) of the  
Supreme Lord is not easy to grasp, even though it may be possible to grasp the  
subtle nature of your soul as different from the body through acquisition of  
knowledge, your own different experiences, intense analysis involving both  
depth and breadth, etc. Therefore, using all the available scriptural evidence,  
thoroughly analyse the tri-mUrti-s - brahmA, VishNu and Siva, with an unbiased  
mind, analyze, discuss, re-analyze and discuss over and over again their  
complete personality, traits, attributes, etc., and then come to a firm  
conclusion over who is Supreme among the three, and then surrender to this  
one Supreme Deity unconditionally.

svAmi DeSikan identifies the main guNa reflected in this pASuram by the  
phrase - khyAta abhikhyA Adi cihnAt (uNarndu uNarndu etc.) - Because He  
stands out through His well-known actions and the associated fame. (khyAta -  
well-known, renowned; abhikhyA - splendor, beauty, luster). His name -



NArAyaNa, His infinite kalyANa guNa-s, His wondrous acts of protecting the other gods at their times of trouble, His infinite Mercy towards His devotees, etc., are all well-known, and clearly show Him to be the Supreme Deity over and above all the other gods. However, for the non-discerning souls, the arguments such as the tri-mUrti sAmyam - equality between the tri-mUrti-s etc., are presented to confuse their mind. AzhvAr advises us to make an effort to understand the significance behind BhagavAn's nAma-s, His actions, etc., based on a thorough, sincere, unbiased, and serious effort to understand these based on pramANa-s, and realize who the Supreme Deity is, and then surrender to Him.

Note that AzhvAr is not coming out and declaring the parttvam of SrIman NArAyaNan in this pASuram explicitly; instead, he gives us a clear direction on how we should be able to find out the answer to who among the tri-mUrti-s is the Supreme Deity, if only we take the time to look at the existing pramANa-s, and think about it in an unbiased way. He does not want to ask us to just accept his word on this. In future pASuram-s, he will make it clear what his conclusive position is on who the Supreme Deity is.

There are eight occurrences of the word uNanrindu in this pASuram.

### pASuram 1.3.7:

ஒன்றெனப் பலவென அறிவரும் வடிவினுள் நின்ற  
நன்றெழில் நாரணன் நான்முகன் அரனென்னும் இவரை  
ஒன்ற நும் மனத்துவைத்து உள்ளி நும் இருபசை அறுத்து  
நன்றென நலஞ்செய்வது அவனிடை நம்முடை நாளே.

onRu ena, pala ena aRivarum vaDivinuL ninRa

nanRezhil nAraNan nAnmugan aran ennum ivarai

onRa num manattu vaittu, uLLi, num iru paSai aRuttu



nanRena nalam Seivadu avaniDai nammuDai nALE.

onRu ena, pala ena, aRivu aru vaDivinuL ninRa nanRu ezhil nAraNan, nAnmugan, aran ennum ivarai num manattu onRa vaittu, uLLi, num iru paSai aRuttu, nammuDai nAL avaniDai nanRu ena nalam Seivadu - Oh,You souls! These three forms - NArAyaNan, the four-faced brahmA, and rudra all have divine forms that are distinguished; (with superficial analysis) it is difficult to figure out whether these forms all have one soul controlling them, or whether they each have different souls, etc. You should thoroughly analyze their complete attributes in your mind based on all available pramANa-s, analyse and understand them completely, completely remove any attachment to the two who are inferior out of the three, and then completely dedicate your devotion to the One Supreme Deity within your lifetime, without any delay, realizing that this is the best thing for you.

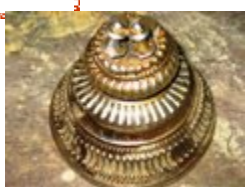
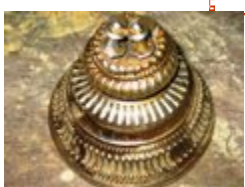
svAmi DeSikan identifies the guNa of emphasis in this pASuram through the phrase 'sva-ruci vitaraNAt' - Because He bestows the desire in Him. One meaning for the word vitaraNa is gift, donation. Because BhagavAn is sulabhan, once we start meditating on Him with devotion, He takes care of removing any confusion in our mind about who the Supreme Deity is, and creates the desire in our mind to be totally devoted to Him. All one needs to do is start with an unbiased mind on the three forms, and then deeply analyse all the scriptural evidence, the guNa-s of the three mUrTi-s, etc., and He will take care of creating the desire in us for exclusive devotion to Him, by removing all our confusion. This is how the likes of mArkaNDeya, ghaNTa karNa, etc. realized the Supremacy of SrIman NArAyaNa over the other two.

**pASuram 1.3.8:**

நாளும் நின்றடுநமபழமை அங்கொடு வினையுடனே

மாளும், ஓர் குறைவில்லை; மன்னக மலமறக் கழுவி

நாளும் நம் திருவுடை அடிகள்தம் நலங்கழல் வணங்கி





மாளும் ஓரிடத்திலும் வணக்கொடு மாள்வது வலமே.

nALum ninRu aDu nama pazhamai am koDu vinai uDanE

mALum; Or kuRaiu illai; mananagam malamaRak kazhuvi

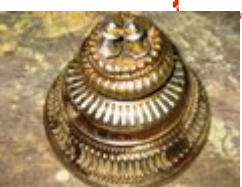
nALum nam tiruvuDai aDigaL tam nalam kazhal vaNa'ngi

mALum Or iDattilum vaNakkoDu mALvadu valamE.

mananagam malam aRak kazhuvi, nam tiruvuDai nam aDigaL tam nalam kazhal vaNa'ngi, nALum ninRu, nama pazhamai am koDu vinai uDanE mALum; nALum Or kuRaiu illai; mALum Or iDattilum vaNakkoDu mALvadu valamE. - By removing all other desires from our mind completely, and meditating on the Lotus feet of our Lord who is ever associated with our Divine Mother MahA Lakshmi, all our eternal and huge sins will be immediately destroyed, and all our desires will be fulfilled; even when our soul leaves the body, it is best to die having surrendered thus to Him, over the path of bhakti yoga.

svAmi DeSikan captures the essence of the pASuram as 'sarva kAla ASrayatvAt' - mALum Or iDattilum vaNakkoDu mALvadu valamE - Bhagavan is One to whom we can surrender at any time in this birth, even including at the time of death, with complete redemption from all the sins accumulated over uncountable prior births. Azhvar points out that Bhagavan is such a sulabhan that He will accept our surrender at any time, and redeem us from all our accumulated sins over countless births - uDanE mALum, tIyiniL tUSAgum, and we need not be worried that we have such huge sins accumulated to our account. SrImad TirukkuDandai ANDavan refers us to the following:

"meru madara mAtro'pi rASih pApasya karmaNah keSavam vaidyam AsAdya durvyAdhiriva naSyati" (VishNu dharmam 69.110) - One might have accumulated sins the size the Meru mountain; however if this person worships keSava, the sins disappear just as the worst diseases disappear when treated by a good vaidya or doctor.





na vAsudeva bhaktAnAm aSubham vidyate kvacit (VishNu sahasra nAmam - phala Sruti) - Nothing inauspicious ever occurs to the devotees of vAsudeva.

SrI UV quotes the upanishad text: "iha ced avedIt atha satyamasti na cedihAvedIt mahatI vinashTih:" (keno. 2.5) - If one has realized (Brahman) in this birth itself, then he becomes worthy of having existed. If one has not realized, then it is a great loss.

Every single word that AzhvAr has chosen is full of significance: mananam malamaRak kazhuvi - leaving behind all attachments to anya devatA-s completely; Or kuRaivu illai - There is nothing that is left to be desired or accomplished; mALum Or iDattilum - SaraNAgati at His Lotus feet can be performed even at the time of death, and He will offer His protection; tiruvuDai nam aDigaL - BhagavAn is to be worshipped together with SrI or MahA Lakshmi; uDanE mALum - You don't have to wait for another birth after surrendering to Him; nalam kazhal - His Lotus feet will never fail anyone who has surrendered to Him once. These are the guNa-s of emperumAn that make Him a sulabhan (recall the guNa identified by svAmi DeSikan at the daSakam level).

### pASuram 1.3.9:

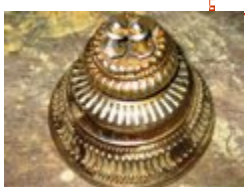
வலத்தனன் திரிபுரம் எரித்தவன், இடம்பெறத் துந்தித்  
தலத்து எழு திசைமுகன் படைத்த நல்லுலகமும் தானும்  
புலப்படப் பின்னும் தன்னுலகத்தில் அகத்தனன் தானே  
சொலப்புகில், இவைபின்னும் வயிற்றுள இவை அவன் துயக்கே.

valattanan tiri-puram erittavan iDam peRat tundit-

talattu ezhu tiSai-mukan paDaitta nal ulagamum tAnum

pulappaDap pinnum tan ulagattil agattanan tAnE

Solap pugil ivai pinnum vayiRRuLa ivai avan tuyakkE.



tundit-talattu ezhu tiSai mukan paDaitta nal ulagamum tAnum tundit talattu iDam peRa, tiri-puram erittavan valattanan; pinnum tan ulagattil pulappaDa tAnE agattanan; Solap pugil, pinnum ivai vayiRRuLa; ivai avan tuyakkE. - The four-faced brahmA who was born from the navel of BhagavAn has a place of sustenance at that same lotus navel, along with the worlds that he created; rudran who is credited with destroying the three cities in the form of the three asura-s, has a place of protection on the right side of emperumAn. While He is thus Supreme above all else, still He takes incarnations and presents Himself in that same world for all of us to see. If we are to list His kalyANA guNa-s, there are infinite such guNa-s that we don't even realize. Our inability to realize Him fully is just another of His mAyA-s.

svAmi DeSikan captures the essence of this pASuram through the words "SarvAdeh svA'nga dAnAt" - Because He has offered a place of protection for rudra etc. in His body. SrImad TirukkuDandai ANDavan refers us to the following from moksha dharma, which conveys the same message: paSyA ekAdaSa me rudrAn dakshiNam pArSvam ASritAn (moksha dharma 36.11). Even when BhagavAn shows His extreme saulabhyam by offering places of protection to rudra and brahmA in His own tirumEni, and even though He has given them the same treatment as He has given to PirATTi by offering a place in His tirumeni to them (refer to NammAzhvAr's pASuram ERALum iRaiyOnum tiSai muganum tirumagaLum kURALum tani uDamban - tiruvAi. 4.8.1), and even when He has revealed His superiority over all through His incarnations, still there are those who are confused about who the Supreme Deity is (ivai avan tuyakkE). The fact that BhagavAn is a sulabhan in not only revealed by His offering a place of protection to brahmA and rudra in His body, but also by His taking incarnations in the world in which even the likes of brahmA and rudra don't set foot, just to be accessible to His devotees.

### pASuram 1.3.10:

துயக்கறு மதியில்நல் ஞானத்துள் அமரரைத் துயக்கும்

மயக்குடை மாயைகள் வானிலும் பெரியன வல்லன்



புயற்கரு நிறத்தனன் பெருநிலம் கடந்த நல் அடிப்போது  
அயர்ப்பிலன் அலற்றுவன் தழுவுவன் வணங்குவன் அமர்ந்தே.

tuyakkaRu madi-il nal j~nAnattuL amararait tuyakkum

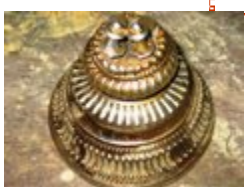
mayakkuDai mAyaigaL vAnilim periyana vallan

puyal karu niRattanan peru nilam kaDanda nal aDip pOdu

ayarppilan, alaRRuvan, tazhuvuvan, vaNa'nguvan amarndE.

tuyakkaRu madi il nal j~nAnattuL amararai tuyakkum mayakkuDai vAnilum periyana mAyaigaL vallan, puyal karu niRattanan, peru nilam kaDanda nallaDip pOdu amarndu, ayarppilan, alaRRuvan, tazhuvuvan, vaNa'nguvan. - I will stay put at the Lotus Feet of that dark-hued emperumAn who measured the three worlds, and who can control the minds of even the likes of rudra and brahmA who are endowed with superior knowledge and with clear minds beyond confusion, through His leela-s that are more huge even than the sky itself, and I will not be distracted from my enjoyment of the greatness of those Lotus Feet, I will brag about their greatness incessantly, I will embrace them, and I will prostrate to them.

svAmi DeSikan captures the most noteworthy guNa of BhagavAn from this pASuram through the words "prahita padatayA" - Because He gave the shelter of His extended Feet to all (during His trivikrama incarnation) - peru nilam kaDanda nal aDi. The word 'prahita' means 'Placed, extended, stretched out, dispatched, directed'. One derivation given by SrI UV for the word prahita is 'prakRshTam hitam pra-hitam', stressing that it is for the hitam or good of all. It is not just those who are not devoted to Him that have difficulty realizing His true nature; even the likes of brahmA and rudra, who know that He is the Supreme Deity, get distracted by their desires, and get confused about His true nature. If this is the case with the likes of brahmA and rudra, there is nothing to wonder about the state of confusion in which ordinary people find themselves in, when it comes to realizing who the Supreme Deity is, and in



following the sure and correct path to redeem themselves from the bondage of samsAra. To redeem these countless jIva-s, BhagavAn in His Infinite Mercy, decided to take the tri-vikrama incarnation, decided to extend His Feet to reach all these jIva-s and became accessible to them without any effort on their part. Those Lotus Feet are the resort that NammAzhvAr reveals to us in this pASuram. Through this act, BhagavAn who is the utmost sulabhan (recall the guNa at the daSakam level) shows His deep attachment to all the jIva-s who are His possessions.

As noted earlier, svAmi DeSikan concludes Sloka 13, identifying the 10 key guNa-s of the ten pASuram-s of tiruvAimozhi 1.3, with the summary for this tiruvAimozhi - **ananta saulabhyam Aha** - AzhvAr is revealing the infinite saulabhyam (infinite ease of access to the true devotee), through the ten pASuram-s of tiruvAimozhi 1.3 (**pattuDai aDiyavarkku eLiyavan**).





## SlokaM 14

### tiruvAimozhi 1.4 - a'nciRaiya maDa nArAi

त्राणे-बद्ध-ध्वजत्वात् (1.4.1) शुभ नयनतया (1.4.2) स्वार्थ लभे अर्थिभावात् (1.4.3)

तिम्यन्-मेघ-स्वभावात् (1.4.4) जगद्-उपजनन स्थापना अति-प्रियत्वात् (1.4.5) ।

कारुण्य आसत्त्व योगात् (1.4.6) अनुगत महिषी सन्निधेः (1.4.7) सङ्गदैर्घ्यात् (1.4.8)

नाना बन्धैः (1.4.9) स्व-रक्षावहिततमतया (1.4.10) क्षाम्यति (1.4) इति आह कृष्णम् ॥

trANe-baddha-dhvajatvAt (1.4.1) Subha nayanatayA (1.4.2)

svArtha lAbhe arthibhAvAt (1.4.3)

timyan-megha-svabhAvAt (1.4.4) jagad-upajanana sthApanA

ati-priyatvAt (1.4.5) |

kARuNya Aptatva yogAt (1.4.6) anugata mahishI sannidheh (1.4.7)

sa'ngadairghyAt (1.4.8)

nAnA bandhah (1.4.9) sva-rakshAvahitatamatayA (1.4.10) kshAmyati (1.4)

iti Aha kRshNam ||

svAmi DeSikan describes the main guNam that is sung in this tiruvAimozhi as 'kshamA' - the forgiving nature of emperumAn, His aparAdha sahatvam - His tolerance to our infinite sins. Note that svAmi DeSikan has indicated this through the last phrase in the SlokaM dedicated to tiruvAimozhi 1.4 above - kshAmayati - forgives.





This tiruvAimozhi is in the form of outpouring of NammAzhvAr in nAyika bhAvam. Readers may recall that svAmi DeSikan has devoted a Slokam for the significance of the nAyika bhAvam felt by AzhvAr in one of the Introductory verses (Sloka 3 of avatArika). In the first three tiruvAimozhi-s, AzhvAr has sung BhagavAn's greatness by having His anubhavam in his mind. Now he feels the intense desire to see Him in His form in front of him, and to embrace Him tightly. Since BhagavAn has not appeared in front of Him physically, AzhvAr is scorched by viraha tApam - the pain of separation, and feels the same intense pain of separation that PirATTi felt when She was separated from Him in His RAmA incarnation. The pASuram-s of the tiruvAimozhi are in the form of sending the different birds as messengers to Him because AzhvAr wants to be united with emperumAn without any delay.

The different birds represent the intermediary role of the AcAryan in our tradition. This is the key aspect of this particular tiruvAimozhi - namely, that it reveals the need for us to seek an AcAryan in order to attain Him. While each pASuram of this tiruvAimozhi sings emperumAn's guNa-s that support His guNa of kshamA at the daSakam level, the inner meaning of each of these pASuram-s is that each reveals the greatness of AcAryan's role in attaining Him, and the guNa-s of AcArya-s that facilitate our reaching Him.

svAmi DeSikan has brought out this svApadeSam (inner meaning) by dedicating an additional Slokam (Sloka 15) for this tiruvAimozhi, which we will cover after going through the current Sloka 14.

### pASuram 1.4.1:

அஞ்சிறைய மடநாராய்! அனியத்தாய்! நீயும் நின்

அஞ்சிறைய சேவலுமாய் ஆவா என்று எனக்கருளி

வெஞ்சிறைப்புள்ளுயர்த்தார்க்கு என் விடுதூதாய்ச் சென்றக்கால்

வன்சிறையில் அவன்வைக்கில் வைப்புண்டால் என்செய்யுமோ.

a'nciRaiya maDa nArAi! aLiyattAi! nIyum nin





a'nciRaiya SevalumAi AvA enRu enakku aruLi

Ve'nciRaip puL uyarttArkku en viDu tUdAi SenRakkAI

van SiRaiyil avan vaikkil vaippu uNDAl en SeyyumO.

am SiRaiya maDam nArAi! aLiyattAi! nIyum nin am SiRaiya SevalumAi 'Ah' 'Ah' enRu enakku aruLi, vem SiRai puL uyarttArkku en viDu tUDAI SenRakkAI, avan vaN SiRaiyil vaikkil vaippu uNDAl en Seyyum- "Oh she-crane with beautiful wings and with the modesty to fulfil my request! You with the bent of mind to show mercy! You, together with your male counterpart who has equally beautiful wings, should show pity on me, and go as my messenger to the Lord who has the garuDa in His flag, (and convey my longing from separation from Him); if that results in your being imprisoned by Him, there is nothing wrong in your gladly accepting that also."

svAmi DeSikan identifies the principal guNa of BhagavAn sung in this pASuram through the words 'trANe baddha-dhvajatvAt' - vem SiRaip puL uyarttArkku - BhagavAn has raised His flag declaring that He will protect His devotee at all costs. In His flag, BhagavAn has garuDan who is violently dedicated to eliminating anyone who is opposed to Him, thereby protecting anyone who has sought refuge in Him. The underlying guNa is that BhagavAn will forgive all the sins of a devotee who surrenders to Him unconditionally. "vem SiRai" refers to the powerful wings of garuDan that will destroy anyone opposed to the Lord. ASrita dukkha nirasanesu krUra paksha-s - those wings that are intensely powerful in destroying the sorrow of those who have sought refuge in Him.

The different finer aspects of this pASuram are very beautiful to enjoy, but they are not covered here for the sake of brevity.

### pASuram 1.4.2.

என்செய்ய தாமரைக்கண் பெருமானார்க்கு என்தூதாய்

என்செய்யும் உரைத்தக்கால்? இனக்குயில்காள்! தீரலிரே?



முன்செய்த முழுவினையால் திருவடிக்கீழ்க் குற்றேவல்

முன்செய்ய முயலாதேன் அகல்வதுவோ விதியினமே.

en Seyya tAmaraik kaN perumAnArkku en tUdAi

en Seyyum uraittakAl inak kuyilgAL nIr alirE-

mun Seyda muzhu vinaiyAl tiruvaDik-kIzh kuRREval

mun Seyya muyalAdEn agalvaduvO vidiyinamE.

inam kuyilgAL! en Seyaa tAmarai perumAnArkku en tUdAi uraittakAl, en Seyyum nIr alirE- mun Seyda muzhu vinaiyAl tiruvaDik-kIzh kuRREval mun Seyya muyalAdEn inam agalvaduvO vidi- "O gathering of cuckoos! What can ever go wrong if you go as my messenger to my dear Lord and convey my message to Him - Aren't you capable of doing this? The message you should convey is that even though as a result of my accumulated unadulterated sins in my previous births, I have failed to even make an effort to perform kai'nkaryam to Him when I had ample opportunity, is it my misfortune that even after I have realized my mistake, He keeps me aloof and separated from Him?"

svAmi DeSikan captures the key message from this pASuram as "Subha nayanatayA" - He who is endowed with auspicious sight that bestows His blessings on us - Seyya tAmaraik kaN perumAnAr. He is puNDarIka daLa amalAyata IkshaNan - He has eyes that resemble the freshly blossomed lotus, and His sight on us will remove all our blemishes without trace. SrI UV comments that the reddish eyes are not a result of His anger at the devotee, but a result of His constant concern for the devotee. The meaning is that these eyes of His can remove all undesirable elements from us, and bring us all desirable benefits - anishTa nivRtti and ishTa prApti.

**pASuram 1.4.3:**

விதியினால் பெடைமணக்கும் மென்னடைய அன்னங்காள்!



மதியினால் குறள்மாணய் உலகிரந்த கள்வற்கு

மதியிலேன் வல்வினையே மாளாதோ என்று ஒருத்தி

மதியெல்லாம் உள்கலங்கி மயங்குமால் என்னீரே!

vidiyinAl peDai maNakkum men'naDaiya anna'ngAL!

madiyinAl kuRaL mANai ulagu iranda kaLvarkku

madiyilEn val-vinaiyE mALAdO enRu orutti

madiyellAm uL kala'ngi maya'ngumAl ennIrE.

vidiyinAl peDai maNakkum mel naDaiya anna'ngAL! madiyinAl kuraL mANai ulagu iranda kaLvarkku orutti madiyilEn val-vinaiyE mALAdO enRu madi ellAm uL kala'ngi maya'ngumAl ennIr - O swans who are fortunate enough to enjoy yourself in the company of your female partners! Please convey my status as of one who is extremely sad because of the immensity of my sins, and who is completely confused as to whether my sins will ever be eradicated, to the One who tricked mahAbali as a dwarf brahmacAri and usurped all the three worlds from him.

svAmi DeSikan captures the principal guNa of bhagavan sung in this pASuram as "svArtha lAbhe arthitva bhAvAt" - He who stoops to the level of begging for His own wealth from one to whom it does not belong in the first instance - "madiyinAl kuraL mANai ulagu iranda kaLvar". The reference is to BhagavAn's VAmāna incarnation. He forgave mahAbali's aparAdham and re-took His possession from mahAbali by appearing in front of Him as a dwarf brahmacAri and begging for three feet of land from Him. Here AzhvAr in the nAyika bhAvam, says that similarly, He will forgive all the aparAdha-s of His devotees (recall the guNa at the daSakam level - kshamA, aparAdha sahatvam).

SrI UV describes how emperumAn skillfully thought about how to take back the three worlds from mahAbali without killing him, without causing any harm to mahAbali's fame for giving when anyone seeks anything from him, by going as a





brAhmin who looked harmless in the form of a dwarf, etc. - madiyinAl iranda kaLvar. He goes and seeks alms from mahAbali, for the wealth that belongs to Him to start with - Such is the extent to which He goes to forgive the aparAdha-s of devotees. Thus, even though the jIva commits enormous mistakes for which there is no end and no limit, and which cannot be fully expiated in infinite number of future births even, yet He will find an excuse to forgive all these sins in one swoop under some pretext (vyAjam).

### pASuram 1.4.4:

என்றீர்மை கண்டிரங்கி இதுதகாது என்னோத

என்றீலமுகில்வண்ணற்கு என் சொல்லி யான் சொல்லுகேனோ?

நன்னீர்மை இனியவர் கண் தங்காதென்று ஒருவாய்ச்சொல்

நன்னீல மகன்றில்காள்! நல்குதிரோ நல்கீரோ.

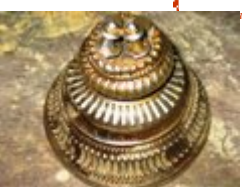
en nIрмаi kaNDu ira'ngi idu tagAdu ennAda

en nIla mugil vaNNarkku en Solli yAn SollugEnO

nan nIрмаi ini avarkaN ta'ngAdu enRu oru vAic-col

nan nIla maganRilgAL nalgudirO- nalgIrO.

en nIрмаi kaNDu ira'ngi, idu tagAdu ennAda en nIla mugil vaNNarkku en Solli yAn SollugEn- nal nIla maganRilgAL! nal nIрмаi avarkaN ini ta'ngAdu enRu oru vAi Sol nalgudirO- nalgIrO- "He has personally witnessed my condition in the state of separation, and still He does not realize that I do not deserve to be left in this state. What is it about my condition that my Lord with the hue of the water-laden dark clouds does not know, for me to communicate that condition through a messenger - Oh blue-colored maganRil birds! (krau'nca pakshi - a kind of water-bird, the male and female of which never live separated). Will you, or will you not, communicate to Him without any hesitation that a good jIvan (one that is totally dedicated to Him) will not live if it is





separated from its Lord?"

svAmi DeSikan captures the principal guNam of emperumAn brought out in this pASuram through the phrase "timyan-megha-svabhAvAt" - He who has the nature of water-laden clouds - en nIрмаi kaNDu ira'ngi. The root is: 'tima' "ArdrI-bhAve" - to become wet. SrI UV explains that the dark water-laden cloud will not desist from showering its waters for the benefit of everyone (ellArkkum peyyum mazhai); so also, BhagavAn is bound to forgive the sins of His devotees (The only delay is because the messenger has not gone and delivered the message!). SrI UV brings out the importance of the AcAryan for attaining Him, by pointing out that for the rain to shower, the assistance of the wind is needed; so also, the messenger (read AcArya) is needed for BhagavAn to shower His mercy.

### pASuram 1.4.5:

நல்கித்தான் காத்தளிக்கும் பொழிலேழும் வினையேற்கே

நல்கத்தான் ஆகாதோ நாரணனைக் கண்டக்கால்

மல்குநீர்ப் புனற்படப்பை இரைதேர்வண் சிறுகுருகே!

மல்குநீர்க் கண்ணேற்கு ஓர் வாசகங்கொண்டு அருளாயே.

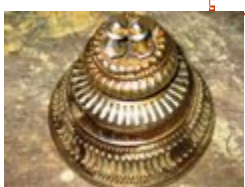
nalgit tAn kAttu aLikkum pozhil Ezhum vinaiyERke

nalgattAn AgAdO- nAraNanaik kaNDakkAl

malgu nIr punal paDappai irai tEr vaN SiRu kurugE!

malgu nIr kaNNERku Or vAcakam koNDu aruLAYE.

pozhil Ezhum nalgik kAttu aLikkum tAn, vinaiyERku nalga AgAdu tAnO-malgu nIr punal paDappai irai tEr vaN SiRu kurugE! nAraNanaik kaNDakkAl malgu nIr kaNNERku Or vAcakam koNDu aruLai - Is it possible that emperumAn who is a friend to all the jIva-s in all the seven worlds, and removes all their sufferings and bestows His blessings, just feels that it is not appropriate to be friendly to



a sinner like me - Oh merciful little sArasa bird looking for food in the rich waters in the gardens! If by chance you see my Lord NArAyaNan anywhere, please bring some word of comfort from Him for me who am filled with tearful eyes.

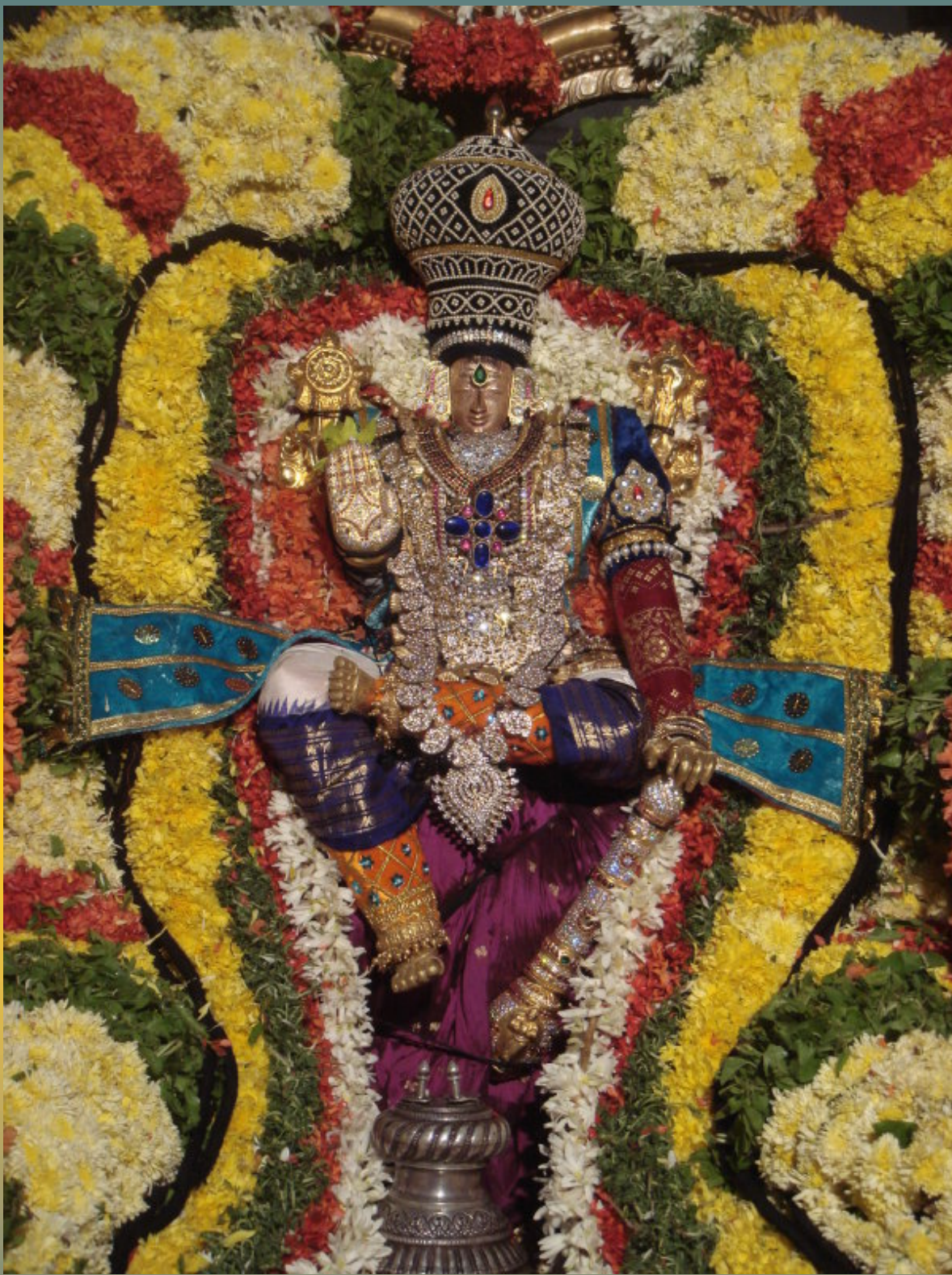
svAmi DeSikan summarises the primary guNa of BhagavAn sung in this pASuram through the words "jagad-upajanana sthApana ati-priyatvAt" - He who delights Himself in creating and protecting all the beings of the world - nalgit tAn Ezh pozhilum kAttu aLikkum. (nalgi - sa-snehamAga - By displaying extreme attachment - ati-priyatvAt; tAn - By His own free will; By His very nature - kAkkum iyalvinan. svAmi DeSikan's thoughts here are more elaborately reflected in the pASuram "kAkkum iyalvinan kaNNa perumAn". BhagavAn undertakes all the three functions - creation, protection, and destruction only for the benefit of the jIva-s, because of the attachment He has for the jIva-s who are but His children. Of special note in the context of BhagavAn's guNam of aparAdha-sahatvam at the daSakam level, is that He puts up with the inadvertent violations of His command not only by those who are inclined towards Him, but also the deliberate aparAdham-s of those who are avowed nAstika-s or non-believers. Note that AzhvAr has chosen the word NArANan in the pASuram - nArANanaik kaNDAl. All jIva-s without exception are covered by the word 'nAra', and He is their ayanam or final resort. Thus, He gives a new body to all at the end of current life so that they have another chance to seek Him with a new body with full vigor, and He takes their old body away when their current body becomes too old to be of use to them in trying to attain Him. And when the jIva is associated with a body in this world, BhagavAn creates all the things needed for their enjoyment and nourishment, and thus He protects the jIva-s. All this is because of His extreme aparAdha sahatvam.

### pASuram 1.4.6:

அருளாத நீருளி அவராவி துவராமுன்

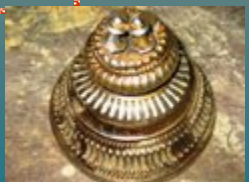
அருளாழிப் புகடவீர் அவர்வீதி ஒருநாள் என்று





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AruL Azhi ammAn-kadalmallai vimAna vAsudevan-thanks SrI Senthil





அருளாழியம்மாணக் கண்டக்கால் இதுசொல்லி

அருள் ஆழி வரிவண்டே! யாமும் என் பிழைத்தோமே.

aruLAda nIr aruLi avar Avi tuvarA mun

aruL Azhip puT-kaDavIr vIdi oru nAL enRu

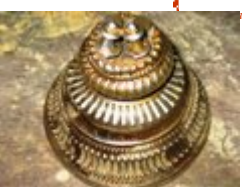
aruL Azhi ammAnaik kaNDakkAl idu Solli

aruL Azhi vari vaNDE! yAmum en pizhaittOmE.

Azhi vari vaNDE! AruL Azhi ammAnaik kaNDakkAl aruLAda nIr avar Avi tuvarA mun aruLi, aruL Azhi puL avar vIdi oru nAL kaDavIr enRu idu Solli aruL; yAmum en pizhaittOm? - Oh bee who is merrily circling around! If you happen to see that emperumAn with the divine cakra that is merciful in protecting His devotees, please favor me by informing Him that before the life of His PirATTi whom He has ignored by not blessing her through union with Him leaves her body, He should pass by her street at least once in His vehicle in the form of the merciful garuDan. (If He does not accede to this request even), I wonder what sin I have committed to be treated this way.

svAmi DeSikan summarizes the essence of this pASuram as "kAruNya Aptatva yogAt" - "He who is a relative and a friend to everyone out of His sheer mercy" - aruL Azhi ammAn (kRpA samudra sudarSana dharanAna svAmi - The Supreme Lord who bears the sudarSana cakram who is the Ocean of Mercy). SrI UV explains svAmi DeSikan's words - "kAruNya Aptatva yogAt", as "tattva sAkshAtkAramum, upadeSa sAmarthyamum, prANigaLiDam karuNaiyum uLLavan" - He who possesses the knowledge of the Absolute Truth, who can skillfully impart it to others, and who has the utmost Mercy to do it. Notice AzhvAr using the words "aruL Azhi", "aruL puL", etc. - everything about emperumAn is "aruL" - Mercy.

SrI UV gives an alternate pATham also here - kAruNya abdhitva yogAt, and notes that this will be consistent with AzhvAr's description - aruL Azhi ammAn.





No additional explanation is provided, and the other commentators do not make a reference to this pATham. 'abdhi' means ocean, and this is also one meaning for the word 'Azhi'. Thus, this alternate pATham could mean "One who is associated with the quality of being an Ocean of Mercy".

### pASuram 1.4.7:

என்பிழைக் கோப்பதுபோலப் பனிவாடை ஈர்கின்ற

என்பிழையே நினைந்தருளி அருளாத திருமாலார்க்கு

என்பிழைத்தாள் திருவடியின் தகவினுக்கு என்று ஒருவாய்ச்சொல்

என்பிழைக்கும் இளங்கிளியே! யான்வளர்த்த நியலையே?

enbu izhai kOppadu pOla pani vADai IrginRa

en pizhaiyE ninaindu aruLi aruLAda tirumAlArkku

en pizhaittAL tiruvaDiyin tagavinukku enRu oru vAi Sol

enbu izhaikkum iLam kiLiyE! yAn vaLartta nI alaiyE.

enbu pani vADai izhai kOppadu pOl IrginRadu; en pizhaiyE ninaindu aruLi aruLAda tiru mAlArkku tiruvaDiyin tagavinukku en pizhaittAL enRu oru vAi Sol; enbu izhaikkum en kiLiyE! yAn vaLartta nI alaiyE - The cold breeze is piercing the fleshless bones of my body like a thread that is stringing the bones together. Please bring word from my Lord as to why, in spite of blessing me with flawless and complete knowledge of Him, He is still keeping in His mind all my previous sins, and refusing to bless me with union with Him. Ask Him what sin I have committed that overrides even His unbounded mercy. You are grinding the fleshless bones of my body further by not helping me. Aren't you one who has been brought up by me?

svAmi DeSikan captures the key guNam of BhagavAn sung in this pASuram as "anugata mahishI sannidheh" - He who is endowed with an ever-forgiving nature because of His inseparable association with PirATTi - tirumAlArkku. The



bhAvam here is that the parrot (read AcAryan) will present the jIva's case for surrender in front of Periya PirATTi (tiru), who functions in the role of purushakAratvam (recommending to emperumAn to forgive all the sins of the jIva and accept the surrender). Our AcArya-s remind us of PirATTi's words - na kaScin nAparAdhyati (yuddha kANDam 116-49). Recall also the similarity here between RAmAn suffering from the cool breeze from the pampA river while separated from PirATTi, and AzhvAr expressing his suffering from the cool breeze and feeling the pain in the bones of the body as if they are being pierced and a thread inserted through them (enbu izhai kOppadu pOla pani vADai IrginRa). BhagavAn's guNam of kshamA - aparAdha sahasavam when one surrenders to Him unconditionally, is being emphasized by recalling the integral role of purushakAratvam of PirATTi. In other words, His kshamA or aparAdha sahasavam is because of the inseparable Duality that is BhagavAn with PirATTi, and it is this inseparable Duality that we should worship.

### pASuram 1.4.8:

நீயலையே சிறுபூவாய்! நெடுமாலார்க்கு எந்தூதாய்  
 நோயெனது நுவலென்ன, நுவலாதே இருந்தொழிந்தாய்  
 சாயலொடு மணிமாமை தளர்ந்தேன் நான் இனி உனது  
 வாயலகில் இன்னடிசில் வைப்பாரை நாடாயே.

nI alaiyE SiRu pUvAi! neDu mAIArkku en tUdAi  
 nOi enadu nuval enna nuvalAdE irundu ozhindAi  
 SAYaloDu maNi mAmai taLarndEn nAn ini unadu  
 vAi alagil in aDiSil vaippArai nADAYE.

SiRu pUvAi! nI alaiyE neDu mAIArkku en tUdAi enadu nOi nuval enna, nuvalAdE irundu ozhindAi. nAn maNi mAmai SAYaloDu taLarndEn. ini unadu vAi alagil in adiSil vaippArai nADAYE - Oh little Sarika bird! Even after I asked you to go to



my Supreme Lord who is endowed with extreme attachment to His devotees and convey to Him my disease of extreme love to Him, you have not gone and communicated my message, but have just stayed behind. As a result, I who fed you and brought you up continue to lose all my feminine beauty. Now it is time for you to look for someone other than me who will open your mouth and feed you the sweet rice inside your mouth with fondness.

svAmi DeSikan describes the key guNa of BhagavAn sung in this pASuram as "sa'nga dairghyAt" - He who has extreme attachment to all the beings. (The word 'dairghyam' can be understood based on the word dIrgham - long, extended; 'sa'ngam' means attachment, love, affection). NammAzhvAr refers to BhagavAn as 'neDu mAIAr' in this pASuram - "neDumAIArkku en tUdAi-", and these words literally map to svAmi DeSikan's words - sa'nga dairghyam (neDu - long, extended, and mAIAr - love, affection, attachment). SrI Ve'nkaTeSACarya gives the meaning 'ASritar iDattil migavum vyAmohattai uDaittAgaiyAlum' - He who has extreme attachment and love towards those who have surrendered to Him. SrI PBA gives the meaning - bhaktargaL pakkalil paittiyam piDittavar - When it comes to His devotees, BhagavAn is madly in love with them beyond all reason. It is this extreme attachment to His devotees that leads Him to forgive their sins - aparAdha sahatvam or kshamA.

It may be noted that the word 'neDu mAIAr' has other interpretations as well; for instance,

mAI also means the Supreme Being - mAIAr = perumai uDaiyavan, mEnmai uDaiyavan; neDu = vegu dUrattil irukkum - One who is far away; and neDu mAIAr could mean 'The Supreme Being who is far away from reach (for the non-devotee - yArum Or nilaimaiyanan ena aRivariya emperumAn - 1.3.4); one meaning given for the word 'neDu mAIArArkku' is 'dur-labhatayA dUrabhUtana sarveSvaranukku - kiDaikka ariyavanAi irukkiRa emperumAnArkku - The Supreme Lord who is beyond easy access; or

neDu - nINDa aiSvaryam uDaiyavanum, mAIAr = vyAmohattaiyum uDaiyavan - One





who has supreme wealth and who has extreme attachment to the devotees.

However, svAmi DeSikan has chosen the meaning 'sa'nga dairghyAt' - One who is extremely attached to His devotees, to capture the guNam of kshamA that is the most desirable guNam from the perspective of the devotee who has committed enormous sins, and who surrenders to Him and seeks His protection.

Note that the guNam brought out in the previous pASuram was 'tiru mAIAr', and the guNam brought out in the current pASuram is 'neDu mAIAr'.

### pASuram 1.4.9:

நாடாத மலர்நாடி நாள்தோறும் நாரணன் தன்  
வாடாத மலரடிக்கீழ் வைக்கவே வகுக்கின்று  
வீடாடி வீற்றிருத்தல் வினையற்றது என் செய்வதோ  
ஊடாடு பனிவாடாய்! உரைத்தீராய் எனதுடலை.

nADAda malar nADi nAL torum nAraNan tan  
vADAda malar aDik-kIzh vaikkavE vagukkinRu  
vIDADi vIRRirundu vinai aRRadu en SeivadO-  
UDADu pani vADAI! Uraittu IrAi en uDalE.

UDu ADu pani vADAI! nAL tORum nADAda malar nADi nAraNan tan vADAda malar aDik kIzh vaikkavE vagukkiRu, vIDu Adi vIRRiruttal vinai aRRadu en SeivadO- uraittu en uDal IrAi - Oh cool breeze with a sweet fragrance who keeps roaming the space between me and my Lord! Instead of using my body and mind to worship Him through flowers such as j~nAnam, tapas, etc., I have ascended the throne of non-performance of devoted kai'nkaryam to Him because I am separated from Him; I do not know where else this sin of mine will lead me to. If your informing Him of my plight does not evoke His forgiveness for me, then you might as well shatter this body of mine into pieces.





svAmi DeSikan stresses BhagavAn's relationship to us in multiple ways as another cause for His kshamA - nAnA bandhah - nAraNan tan - mAtA pitA bhrAtA ityAdigaLin paDiyE sarva vidha sambandhattai uDaittAgaiyAlum - Because He is associated with us as our Mother, Father, Brother, and all else. In subAlopanishad, we have - mAtA pitA bhrAtA nivAsah SaraNam suhRt gatih nArAyaNah (subAlopanishad 6) - NArAyaNa is the Mother, Father, Brother, Abode, Refuge, Friend, and the Final goal. He puts up with our excesses just as our own father and mother put up with our mistakes. SrI UV explains this through the words - "kAraNattva, svAmittva, AdhArattva, niyantRttva, upAyattva AdigaLAna pala bandha'ngalAI pizhai porukkum" - He who forgives our sins because He is our Cause, our Lord, our Support, our Controller, the means to attain Him, etc. SrI PBA refers us to tiruma'ngai Azhvar's pASuram, describing the various relationships we have with the Lord - "empirAn entai ennuDai SuRRam, enakku araSu, ennuDai vANAL" (periyar tirumozhi 1.1.6) - "My Lord, my Father, my relative, my king, my entire life".

### pASuram 1.4.10:

உடலாழிப் பிறப்புவிடு உயிர்முதலா முற்றுமாய்  
கடலாழி நீர்தோற்றி அதனுள்ளே கண்வளரும்  
அடலாழி அம்மாணக் கண்டக்கால் இதுசொல்லி  
விடல் ஆழி மடநெஞ்சே! வினையோம் ஒன்றமளவே.

uDal Azhip piRappu vIDu uyir mudala muRRumAi

kaDal Azhi nIr tORRi adanuLLE kaN vaLarum

aDal Azhi ammAnaik kaNDakkAI idu Solli

viDal Azhi maDa ne'njE! vinaiyOm onRAM aLavE.

Azhi maDa ne'njE! uDal Azhip piRappu, vIDu uyir mudala muRRumAi, Azhi nIrk kaDal tORRi, adanuLLE kaN vaLarum aDal Azhi ammAnaik kaNDakkAI, idu Solli,



vinaiyOm onrAm aLavu viDal (viDEI) - Oh my deep mind who is ever subservient to Him! At least you don't give up on me as He has done, until I who am loaded with the heavy burden of prior karma-s, am united with Him who is the Cause for the cycles of our infinite births and deaths, is in the form of all our diverse objects of enjoyment as well as the means to enjoy them, and is reclining in the deep Milky ocean in His yoga nidrA with His powerful discus ever-ready to protect His devotees.

svAmi DeSikan describes the aspect of kshamA that is reflected in this pASuram through the words "sva-rakshA avahita-tamatayA". avahita - gavanam uLLa - One who is intent on; avahita taman - One who is the best among those who is always intent on protecting all that is His, which includes all the cetana-s and acetana-s in al the worlds (avahitan, avahita taran, avahita taman - the best). Azhvar's words that refer to this attribute of BhagavAn are "kaDal Azhi nIr tORRi, adanuLLE kaN vaLarum aDal Azhi amman". SrI Ve'nkaTeSACarya explains svAmi DeSikan's words as: "tirup pARk kaDalilE loka rakshaNattilE avahitanAik koNDu kaN vaLarndu aruLugaiyAlum". One is repeatedly reminded of Azhvar's pASuram "kakkum iyalvinan kaNNa peruman (tiruvAimozhi 2.2.9). SrI PBA explains svAmi DeSikan's words here as "tannuDaiyavargalin rakshaNattilE migavum jAgarUkan" - One who is ever watchful in the protection of His property - which is the universe of all that exists, has existed, and will ever exist.

To summarize, the ten pASuram-s of this tiruvAimozhi sing the guNa of kshamA and aparAdha sahatvam of emperuman:

1.4.1: He has as His flag garuDan who is very powerful in eliminating anyone who is opposed to His devotees.

1.4.2: He is endowed with auspicious eyes that bestow His blessings on us.

1.4.3: He stoops to the level of begging for His own wealth even from someone like mahAbali, to whom the wealth did not belong in the first instance.





1.4.4: He is of the nature of the water-laden clouds - He showers His Mercy on one and all without distinction.

1.4.5: He delights Himself in creating and protecting all the beings of the world.

1.4.6: He is a relative and a friend to everyone out of His sheer mercy.

1.4.7: He is endowed with an ever-forgiving nature because of His inseparable association with PirATTi.

1.4.8: He has extreme attachment to all of us.

1.4.9: He is associated with us as our Mother, Father, Brother, and all else.

1.4.10: He is the best among those who is always intent on protecting all that is His.

All the above aspects of His guNa reveal to us that it is the Nature of BhagavAn to forgive our mistakes once we seek His protection. (The intent of AzhvAr is to persuade those among us who are unsure of the value of surrender to seek His Divine feet, to desist from seeking protection from anya-devatA-s, and to realize the unquestionable Supremacy of Lord SrIman NArAyaNa).





## Sloka 15

(svApadeSam of tiruvAimozhi 1.4).

सध्री भव्यान् (1.4.1) सुवाचः (1.4.2) सु-चरित सुभगान् (1.4.3)

कृष्ण सारूप्य सौम्यान् (1.4.4)

स्व-आहार उदार शीलान् (1.4.5) तनुधृत भगवन् लक्ष्मणो (1.4.6)

बाल्य गुप्तान् (1.4.7) ।

छात्र स्वच-छन्द वृत्तीन् (1.4 .8) अभिगत शिशिरान् (1.4.9)

अन्तरङ्ग उक्ति योग्यान् (1.4.10)

आचार्यान् कृष्ण लब्धौ आवृणुत शठजित् प्रेयसी दूत नीत्या ॥ (1.4)

sadhrI bhavyAn (1.4.1) suvAcAh (1.4.2) su-carita subhagAn (1.4.3)

kRshNa sArUpya saumyAn (1.4.4)

sva-AhAra udAra SIAn (1.4.5) tanudhRta bhagavan lakshmaNo (1.4.6)

bAlya guptAn (1.4.7) |

chAtra svac-chanda vRttIn (1.4.8) abhigata SiSirAn (1.4.9)

antara'nga ukti yogyAn (1.4.10)

AcAryAn kRshNa labdhau AvRNuta SaThajit preyasI dUta nItya ॥





This is the first tiruvAimozhi for which svAmi DeSikan has composed a Slokam to bring out the inner meaning of the tiruvAimozhi. We saw that, in his nAyika bhAvam, AzhvAr sends several birds as messengers to emperumAn to convey his longing for Him. The inner meaning is that all these messengers represent the AcAryan - in other words, AzhvAr stresses the importance of the intermediary role of the AcAryan in our attaining the Lotus feet of emperumAn. While every pASuram of this tiruvAimozhi sings a different aspect of the guNam of aparAdha sahattvam of emperumAn, it also simultaneously reveals to us a corresponding guNam of our AcAryan that enables us to attain Him easily through the blessings of the Lotus feet of our AcAryan. Slokam 15 brings out the different guNa-s of our AcAryan that help us to attain the feet of emperumAn. SrImad TirukkuDandai ANDavan points out that in these pASuram-s, the prayer is to the AcAryan to communicate to emperumAn our deep love to be united with Him. The two wings of the bird represent j~nAnam and anushThAnam - the correct understanding of SAstric knowledge and its strict observance in their lives.

### svApadeSam for pASuram 1.4.1:

"am-SiRaiya maDa nArAi" pASuram:

In this pASuram, AzhvAr seeks the 'am-SiRaiya maDa nArAi!' - the female crane with its beautiful wings, to intercede with BhagavAn so that BhagavAn grants His Mercy on the jIvan. svAmi DeSikan captures the AcArya guNam conveyed here through the words "sadhri bhavyAn". SrI UV suggests that the pATham may be more appropriately "sadhra para bhavyAn", and gives the literal meaning as "sahAyattODu SErndavarAi SubharAna", or "SErnda vastukkaLAL anukUlarAna" - "One who is associated with those that endow him with the guNam of being auspicious or being able to assist in our best interests". The different interpretations reflect the different aspects of this association that the AcAryan has, that enable him to guide and assist us in our best interests - such as the inseparable association with emperumAn, being associated with the lineage of prAcArya-s or pUrvAcArya-s, being equipped with j~nAnam and



anushThAnam as the two wings of a bird, being assisted by the AcArya patni who treats the disciple as her own child, being endowed with auspicious qualities such as infinite and selfless mercy towards the disciple, being associated with easy accessibility, etc. We will see these interpretations below.

SrImad TirukkuDandai ANDavan gives the explanation as 'eLidAgak kiTTum paDi bhavyarkaLai iruppavargaL' - those who are so simple that they are easily accessible, those who are endowed with the quality of saulabhyam or easy accessibility (sadhri means 'along with, together with'; bhavyam means eLiyam, sulabhan, one who can be easily approached).

SrI Ve'nkaTeSAcArya explains svAmi DeSikan's phrase through the words - "PurushakAra sAhityattAIE eLidAgak kiTTalAi irukkiRa AcAryargaLai, sarvada pEDaiyODE sa'ncarikkaiyAIE bhavya'nkaLai irukkiRa nAraikaLAGa nirUpittAr" - Our AcArya-s perform the role of being advocates for us with emperumAn, and represent us to emperumAn and PirATTi, and they are easily accessible to us. They are also simultaneously ever associated with emperumAn, the parama purushan. Here, AzhvAr compares this role of our AcArya-s to the female crane with modesty as one of her attributes, and who is always together with her nAthan - the male crane. In addition, AzhvAr identifies another guNam of AcArya-s here by comparing them to the she-crane - aLiyattAi - one who is endowed with great mercy - kAruNyam or dayA. Note AzhvAr's words - Ah Ah enRu enakku aruLi - "Feeling extremely compassionate about my pitiable state, shower your mercy on me, Oh my Great AcAryan!"

SrI PBA gives the interpretation for the guNa "sadhrI bhavyAn:" as "SevalODu KUdiyirukkum nAraigaL pOIE emperumAnODu iNai piriyaAdu irukkum AcAryargaL" - AcArya-s who are ever inseparably associated with emperumAn like the she-crane that is always together with its purushan - nIyum nin SEvalumAi. (sadhri - together with, bhavyam - existence).

SrI UV brings out some additional finer points. He notes that "nIyum nin SEvalumAi" can be understood as a reference the duality of AcAryan and



AcArya patni. He points out that AcArya patni can also equally advocate the case for the disciple to emperumAn. He gives the example from SrImad RAmAyaNam (reference from IDu vyAkhyAnam) - *sa bhrAtuS-caraNo gADham nipIDya raghu nandanah | sItAm uvAca ati-yaSA rAghavam ca mahA vratam ||* (ayodhya. 31.2) - While firmly holding the Feet of his Brother RAmA, LakshmaNa addressed his words to SItA and to RAmA. He notes that sama-prAdhAnyam or equal efficacy - primary role, is what is denoted here, irrespective of to whom the request is made. It is explicit here that upAyatvam is equally in the domain of PirATTi as well as emperumAn.

Another interpretation for 'nIyum nin SevalumAi' is a reference to AcAryan and to the prAcArya-s (the AcArya lineage going back above the current AcAryan) - in other words, a reference to the AcArya paramparA of the lineage of AcArya-s.

The word maDa in '*maDa nArAi*' refers to the quality of AcAryan forgiving the faults of the disciple, and showering his vAtsalyam (kindness akin to that of the cow towards the calf) on the disciple. '*aLiyattAi*' refers to the mercy to remove the sorrow of the disciple. The reference to 'am-SiRai' or the beautiful wings is a reference to the j~nAnam and anushThAnam, as pointed out earlier - "*ubhAbhyAm eva pakshAbhyAm yathA ke pakshiNAm gatih, tathaiva j~nAna karmabhyAm prApyate purushottamah*". The white color of the crane refers to the sattva guNam of AcAryan.

In the context of singing the glory of emperumAn, the words '*Ve'nciRaip pul uyartArkku*' was interpreted as 'One Who has garuDan who will not spare any enemy of BhagavAn's devotee' - stressing BhagavAn's guNam of protecting His devotee at all costs. When the same phrase is looked at another way, it sings the glory of AcAryan. garuDan is the form of all the veda-s. AcAryan is one who has veda as his pramANa or support for all his j~nAna and karma anushThAna-s that will burn away even the worst sin of his disciple. '*van SiRaiyil avan vaikkil*' - Even if emperumAn is angry at the enormous sins of the jIva and refuses to as much as look at the sinful jIva, the prayer to the



AcAryan is to take mercy and forgive the sins and protect the jIva.

'van SiRaiyil avan vaikkil vaippuNDAl en SeiyyumO' - 'What difference does it make even if He punishes you in the process by putting you in prison?' - SrI UV gives an example that illustrates the meaning of these words. When Bhagavad RAmAnuja learned the significance of tiru mantra from tirukkOTTiyUr nambi after great effort, he imparted the knowledge right away to all his disciples without testing them much for their fitness to receive the instructions. When his AcAryan questioned his action, Bhagavad RAmAnuja said that he could not bear to see the suffering of his disciples, and had to uplift them right away without delay, and that he himself was willing to undergo any punishment as a consequence. Such is the extent of mercy of the AcAryan towards his disciples.

All of these guNa-s of AcAryan that are conveyed in this pASuram by AzhvAr are condensed by svAmi DeSikan in two words - sadhrI bhavyAn.

Now we will look at some pATha bheda-s - alternate versions of svAmi DeSikan's Slokam 15 for the phrase 'sadhrI bhavyAn'. These different versions are found in SrI UV's commentary for tAtparya ratnAvali.

In the commentary on tiruvAimozhi by SrI Periya ParakAla svAmi (padineTTAyirappaDi), he uses the words 'prApta upAyAn' instead of 'sadhrI bhavyAn'. The meaning is: "One who is equipped with the upAya-s or means for attaining Him". The reference is to the AcAryan's infinite Grace (aLiyattAi!), his two wings of j~nAnam and anushThAnam (am-ciRaiya maDa nArAi!), and his association with his prAcArya-s and pUrvAcArya-s (nIyum nin SevalumAi).

Another version given is 'sad hRI bhavyAn' - He who is endowed with modesty.

A pATham - "sad-dhI bhavyAn", is also found. This means one who is endowed with the right kind of knowledge. The right kind of knowledge is a key attribute of an AcAryan. This 'appropriate' knowledge finds use in AcAryan's role as purushakAra bhUtan of emperumAn - His representative as



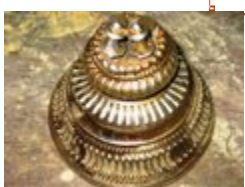
intermediary in helping the jIva to attain Him. In onpadinAyirappaDi (na'njIyar), this knowledge is referred to as "purusha kArattva upayogi j~nana sampat" - the wealth of knowledge that is of use in enabling the role of purushakArattvam, or intermediary pleading the case of the jIva to emperumAn. "sad-dhI" here is explained by SrI UV as "sad-dhI ya vidye veditavye" - The possession of the right kind of knowledge, and the ability to communicate this knowledge to others who are in need of it.

The sheer size of the write-up for this first AcArya guNam in svApadeSam far exceeds the corresponding write-up of BhagavAn's guNam reflected in this pASuram that we saw earlier. This makes me feel that NammAzhvAr primarily sings the glory of AcAryan in this tiruvAimozhi, and BhagavAns' guNam becomes only secondary. Such is the importance of AcAryan in our sampradAyam - the pratyaksha daivam or Living God for us, who guides us in our journey to attain Him.

### svApadeSam for pASuram 1.4.2:

"en Seyya tAmaraik kaN perumAnArkku..":

In this pASuram, AzhvAr sends the sweet-voiced cuckoo as his messenger to emperumAn. svAmi DeSikan describes the AcArya guNam reflected in this pASuram as "su-vAcAh" - kuyilgAL - those who always instruct their disciples through sweet words. SrI UV refers us to the SrImad RAmAyaNa dhyAna Slokam "kUjantam rAma rAmeti madhuram madhurAksharam | Aruhya kavItA sAkhAm vande vAlmIKi kokilam ||", where vAlmIKi is compared to the kokilam bird for his sweet words through SrImad RAmAyaNam. SrI Ve'nkaTeSAcArya comments: "samSrave madhuram vAkyam' enkiRa paDi SobhanaiyAna SrI sUktikaLai uDaiya AcAryarkaLai madhura vacassukkaLana kokila'ngalaga nirdeSittAr" - where reference is given to Hanuman's sweet words spoken to SItA PirATTi, and AcAryan's SrI sUkti's are compared to the sweet words of kokilam, and to Hanuman's words to sItA - extremely comforting, revealing truth, conferring benefit to the listener.



In the previous pASuram, the j~nAnam was praised, and in the current pASuram, AcAryan's skill in communicating that j~nAnam in a way that appeals to the disciple is being brought out.

SrI UV comments that AcArya-s are re-incarnations of Lord HayagrIva, and resemble VAlmIki in their skills of expression. He points out that in one onpadAyirappaDi vyAkhyAnam, the pATHam given for this guNa is sad-AptAn. One meaning for the word Aptan is "received, accomplished, abundant, full". Sad-Aptan would mean those who are abundant in the necessary good attributes. The attributes of relevance here are: the realization of the dharma-s as laid down in the SAstra-s, the magnanimity and compassion to share these truthfully as they have realized them, and the propagation of these accordingly.

SrImad TirukkuDandai ANDavan points out that in the first pASuram of this tiruvAimozhi, AzhvAr in his nAyika bhAvam only asked the crane to go to Him as a messenger, but in this pASuram he is giving his message - mun Seida muzhu vinaiyAl etc. (See the previous write-up for this pASuram under Slokam 14). Enjoy the thread - the connectivity in the pASuram-s, which is also the purpose of tAtparya ratnAvali.

### svApadeSam for pASuram 1.4.3:

"vidiyinAl peDai maNakkum.." pASuram:

In this pASuram, AzhvAr calls on 'men'naDaiya anna'ngAL" - the swans with their gentle gait, to be the messenger to emperumAn. svAmi DeSikan characterizes the AcArya guNam expounded in this pASuram through the words "su-carita subhagan" - explained by SrImad TirukkuDandai ANDavan as "sAra asAra vivekamulla naDattaiyai uLLavargal" - those whose conduct is based on a careful analysis of the desirable and undesirable aspects in everything they undertake". SrI Ve'nkaTeSAcArya explains svAmi DeSikan's words as follows: sAra asAra vivekam paNNi sAra-taramAna naDavaDiyai uDaiyarAi irukkiRa AcAryarkaLai nIra kshIra vibhAGA kshama'nkaLAI





manohara'nkaLAI sa'ncariA ninRa hamsa'nkaLAgA aruLic ceidAr - those who analyse the aspects of interest and those not of interest in everything, and implement those that are worthy of implementing; those who can separate the good from the bad like the hamsa birds that can separate the milk from a mixture of milk and water; and those that lead a dharmic way of life that resembles the beautiful gait that thrills the mind of the observer.

SrI UV comments that in their intellect, the AcArya-s are like the hamsa bird that is able to separate milk from a mixture of milk and water - they can separate the good from a mixture of good and bad, they are pure like the pure white color of the hamsa pakshi, and they conduct their life with sadAcAram - exemplary conduct according to dharma and SAstra-s, by treading their path carefully like the gentle walk of the swan.

### svApadeSam for pASuram 1.4.4:

'en nIrmal kaNDu ira'ngi' pASuram:

In this pASuram, AzhvAr is sending the blue-colored krau'nca bird as the messenger. In the pASuram, NammAzhvAr describes BhagavAn with the words "en nIla mugil vaNNarkku" - My Lord whose hue is that of the dark-blue water-laden clouds, a reference to His guNa of showering His Mercy on all without discrimination; AzhvAr is sending as the messenger the "nan'nIla maganRilkAL" - the dark-blue hued krau'nca birds. As in previous pASuram-s, the messenger here is a reference to AcAryan, and the dark-blue hue of the krau'nca bird is to bring out the resemblance of the AcAryan to the dark-hued emperumAn. It is this aspect that svAmi DeSikan chooses to bring out as the svApadeSam in this pASuram, and the AcArya guNam he describes is "kRshNa sArUpya saumayAn" - AcAryan who resembles emperumAn in all respects, and who is gentle, pleasing, agreeable (saumya - handsome, pleasing, agreeable, gentle, soft, mild). svAmi DeSikan reveals to us in his nyAsa vimSati Slokam 2, that AcAryan should be worshipped the same way as we worship BhagavAn, and he gives the reasons for this:





अज्ञान ध्वान्त रोधादघ परिहरणादात्म साम्यावहत्वात्

जन्म प्रध्वंसि जन्म प्रद गरिमतया दिव्य दृष्टि प्रभावात् ।

निष्प्रत्यूहानृशंस्यान्नियत रसतया नित्य शेषित्व योगात्

आचार्यः सद्भिरप्रत्युपकरण धिया देववत् स्यादुपास्यः ॥

aj~nAna-dhvAnta-rodhAt agha-pariharaNA+ Atma-sAmya-AvahatvAt

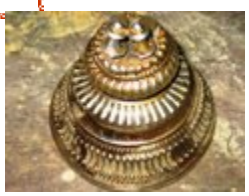
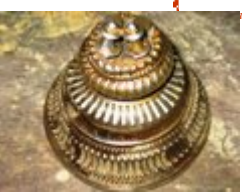
janma-pradhvamsi-janma-prada-garimatayA divya-dRshTi-prabhAvAt |

nishpratyUha-AnRSamsyAt niyata-rasatayA nitya-Seshitva-yogAt

AcAryah sadbhir-apratyupakArana-dhiyA deva-vat syAt-upAsyah ||

---(nyAsa vimSati 2)

- The AcArya removes the darkness of ignorance in us,
- leads us in the right path and thus removes our sins,
- helps us lead a life like him by helping us adopt the life that is conducive to realizing Him,
- gives us a new birth that will lead us to moksham by imparting the right kind of knowledge,
- bestows his kaTaksham on us no matter how sinful a life we have led before, and redeems us,
- is unlimited in bestowing his kindness to his Sishya-s no matter how undeserving they may be for this,
- is the non-satiating sweet nectar for those who surrender to him, and has





the natural relation to the Sishya as Seshi to a Sesha.

All these are no different from the role of emperumAn with respect to His devotee. BhagavAn Himself has taken the form of AcAryan, and thus he is 'kRshNa sA-rUpya saumyan', and should be respected and surrendered to as such. This point is repeatedly stressed by SrImad NammANDavan (AcAryan of SrImad TirukkuDandai ANDavan) in his pAduka sahasram commentary also.

The commentaries for the AcArya guNam described by svAmi DeSikan through the words 'kRshNa sA-rUpmya saumayam' emphasize this resemblance between BhagavAn and AcAryan. As an example, SrI UV's description is: **avan mugil pOIE tApa'nkaLaip pOkkukiRavan; AcAryarkaLum tApam nI'nga dayaiyinAIE nanmaiyai varshippar** (UV) - emperumAn removes our sorrows by drenching us with His unbounded mercy, and the AcAryan also removes our sorrows by soaking us with his mercy.

**svApadeSam for tiruvAimozhi 1.4.5:**

"nalgittAn kAttaruLi" pASuram:

In this pASuram, AzhvAr sends the magnanimous little crane as a messenger. The crane is described in the pASuram with the words **-malgu nIrp punal paDappai irai tEr vaN SiRu kurugE!**-. paDappai refers to the gardens. The beautiful and magnanimous little crane is being described as one that is searching for the 'appropriate' food for its little ones in the clean and clear waters running flawlessly in the gardens. The inner meaning is that the AcAryan very meticulously searches the available pramANa-s and chooses the ones that are appropriate for each given Sishya, and generously and selflessly imparts instructions to the disciple that are appropriate for the level of the disciple, and give the disciple the correct interpretation of the SAstra-s as well the enjoyment of bhagavad anubhavam.

svAmi DeSikan captures the inner meaning conveyed in this pASuram through the phrase **"sva-AhAra udAra SIAn"** - AcArya-s who are magnanimous in



presenting to the Sishya-s the level of detail appropriate for the disciple, with supports from authentic works etc. SrI Ve'nkaTeSAcArya gives a more elaborate interpretation for this AcArya guNam than for any other guNam described so far in all the previous Sloka-s. His interpretation is: uNNum SORu, parugu nIr, tinum veRRilai, ellAm kaNNan enkiRa paDiyE vaN tuvaraip perumAnaiyE dhAraka poshaka bhogyamAga anubhavittu ta'ngaluDaiya nishThaiyai ASrita jana'ngalukku vazhan'ngikkoNDirukkiRa mahAtmAkkALana AcAryarkaLai samRddhamAi salila pravAha madhyattil SuddhamAna AhArattait tEDi adai svAnubandhikaLukku vazha'ngik koNDu udAra'ngalLai irukkiRa sArasa'ngalAga sambhAvittu aruLinAr - AcArya-s are ones for whom kaNNan alone is the food, water, and all else that sustains them, grows them, and gives them all the joy that they derive; the great AcArya-s impart this disciplined way of life to those who seek their guidance. svAmi DeSikan compares the magnanimity of these AcArya-s to the generous little cranes that selflessly look for good and pure food for their young ones in the nicely flowing pure waters and generously share it with all their dear ones.

SrI PBA gives the explanation - "kuTTikaLukku uNavu tEDit taruginRa kurugukaL pOIE SishyarkaLukku SAstrArtha'ngalLaiyum bhagavad anubhava'ngalLaiyum koDuppavargal" - AcArya-s who give the proper interpretation of SAstra-s and bring the experience of PerumAL to their disciples, just like the cranes that select good and appropriate food for their young ones and feed them.

### svApadeSam for pASuram 1.4.6:

"aruLAda nIr aruLi avar Avi tuvarA mun" pASuram:

In this pASuram, AzhvAr sends the "Azhi vari vaNDu" - the merrily circling bee that has the marks of circles (cakra) on its body as his messenger. svAmi DeSikan captures the AcArya guNam reflected in this pASuram through the phrase "tanu-dhRta bhagavan lakshmaNah" - AcArya-s who bear the marks of Bhagavan - the Sa'nkha and cakra marks on their divine body. SrI UV gives



the meanings: Azhi - cakra, vari - Sa'nkham. Thus, "Azhi vari vaNDu", in svApadeSam, refers to AcAryan who bears the marks of Sa'nkha and cakra on his tirumEni. The other marks such as the Urdhva puNDram, the tulasI garland, the lotus bead garland, etc., are all to be understood.

One meaning for the word "lakshmaNa" is "having marks, possessed of good or auspicious marks". This is the meaning in which the term "tanu-dhRta bhagavad lakshmaNah" seems to be used here by svAmi DeSikan. SrI UV notes that there is an alternate pATham " tanu dhRata bhagavad lakshaNAN" - which essentially gives the same meaning. The interpretation is same as given above - AcAryan bears the marks of BhagavAn such as the Sa'nkha and cakra, the UrdhvapuNDram etc., and this compares to the beautiful marks on the body of the bee. Azhi also means depth (ocean), gAmbhIryam, etc. Azhi vaNDu in svApadeSam refers to AcAryan-s depth of knowledge, depth of anushThAnam or rigorous practice of the SAstra-s, etc., of the AcAryan as well.

The analogy between the "vaNDu" and AcAryan is extended further in pUrvAcAryas' anubhavam. "vanDu" has six legs. When "vaNDu" is interpreted as a reference to AcAryan, the "six legs" are interpreted in several ways:

The most direct comparison of the six-legged bee to a "man of wisdom" (AcAryan) is found in SrImad bhAgavatam:

अणुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः ।

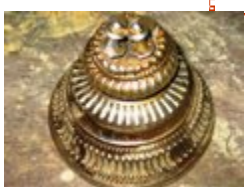
सर्वतः सारमादद्यात्पुष्पेभ्य इव षट्पदः ॥

aNubhyaSca mahadbhyaSca SAstrebhyah kuSalo narah |

sarvatah sAram AdadyAt pushpebhya iva shaTpadah ||

---bhAgavatam. 11.8.10

"Just as a bee (shaTpada) gathers honey from small and big flowers, a wise man



(kuSalo narah, a reference to AcAryan in our context) extracts knowledge of good essence from all sources including the minor as well as the major SAstra-s (and imparts it to the disciple who seeks guidance from him)"

AcArya-s are firmly established in the dvaya mantra, which can be looked at as consisting of six phrases that bring out its meaning - SrIman NArAyaNa caranau, SaraNam, prapadye, SrImate, nArAyaNaya, namah. AcArya-s live their lives firmly established in the dvaya mantra, and impart this SaraNAgati mantra to the disciple who seeks it, and show the path for moksham at the end of this birth.



Acarya-s live their life firmly established in dvaya mantra-  
ramanuja desika - pomona temple

AcArya-s are firmly established in the six aspects of SaraNAgati, as declared in ahirbudhnya samhita - 37.28. They are rigorous practitioners of all the six aspects of SaraNAgati, and in addition, out of their infinite mercy, they guide the devotees in the path of surrender selflessly.

आनुकूल्यस्य सङ्कल्पः प्रातिकूल्यस्य वर्जनम् ।



रक्षिष्यतीति विश्ववासो गोप्तृत्ववरणं तथा ॥

आत्मनिक्षेप कार्पण्ये षड्विधा शरणागतिः ॥

AnukUlyasya sa'nkalah prAtikUlyasya varjanam |

rakshishyati iti viSvAsah goptRtva varaNam tathA ||

Atma nikshepa kArpaNye shaD-vidhA SaraNAgatih ||

(bhara samarpaNam involves surrendering the responsibility for our protection to the Lord by observing the following five a'nga-s of prapatti: performing only those acts that will be pleasing to the Lord (AnukUlya sa'nkalam), desisting from any act that will be displeasing to Him (prAtikUlya varjanam), recognizing that one is incapable of observing any other means for prapatti and with humility surrendering to Him (kArpaNyam), having the firm faith that He will definitely protect us (mahA viSvAsam), and praying to Him with this firm faith to protect us (goptRtva varaNam).

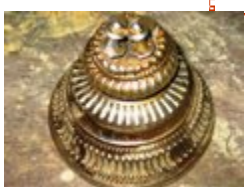
AcArya-s are ones who rigorously practice the six actions prescribed for brAhmaNa-s - yajanam, yAjanam, adhyayana, adhyApana, dAna and pratigraha (the act of performing sacrifice, the act of leading in conduct of sacrifice, study of the veda-s, teaching and instructing of the veda-s, giving dAnam to others, and receiving or accepting alms that are offered).

यजनं याजनं दानं विशिष्टश्च प्रतिग्रहः ।

अध्यापनं च अध्ययनं विप्रकर्म प्रकीर्तितम् ॥

yajanam yAjanam dAnam viSishTaSca pratigraha |

adhyApanam ca adhyayanam viprakarma prakIrtitam ||





AcArya-s are ones who strictly observe the following six activities prescribed for a brAhmaNa:

स्नानं संध्याजपो होमो देवतानां च पूजनम् ।

आतिथ्यं वैश्वदेवं च षट्कर्मणि दिने दिने ।

जाति मात्रोपजीवी तु विप्रः स्यात् ब्राह्मण बृवः ॥

snAnam sandhyaAjapo homo devatAnAm ca pUjanam |

Atithyam vaiSvadevam ca shaT karmANi dine dine |

jAti mAtropajIvI tu viprah syAt brAhmaNa bruvah ||

According to our ancient religious scripture, these six actions are prescribed for discharging the three types of obligations relating to gods, ancestors and society.

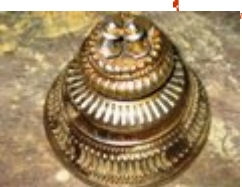
In AcArya hRdayam, the comparison is made that just as a bee will not consume anything other than sweet and delicious honey, the AcAryan will also turn his interest only on bhagavad vishayam that sings His sweet and magnanimous glory. SrI PBA gives this analogy in his explanation of the svApadeSam for pASuram 1.4.6. SrI PBA also gives reference to Alavandar's stotra ratnam (27), that expresses the same thought:

तवामृतस्यन्दिनि पादपङ्कजे निवेशितात्मा कथमन्यदिच्छति ।

स्थितेऽरविन्दे मकरन्दनिर्भरे मधुव्रतो नेक्षुरकं हि वीक्षते ॥

tavAmRtasyandini pAda pa'nkaje

niveSitAtmA katham anyat icchati |







sthite aravinde makaranda nirbhare

madhuvrato na ikshrakam hi vIkshate ||

ALavandAr declares that with his soul having tasted the nectar of BhagavAn's Lotus Feet, it will not be interested in anything else, just as a bee that has tasted the delicious nectar from a lotus flower will not go anywhere near a scorched thistle flower. In our current context, AcAryan is one who is firmly fixed on BhagavAn's Lotus Feet, analogous to the bee that is fixed on the honey-bearing lotus flower.

svApadeSam for pASuram 1.4.7:

"enbu izhai kOppadu pOla":

AzhvAr addresses the "young parrot" (iLam kiLi) as the messenger in this pASuram. svAmi DeSikan captures the AcArya guNam conveyed as the inner meaning in this pASuram through the words "bAlya guptAn" - those who hide their greatness and present themselves as if they were just young children. SrI Ve'nkaTeSAcAya explains the phrase as "sva-mAhAtmya gopana, pradarSita bAla bhAvarAna AcArya-s" which conveys the meaning explained earlier.

In the phrase "yAn vaLartta iLam kiLiyE", SrI UV interprets the word "yAn" as referring to the disciple, and "iLam kiLi" as a reference to the AcAryan; in other words, the AcAryan is sustained and grown by the affection and dedication of the disciples, and they reciprocate by being dedicated to the welfare of the disciples, hiding their greatness, and behaving like young children by being simple and easily accessible to the disciples. The upanishad declares: "tasmAt brAhmaNah pANDityam nirvidya bAlyena tishThAset" (bRha. 3.5.1, subAlo. 13) - "Therefore, a knower of the veda-s must wish to lead an innocent and childlike life". In his vyAkhyAnam for nAma 35 of SrI DeSikan sahasra nAmam, nAvalpakkam SrI VAsudevAcArya explains that even after mastering all the four aspects of learning (learning the SAstra-s, understanding their deep inner meanings, leading a life consistent with that knowledge, and



imparting the knowledge to others interested in learning), svAmi DeSikan lived the life of an innocent child, without displaying his pANDityam. That is the AcArya lakshaNam that is brought out in this tiruvAimozhi through the words (iLam kiLi - bAlya guptAn). AcArya-s present themselves with the ease of accessibility of children, ready to perform whatever they are asked to do by the Sishya-s.

SrI UV notes that the term "iLam" - bAlya, also refers to the attribute of the AcArya-s, that even though they may be young by age, because of their pANDityam and anushThAnam, even their elders go and surrender to them seeking guidance. Manu smRti declares that one who imparts the knowledge of the veda-s, though young in age, is to be respected like a father even by those who are older than him:

ब्राह्मणस्य जन्मनः कर्ता स्वधर्मस्य शासिता ।

बालोऽपि विप्रो वृद्धस्य पिता भवति धर्मतः ॥

brAhmaNasya janmanaH kartA svadharmasya SAsitA |

bAlo'pi vipro vRddhasya pitA bhavati dharmataH ||

---manu. 2.150

SrI PBA comments that "bAlya gupta" is like "neeRu pUtta neruppu" - like red-hot coal that is coated outside by white ash that hides the red-hot fire underneath. Their pANDityam is concealed by their simplicity.

**svApadeSam for pASuram 1.4.8:**

"nI alaiyE Siru pUvAi" pASuram:

In this pASuram, AzhvAr sends the Sarika bird as the messenger. svAmi DeSikan captures the svApadeSam conveyed in this pASuram through the



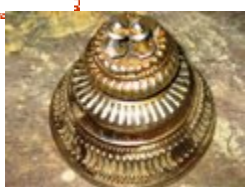
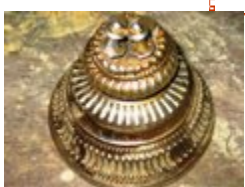
words "chAtra svac-chanda vRttIn" according to SrI Ve'nkaTeSAcArya's pATHam, and as "chAtrac-chanda-sva vRttIn" (AcArya-s who live according to the wishes of their disciples) according to SrI UV's pATHam. The meaning given by both is the same. "chAtra" means "disciple"; vRtti is way of life; sva means self; and chandah means "pleasure, desire, will" etc. SrImad TirukkuDandai ANDavan conveys the meaning through the words "Sishya jana'ngalukku vaSam Agum paDiyAga vyApAram Seibavargal" - AcArya-s who lead a life that subjects them to their disciples' wills. SrI UV explains this idea by pointing out that AcArya-s just sustain themselves with whatever their Sishya-s offer them on a day-to-day basis, without worrying about their sustenance for the following day; they don't accumulate or gather anything for their sustenance in the future. This is conveyed by AzhvAr's words 'ini unadu vAi alagil in aDiSil vaippArai nADayE' - the life of dependence on the Sishya-s, without caring for themselves because of their vairAgyam. At the same time, it should be understood that they are not 'expecting' or dependent on the Sishya-s either - their vRtti or life is one of utter lack of concern about their own welfare and survival.

SrI UV notes that in the previous pASuram, AzhvAr refers to 'iLam kiLi', and in the current pASuram, the reference is to 'SiRu pUvAi', and points out that 'SiRu' conveys the same meaning as 'iLam' - 'bAlya guptAn' explained earlier.

### svApadeSam for pASuram 1.4.9:

"nADAda malar nADi" pASuram:

AzhvAr invokes the "UDADu pani vADai" - the cool breeze that is moving back and forth between him and PerumAL, as his messenger in this pASuram. svAmi DeSikan captures the AcArya guNam conveyed as the inner meaning in this pASuram through the words "abhigata SiSirAn" - AcArya-s act like a cool soothing breeze to anyone who approaches them and seeks their guidance. This is conveyed through the words "ASrayitta pErgalukku atyanta SiTa svabhAvarAna AcAryagal" by SrI Ve'nkaTeSAcArya, and through the words





"kuLircci porundiya vADaik kARRu pOIE aDiyAr tirattil kuLirnda (irakkam pUNDa) cintai uDaiyAr" by SrI PBA.

SrI UV captures the significance of the words "UDADu" in "UDADu pani vADAI" by pointing out that the AcAryan graces the disciples by "coming to them" - "SishyarkaLikaLikuRittu ezhundaruLiyavarAi", or, alternately, "having been approached by the Sishya-s" - "SishyarkaLAI ASrayikkap paTTavar". Or, the word can be enjoyed as referring to the AcAryan coming back and forth to greet the many Sishya-s repeatedly. SrI UV gives another interpretation also - AcArya-s interact with PerumAL through their offering of worship beautifully - uDADI.

### svApadSeSam for pASuram 1.4.10:

"uDal Azhip piRappu" pASuram: In this pASuram, AzhvAr addresses his mind which is the most intimate thing he can communicate with - "Azhi maDa ne'njE!", unlike in the previous pASuram-s where external entities were being asked to convey messages to emperumAn. svAmi DeSikan identifies the AcArya guNam conveyed in this pASuram as "antara'nga ukti yogyan" - AcArya-s with whom intimate secrets can be shared very freely. As for the words "UDADI" in the previous pASuram, this aspect of sharing of intimacy applies to both the relationship between PerumAL and AcAryan, and the relationship between AcAryan and the Sishyan. SrImad TirukkuDandai ANDavan summarises the AcArya guNam in this pASuram by noting that the AcAryan is one with whom intimate thoughts can be shared - antara'ngamAna Sollukku ucitarAna AcAryargal. This covers the relation between PerumAL and AcAryan, and also between AcAryan and disciple. Just as our mind is intimate to us, AcAryan is intimate both to Bhagavan and to the disciple. AcAryan communicated to Tirukkacci nambi the answers to the six questions raised by Bhagavad RAMAnuja because of this intimacy. AcAryan instructs the disciple on rahasya-s (secret meanings of SAstra-s), and shows the path to surrender to emperumAn to the disciple. The disciple also feels free to share his intimate questions, doubts, issues, etc., with the AcAryan because the AcAryan is a





sulabhan. Azhi means "deep", and maDa refers to innocence, tenderness etc. Just as the mind keeps information without letting it out indiscriminately, AcAryan also will not divulge the faults (dosham) of his disciple to others - Azhi maDa ne'nju -antara'nga ukti yogyan.

Thus, the following ten guNa-s of AcArya-s have been conveyed as svApadeSam in tiruvAimozhi 1.4. The AcAryan:

- is easily accessible to the disciple -(maDa nArai)
- is endowed with sweet and kind words to instruct the disciple - (kuyil)
- clearly distinguishes between way of life that follows SAstra-s and that does not, and leads a way of life consistent with the SAstra-s - (annam)
- resembles Lord KRshNa Himself in guNa-s such as infinite mercy etc. (kRshNa sArUpa saumyam)
- considers KaNNan as his sustenance in all ways (uNNum SORu, parugum nIr, tinnum veRRilai ellAm KaNNan) - those who are pure in what they eat for sustenance
- has the marks of SrIman NArAyaNan on his tirumEni (Sa'nkha, cakra etc.) - Azhi vari vaNDu
- displays the innocence of a child by hiding his greatness (iLam kiLi)
- becomes subservient to the will of his disciples (pUvai bird, Sarika)
- has a cool and comforting nature - pani vADai
- has the disposition that makes him suited for intimate exchange of thoughts (Azhi maDa ne'nju).

Having thus described ten guNa-s of AcAryan that make him ideally suited to convey our message of surrender to BhagavAn and to make Him accept our surrender, svAmi DeSikan summarizes the glory of the AcAryan in the last line of the Slokam - AcAryAn kRshNa labdhau AvRNuta SaThajit preyasI dUta nItYA - SaThakopa muni who is deeply intoxicated in love with Lord KRshNa is



approaching the AcAryan to serve as the messenger to facilitate his surrender to emperumAn, just as the nAyaki in deep love with her separated nAyakan will send all the birds around her as her messenger to him - avarkaLai SaraNam pukku dUtyattilE niyOgittu aruLinAr.



## SlokaM 16

### tiruvAimozhi 1.5 - vaLavezh

शुद्र आह्वान आभिमुख्यात् (1.5.1) निज महिम तिरस्कारक अर्चा प्रियत्वात् (1.5.2)

सर्वत्र अपि अङ्घ्रि दानात् (1.5.3) सविध शयनतः (1.5.4) स्वाङ्घ्रि

सक्त ऐकरस्यात् (1.5.4) ।

गोपाद्याप्तेः (1.5.6) अशेष ईक्षण विषयतया (1.5.7) भक्त वस्तु प्रसक्तेः (1.5.8)

श्लिष्यन्-नाश व्यपोहात् (1.5.9) तद् अहित शमनात् (1.5.10)

प्राह नाथं सुशीलम् ॥ (1.5)

kshudra AhvAna AbhimukhyAt (1.5.1) nija mahima tiraskAraka arcA  
priyatvAt (1.5.2)

sarvatra api a'ng'hri dAnAt (1.5.3) savidha Sayanatah (1.5.4) svA'ng'hri  
sakta aikarasyAt (1.5.5) |

gopAdyApteh (1.5.6) aSesha IkshaNa vishayatayA (1.5.7)

bhakta vastu prasakteh (1.5.8)

Slishyan'nASa vyapohAt (1.5.9) tad ahita SamanAt (1.5.10)

prAha nAtham su-Silam (1.5) ||

The guNa of BhagavAn that is sung in this tiruvAimozhi is identified by svAmi DeSikan as sauSIyam - BhagavAn's ability to be able move with even the





lowliest of lowly beings without any differentiation (indicated by 'prAha nAtham su-Silam' at the end of the above Slokam). As in previous Slokam-s, svAmi DeSikan identifies the principal guNa sung in each of the ten pASuram-s of this tiruvAimozhi and shows that all of these lend support to PerumAL's guNam of sauSIlyam sung at the daSakam level.

### pASuram 1.5.1:

வளவேழ் உலகின் முதலாய வானோர் இறையை அருவினையேன்  
களவேழ் வெண்ணெய் தொடுவுண்ட கள்வா என்பன், பின்னையும்  
தளவேழ் முறுவல் பின்னைக்காய் வல்லான் ஆயர் தலைவனாய்  
இளவேறேழும் தழுவிய எந்தாய் என்பன் நினைந்துரைந்தே.

vaLa Ezh ulagin mudalAya vAnOr iRaiyai aru vinaiyEn

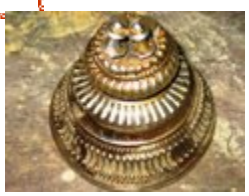
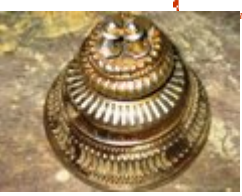
kaLavEzh veNNai toDu uNDa kaLvA enban, pinnaiyum

taLavEzh muRuval pinnaikkAi vallAn Ayar talaivanAi

iLa Ezh ERum tazhuviya endAi enban ninaindu naindE.

vaLam Ezh ulagin mudalAya vAnOr iRaiyai, aruvinaiyEn kaLavEzh veNNai toDu uNDa kaLvA enban; pinnaiyum ninaindu naindu, taLavEzh muruval pinnaikkAi vallAn Ayar talaivanAi iLa Ezhu ERum tazhuviya endAi enban - BhagavAn is the Lord of all the seven worlds, as well as the Lord of all the beings in nitya vibhUti; but I, full of all sins, call Him a cheat who stole butter in AyarpADi. Then again I think of His greatness, and realize that He is my Lord who took birth among the cowherds, and as the Leader of the cowherds, destroyed the seven mighty young bulls through His valor for the sake of the sweet smiling nappinnai.

svAmi DeSikan presents the guNam enjoyed by AzhvAr in this pASuram through the words "kshudra AhvAna AbhimukhyAt"; kshudra means 'lowly'; AhvAna means 'being called'; Abhimukhyam means 'favorable disposition'. The







phrase means that He brings Himself down to the level where many call Him lowly names such as "kaLvA" - a butter thief, 'Ayar taliavan' - chief of a bunch of (illiterate) cowherds, etc.; yet He treats them as His friends, interacts with them at their level, and blesses them. This is because of His extreme sauSIlyam.

SrI Ve'nkaTeSAcArya explains svAmi DeSikan's words as "akhila jagad eka kAraNa bhUtanAi, ayarvaRum amarargaL adhipatiyAnavanai, veNNai kaLavu koNDu amudu Seyda kRtrimanE enRu kshudramAna pErAlE Solla, adu koNDu abhimukhan AgaiyAlum" - When this Lord of all worlds and Lord of all the gods and nitya sUri-s gets called by lowly names such as "the mischievous one who stole butter", He still is favorably disposed to them. This behavior is clearly indicative of His sauSIlyam.

Other well-known instances of His sauSIlyam are His letting Himself be tied to the mortar by YaSoda with a rope, and then feigning fear and crying after He got tied just to satisfy her; His introducing guhan to PirATTi as His friend, and introducing PirATTi to guhan as 'your friend'. svAmi DeSikan gives a few other instances in his dayA Satakam Slokam 65:

निषादानां नेता कपि कुल पतिः काऽपि शबरी

कुचेलः कुब्जा सा व्रजयुवतयो माल्यकृदिति ।

अमीषां निम्नत्वं वृषगिरि पतेरुन्नतिमपि

प्रभूतैः स्रोतोभिः प्रसभमनुकम्पे समयसि ॥

nishAdAnAm netA kapi-kulatapatih kA'pi SabarI

kucelah kubjA sA vraja-yuvatayah mAlya-kRt iti |





amIshAm nimnatvam vRsha-giri-pateh unnatimapi

prabhUtaih srotobhih prasabham anukampe samayasi ||

---dayA Satakam, 65

Instances mentioned in the above Slokam are: His closeness to guhan - the chief of hunters, sugrIvan - the leader of monkeys, SabarI - a huntress, the hunch-backed woman, the utterly poor Kucelar who did not even have decent cloths to wear, the gopi-s who were too ignorant to be even capable of distinguishing their right hand from their left hand, the poor mAlAkArar who lived by making flower garlands, etc. svAmi DeSikan points out that the greatness (*unnati*) of emperumAn on the one hand, and the lowliness (*nimnatvam*) of the likes of us, are just made equal (*samayasi*) by dayA devi's anukampA (*dayA*). That is His sauSIyam.

pASuram 1.5.2:

நினைந்து நைந்து உள்கரைந்துருகி இமையோர் பலரும் முனிவரும்

புனைந்த கண்ணி நீர்சாந்தம் புகையோடு ஏந்தி வணங்கினால்

நினைந்த எல்லாப் பொருள்கட்கும் வித்தாய் முதலில் சிதையாமே

மனஞ்செய் ஞானத்து உன்பெருமை மாகுணாதோ மாயோனே!

ninaindu naindu uL karaindu urugi imaiyOr palarum munivarum

punainda kaNNi nIr SAndam pugaiyODu Endi vaNa'nginAl

ninainda ellAp poruLgaLukkum vittAi mudalil SidaiyAmE

manam Sei j~nAnattu un perumai mASUNAdO mAyOnE!

mAyOnE! ninainda ellAp poruLgaLukkum vittAi mudalil SidaiyAmE manam Sei j~nAnattu un perumai, imaiyOr palarum munivar palarum ninaindu naindu uL karaindu urugi punainda kaNNi nIr SAndam pugaiyODu Endi vaNa'nginAl mASUNAdO? - The Lord of prakRti! Your paratvam (Supremacy) that is





evidenced by Your being the Material cause of everything that exists through Your sheer will, while not undergoing the slightest change Yourself, is beyond the comprehension of all gods and Rshi-s. No matter what kind of superior and well-planned worship is offered by all these imperfect beings including all the different gods and Rshi-s - using flowers, water, sandalwood paste, incense etc., they can't do justice to Your greatness, and it will end up being totally inadequate. (Yet you willingly take the arcA form as desired by them, and make Yourself available to them for worship).

Ideally, if emperumAn takes into consideration the fact that the 'worship' offered by even the best of gods and Rshi-s only ends up being at so low a level that it ends up being an 'insult' to His true greatness, then it will be understandable if He desists from taking His arcA form so that He can avoid being 'insulted' with lowly and inadequate worship. But, in spite of this poor worship bordering on 'insult', He makes Himself available to us through His arcA incarnation, because He wants to come and be in our midst and be accessible to us easily - because of His sauSIlyam. It is this aspect that svAmi DeSikan captures as the essence of this pASuram - **nija-mahima-tiraskAraka arcA priyatvAt** - He gladly accepts the arcA form, even though the worship offered to Him in this form totally abuses His Supremacy. This is in the same category as the 'insult' to His greatness by His being called a 'thief', 'the leader of a set of uneducated cowherds', etc., that AzhvAr referred to in the previous pASuram. In both instances, it would be appropriate if BhagavAn decides to keep away from the likes of us, but because of His sauSIlyam, He loves to come down to our level, and associate with us and bestow His blessings on us. Even abandoning the ArAdhanam performed by the nitya sUri-s who truly know His greatness, He comes down to us samsAri-s, and accepts our inadequate worship with delight - a reflection of His unlimited sauSIlyam.

### pASuram 1.5.3:

மாயோனிகளாய் நடைகற்ற வானோர் பலரும் முனிவரும்

நீயோனிகளைப் படை என்று நிறைநான் முகனைப் படைத்தவன்



சேயோன் எல்லா அறிவுக்கும், திசைகள் எல்லாம் திருவடியால்  
தாயோன் எல்லா எவ்வயிர்க்கும் தாயோன் தானேர் உருவனே.

mA-yOnigALai naDai kaRRa vAnOr palarum munivarum

nI yOnigALaip paDai enRu niRai nAn-muganaip paDaittavan

SeyOn eLLa aRivukkum tiSaigAL eLLAm tiru aDiyAl

tAyOn eLLa ev-vuyirkkum tAyOn tAn Or uruvanE.

mA-yOnigALai naDai kaRRa vAnOr palarum munivarum yOnigALai nI paDai enRu niRai nAnmuganaip paDaittavan eLLa aRivukkum SeyOn tAn tiruvaDiyAl tAyOn, eLLa ev-vuyirkkum tAyOn Or uruvanE - emperumAn who created the four-faced brahma, and told him to go ahead and create the great deva-s and gods, is beyond anyone's reach through sheer knowledge; He is the same One who is like the Mother to all, and who, in His Tri-vikrama incarnation, measured everything in all directions including the up and down directions (and thus purified everything without exception by the touch of His Feet).

This is another case of His sauSIlyam. svAmi DeSikan describes this aspect of His sauSIlyam sung in this pASuram through the words "sarvatra api a'nghridAnAt" - "tiSaigAL eLLAm tiruvaDiyAl tAyOn, eLLa evvuyirkkum tAyOn" - Because He blessed everything and everyone by bestowing the touch of His Divine Feet to all.

SrI UV points out that this is like the mother who may kick the child, but whose feet alone the child will go and embrace. BhagavAn protects us by the touch of His Feet, just as the fish feed their offspring through their sight, the turtle by their thought, and the birds by the touch of their wings. BhagavAn's vAtsalyam towards us all is like that of the cow towards its calf. SrImad TirukkuDandai ANDavan points out that His vAtsalyam is such that even though His Feet are so delicate that they become reddish even by the delicate touch of His PirATTi-s, they pierced through all rough objects through



the netherworlds and the upper worlds to bless all without distinction and without exception.

SrI Ve'nkaTeSAcArya explains svAmi DeSikan's SrI sookti as "guNa aguNa nirUpaNam paNNAdE ellAr talaiyilum tiruvaDiyai vaikkaiyAl" - BhagavAn does not distinguish between those with 'good' conduct vs. those who are not of good deeds, and bestows the contact of His Feet to all.

### pASuram 1.5.4:

தானோர் உருவே தனிவித்தாய்த் தன்னில் முவர் முதலாய  
வானோர் பலரும் முனிவரும் மற்றும் மற்றும் முற்றுமாய்  
தானோர் பெருநீர் தன்னுள்ளே தோற்றி அதனுள் கண்வளரும்  
வானோர் பெருமான் மாமாயன் வைகுந்தன் எம் பெருமானே.

tAn Or uruvE tani vittAi tannil mUvar mudalAya

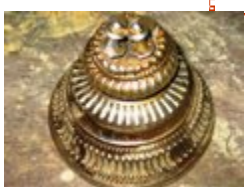
vAnOr palarum munivarum maRRum maRRum muRRumAi

tAn Or peru nIr tannuLLE tORRi adanuL kaN vaLarum

vAnOr perumAn mA-mAyan vaikundan en perumAnE.

emperumAn remains unchanging even though He is the Material Cause of all that exists; He is the antaryAmI of the tri-mUrti-s, all the deva-s, all the sages, all the moving and non-moving things, without exception. He created a great Ocean in Himself and is lying down in that Ocean in His yoga nidrA. This Lord of all gods, who is beyond all comprehension in His leelA, is my very own Lord.

The thought to be enjoyed here is that BhagavAn, on the one hand, is the Supreme Lord who is the Material Cause, the Instrumental Cause, and Supporting Cause for everything; however, He does not undergo even the slightest change in he process; and He is the antaryAmI of everything that



exists, and is responsible for their functioning. This Supreme Being, out of His extreme compassion, lies down in the Milky Ocean, only thinking about all the different ways of sustaining all His creation. It is because of His utmost sauSIlyam, that He has come down from SrI vaikuNTham, and is within easy access to the deva-s whenever they need protection. He is none other than the Lord above all the gods, the Lord of the nitya sUri-s, the Lord of SrI vaikuNTham, and AzhvAr declares, "He is my own Lord - en perumAnE". The "en" brings out the sauSIlyam. svAmi DeSikan expresses this aspect of His sauSIlyam through the words "savidha Sayanatah" - "tAnOr peru nIr tan uLLE tORRi adanuL kaN vaLarum". 'savidha' means 'proximate, nearby'. BhagavAn, the Supreme Lord of all, gives up SrI vaikuNTham, and is reclining in the Milky Ocean to be within easy reach of the deva-s as and when they need His protection.

SrI UV comments that the words 'peru nIr tan uLLE' can be taken to refer to divya kshetra-s such as SrI ra'ngam, where PerumAL has taken His arcA form and is reclining on a sand hill in the river kAVeri, just to be within easy access of all of us.

Thus, out of His sauSIlyam, He chose to recline in the Milky Ocean to be within easy reach of the deva-s, and in divya kshetram-s such as tiru ara'ngam, to be within ease reach of the likes of us. - **savidha Sayanatah**.

### pASuram 1.5.5:

மானேய் நோக்கி மடவாளை மார்பில் கொண்டாய்! மாதவா!

கூனே சிதைய உண்டைவில் நிறுத்தில் தெறித்தாய்! கோவிந்தா!

வானூர் சோதி மணிவண்ணா! மதுகுதா! நீ அருளாய் உன்

தேனே மலரும் திருப்பாதம் சேருமாறு வினையேனே.

mAnEi nOkki maDavALai mArbil koNDai! mAdhavA!

kUnE Sidaiya uNDai vil niRattil teRittAi! gOvindA!



vAnOr SOdi maNi vaNNA! madusUdA! nI aruLAI un

tEnE malarum tirup-pAdam SerumARu vinaiyEnE!

mAdhavA! mAnei nOkki maDavALai mArbil koNDai! gOvinda! uNDai vil niRattil kUnE Sidaiya neRittai! VAnOr Sodi maNi vaNNA! madusUdA! vinayEn tEnE malarum un tirup-pAdam SerumARu nI aruLAI! - O Consort of MahA Lakshmi! You bear MahAlakshmi, whose beautiful eyes resemble that of a deer, in Your vaksha sthalam (Divine chest). gOvinda! You were gracious enough to straighten the hunch back of trivakrai and made it straight like Your bow when it releases the arrow. Oh Lord with the beautiful hue of the dark-blue clouds that fill the whole firmament! O Destroyer of the demon by name madhu! Please bless the great sinner that I am, so that I can attain Your Lotus Feet, through Your sauSIyam.

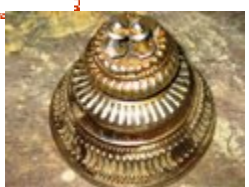
svAmi DeSikan captures the essence of this pASuram through the words "svA'ngMRI sakta aikarasyAt - He who responds with the same intensity of affection and attachment to those who are attached to His divine Feet (sva-angMRI - His own Divine Feet; sakta - attached to; aika-rasyAt - with the same intensity, to the same extent - eka rasam) - nI aruLAI un tEnE malarum tirup pAdam SERumARu vinaiyEnE.

SrI Ve'nkaTeSACarya explains svAmi DeSikan's words as follows: "niratiSaya bhogyamAna tan tiruvaDigaLiE anuraktarAnavargaLidattil tAnum anuraktan AgaiyAlum" - He becomes attached to the devotees who are attached to His Divine Feet that give eternal bliss to them.

SrI PBA gives the explanation for svAmi DeSikan's words as "tan tiruvaDigaLi paRRuDaiyAr pakkalil tAnum paRRuDaiyAn" - He who gets attached to those who are devoted to His divine feet.

AzhvAr has given two examples of this in this pASuram:

- mAnEi nOkki maDavALai mArbil koNDai - PirATTI's pleasure is to do pAda





sevai to PerumAL. PerumAL's attachment to Her is such that He carries Her inseparably in His vaksha sthalam. In other words, that is how BhagavAn is attached to PirATTi who rejoices in doing pAda sevai to Him.

- **kUnE Sidaiya uNDai vil niRattil teRittAi!** - A hunch-backed woman by name tri-vakrai was so attached to KRshNa that she offered sandalwood paste to Him during His KRshNa incarnation; He reciprocated that love to her by gently touching her back, and gone was the bend in her back, and she became a very beautiful woman.

svAmi DeSikan beautifully captures this deep attachment that He has to His devotees through the words "**svA'ngMRI sakta aikarasyAt**" - another aspect of His sauSIlyam.

### pASuram 1.5.6:

வினையேன் வினதீர் மருந்தானாய்! விண்ணோர் தலைவா! கேசவா!

மணசேர் ஆயர் குலமுதலே! மா மாயனே! மாதவா!

சினையேய் தழைய மராமரங்கள் ஏழும் எய்தாய்! சிரீதரா!

இனையாய்! இனைய பெயரினாய்! என்று நைவன் அடியேனே.

**vinaiyEn vinai tIr marundAnAi! viNNOr talaivA! kESavA!**

**manai SEr Ayar kula mudalE! mA mAyanE! mAdhavA!**

**SinaiyEi tazhaiya marAmara'ngaL Ezhum eidAi SirIdharA!**

**inaiyAi! inaiya peyarinAi! enRu naivan aDiyane.**

Even though I am afflicted with the disease of trying to keep away from You, You are turning out to be the medicine that cures that disease! Oh Slayer of kESi! You were a part of all the cowherd families, and You were their Leader as well! You are the Great mAyan who hid Your Supremacy from all of them! When sugrIvan doubted Your valor, You aimed Your arrow and pierced the seven huge trees with dense leaves and branches with one arrow! You who are



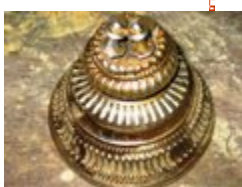




attached very much to Periya PirATTi! You have infinite such kalyANa guNa-s (auspicious attributes), and infinite nAma-s that describe these kalyANa guNa-s! I am Your eternal servant who is moved to the utmost just by thinking about Your sauSIlyam!

svAmi DeSikan captures the sauSIlya guNam of BhagavAn sung in this pASuram as "gopAdyApteh" (gopAdi Apteh) - a friend of the cowherds etc. - viNNOr talaivA! manai SEr Ayar kula mudalE! - He is the Supreme Lord of all the gods, and at the same time, He is an integral part of all the households of all the cowherds, and their Leader too. Look at how AzhvAr simultaneously refers to His Supremacy - viNNOr talaivA!, and immediately in the next word, brings out His coming down as 'manai SEr Ayar kula mudalE!', thus vividly bringing out His sauSIlyam. AzhvAr points to another case of His sauSIlyam in this pASuram as well - His friendship with sugrIvan, the king of the monkeys, by referring to the incident of BhagavAn piercing the seven trees to 'convince' sugrIvan that He is truly sugrIvan's friend who will protect him - SinaiyEi tazhaiya marAmara'ngal Ezhum eidAi SirIdharA.

It is very moving to go through SrImad TirukkuDandai ANDavan's thoughts summarizing this pASuram in his bhagavad vishaya sAram, where he portrays AzhvAr repeatedly alternating between BhagavAn's paratvam and sauSIlyam in this pASuram: "The Lord of nitya sUri-s! (viNNOr talaivA!); One who created brahmA and Siva! (keSavA!); Even so, One who became part and parcel of every household in AyarpADi! (Ayar manai SEr); One who became the Leader of the cowherds! (Ayar kula mudalE!); One who performed great wonders, such as letting Himself be tied to a mortar by a woman even though He is paramaAtman Himself (mA mAyAnE!); The Consort of Lakshmi! (mAdhavA!); One who instills confidence in those who are unsure of His nature of protection, and then protecting them! (sauSIlyam - SinaiyEi tazhaiya marAmara'ngal Ezhum eidAi); One who pierced seven huge trees that were so densely grown that one could not even identify the individual tree stems, all with a single arrow in one shot (valor - SinaiyEi tazhaiya marAmara'ngal Ezhum eidAi); One who is endowed with vIra SrI (SirIdharA!); One who is endowed with infinite kalyANa guNa-s! (inaiyAi!); One who is known by infinite nAma-s representing the infinite kalyANa gunA-s! (inaiya peyarinAi!).





viNNOR talaiva- The Lord of tiruviNNagaram!



SrI PBA explains svAmi DeSikan's words - 'gopAdyApteh' as "iDak-kai valak-kai aRiyAda iDaiyargaLODum kalandu pazhagubavan" - BhagavAn's sauSIlya guNam of moving at their level with the cowherds who can't even distinguish between their right hand and their left hand.

The reference to svAmi DeSikan's Slokam from dayA Satakam (nishAdAnAm... - dayA Satakam 65) that we saw in the pASuram 1.5.1 is appropriate as further explanation for the current pASuram as well. Please refer to the earlier write-up for the significance.

### pASuram 1.5.7:

அடியேன் சிறிய ஞானத்தன் அறிதலார்க்கும் அரியானை

கடிசேர் தண்ணைத் துழாய்க் கண்ணி புனைந்தான் தன்னைக் கண்ணனை

செடியார் ஆக்கை அடியாரைச் சேர்தல் தீர்க்கும் திருமலை

அடியேன் காண்பான் அலற்றுவன் இதனின் மிக்கோர் அயர்வுண்டே?

aDiyEn SiRiya j~nAnattan aRidalArkkum ariyAnai

kaDi SEr taNNam tuzhAik kaNNi punaindAn tannaik kaNNanai

SeDiyAr Akkai aDiyArai SErdal tIkkum tirumAlai

aDiyEn KANbAn alaRRuvan idanin mikkOr ayarvu uNDE?

Arkkum aRidal ariyAnai, kaDi SEr taNNam tuzhAi kaNNi punaindAn tannai, kaNNanai, SeDiyAr Akkai aDiyAraic SErdal tIrkum tirumAlai, aDiyEn SiRiya j~nAnattan KANbAn alaRRuvan; idanin mikka ayarvu uNDE? - I, lower than the lowest, am crying to see the Lord who is beyond the reach of even the likes of brahma, rudra etc., wears the beautiful and fragrant soothing tirut tuzhAi garland, helps remove the association with the sinful bodies for those who have sought the liberation from repeated birth and death, and is always inseparably associated with SrI. Is there anything more ignorant than this desire of mine to attain this Supreme Being (who is unattainable even by the most realized



beings)?

svAmi DeSikan captures the aspect of BhagavAn's sauSIlya guNam reflected in this pASuram through the words 'aSesha IkshaNa vishayatayA', which is generally explained as "Because He is the Object to be seen (realized) by all". At the outset, with this meaning, BhagavAn's sauSIlya guNam is not conveyed explicitly. SrI UV notes, and we can infer this from the high-level meaning of this pASuram given in the previous paragraph, that if anything, AzhvAr praises BhagavAn's Supremacy, and feels that he is at too low a level to even think of attaining BhagavAn. So, SrI UV notes that we have to 'infer' the reference to BhagavAn's sauSIlya guNam sung in this pASuram, (since it is not directly evident). He says that the sauSIlya guNam is inferred by the realization that on the one hand, His Supremacy is such that AzhvAr feels that he is at too low a level to even think of attaining Him (aDiyEn kANbAn alaRRuvan idanin mikkOr ayarvu uNDE), but then BhagavAn's sauSIlyam is such that He brings Himself down to the low level so that AzhvAr can still approach Him (Arkkum aRidal ariyAnai aDiyEn kANban alaRRuvan).

SrI Ve'nkaTESAcArya's brief interpretation of svAmi DeSikan's words 'aSesha IkshaNa vishayatayA' - 'ellArkkum kANa vENDum vishayam AgaiyAlum' - Because He is the goal of attainment of everyone - does not provide an easier understanding of the sauSIlya guNam that is to be conveyed.

SrI PBA's explanation is - 'aDiyEn kANbAn alaRRuvan' - 'nISanAna nAnum uTpaDa ellArum kANak kUDiyavan' - He who can be realized by all, including me who is the lowliest among the lowly beings'. While this will support the sauSIlya guNam, this thought is not directly reflected in the pASuram, as SrI UV points out.

In the pASuram, there is reference to BhagavAn as 'KaNNan'. SrImad TirukkuDandai ANDavan explains 'KaNNan' as 'One who was a sulabhan for the gopa-s and the gopi-s - the cowherds and the cowherdesses". The word 'KaNNan' has the literal meaning "One who has eyes" as given in the dictionary.



When applied to BhagavAn, this word should be meditated as "One with eyes that are full of compassion; One who removes the sins of all on whom His eyes fall". The reference to the name of emperumAn as 'KaNNan' by AzhvAr in this pASuram certainly reflects His sauSIlya guNam. If we take the meaning for svAmi DeSikan's phrase 'aSesha IkshaNa vishayatayA' as "One for whom everything without exception is the object of His kaTAKsham", then the sausIlya guNam is evident.

### pASuram 1.5.8:

உண்டாய் உலகேழ் முன்னமே உமிழ்ந்து மாயையால் புக்கு  
உண்டாய் வெண்ணெய் சிறுமனிசர் உவலை ஆக்கை நிலையெய்தி  
மண்தான் சோர்த்துண்டேலும் மனிசர்க்காகும் பீர் சிறிதும்  
அண்டா வண்ணம் மண்கரைய நெய்யூண் மருந்தோ மாயோனே!

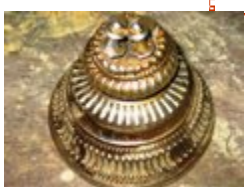
uNDai ulagu Ezh munnamE umizhndu mAyaiyAl pukku

uNDai veNNai SiRu maniSar uvalai Akkai nilai eidi

maN tAn SOrndadu uNDElum maniSarkAgum pIr SiRidum

aNDA vaNNam maN karaiya nei UN marundO mAyOnE!

mAyOnE! munnamE Ezh ulagu uNDai; umizhndu, SiRu maniSar uvalai Akkai nilai eidi, pukku, mAyaiyAl maniSarkkAgum pIr SiRidum aNDA vaNNam veNNai uNDai; maN tAn SOrndadu uNDElum, maN karaiya nei UN marundO! - Oh Lord of many wonders! Even before praLaya, you swallowed all the worlds and kept them in Your stomach; then as You created the worlds of jIva-s with their bodies according to their karma-s, You also took birth in their midst with a body apparently similar to theirs, and as if to prove that, You swallowed all the butter without leaving even a trace for anyone else. Is it because You considered the butter to be the medicine for any clay left over in Your stomach when You had swallowed all the worlds!



svAmi DeSikan captures the rasam in this pASuram through the words 'bhakta vastu prasakteh' - "He who is extremely attached to things belonging to His devotees" (prasakti means devotion, attachment, addiction). SrI Ve'nkaTeSAcArya explains svAmi DeSikan's words as "ASritar ugaNda dravyaika dhArakan AgaiyAlum - Because BhagavAn supports Himself purely from the objects that are liked by His devotees. SrI UV comments that His devotees themselves are His vastu-s - His belongings, and He is very much attached to them, and therefore He is 'bhakta-vasu prasaktan' - 'bhaktargaLagiRa tan vastuvilE adhika prItiyinAlE...'

AzhvAr enjoys this 'bhakta vastu prasakti' of BhagavAn - His liking for objects that are liked by His devotee, beautifully by noting that BhagavAn ate all the butter without leaving even a trace for anyone - maniSarkkAgum pIr SiRidum aNDA vaNNam veNNai uNDai". AzhvAr wonders aloud: "Did You swallow the huge quantity of butter just to cure Yourself of any stomach ailment from the left-over clay when You had swallowed all the seven worlds before praLaya, and then spat them out! But then again, You swallowed the worlds before pralayam, and now You are swallowing the butter when You are devakI putran. So the reason that it is for medicinal purposes is not true. It is also not because of hunger, since You can eat the whole world when You wish, and so You didn't have to eat the butter from the gopis' houses. You swallowed the butter only because You love anything belonging to Your devotee, and also because You wanted to move intimately with them and be blamed and rebuked by them - all because of Your sauSIyam. The gopi-s for their part wanted You to come and steal their butter, and that is why they sang very loudly as they were churning the butter"

SrImad TirukkuDandai ANDavan comments that BhagavAn just cannot remain without associating with His devotees - bhakta prasaktan. His prasakti is so intense that He does not even leave a minute particle of the butter for the devotee - pIr SiRidum aNDA vaNNam.



## pASuram 1.5.9:

மாயோம் தீய அலவலைப் பெருமா வஞ்சப் பேய்வீய

தூய குழவியாய் விடப்பால் அமுதா அமுது செய்திட்ட

மாயன், வானோர் தனித்தலைவன் மலரான் மைந்தன் எவ்வுயிர்க்கும்

தாயோன் தம்மான் என்னம்மான் அம்மா முர்த்தியைச் சார்ந்தே.

mAyOm tIya alavalai peru mA-va'njap pEi vIya

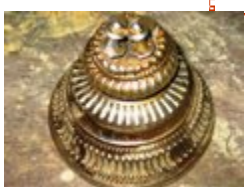
tUya kuzhaviyAi viDap pAl amudA amudu SeidiTTa

mAyan, vAnOr tAnOr tanit-talaivan malarAL maindan evvuyirkkum

tAyOn tammAn en-ammAn am-mA mUrtiyai SARndE.

tUya kuzhaviyAi, tIya avalai peru mA-va'njap pEi vIya viDam pAl amudA amudu SeidiTTa mAyan, vAnOr tanit-talaivan, malarAL maindan, evvuyirkkum tAyOn, tammAn, en ammAn, am-mA mUrtiyai SARndu mAyOm - As an innocent child, with Your inscrutable wonders that drowned the deceitful action of the evil demoness in the form of pUtana, You sucked the poison from her breasts and drank it, enjoying it as if it was nectar; You are the Lord of all the gods; You are the Eternal Person and the Consort of MahA Lakshmi; You are the Sustainer of all like their Mother; You are One with no Master above You; You are my own Lord; Having resorted to You, I will never again be separated from You.

svAmi DeSikan captures the gist of this pASuram through the words "Slishyan nASa vyapohAt" - Because He drives away (vyapoha - driving away, expelling) the difficulties of those who resort to Him (Slish - to embrace) - 'ammA mUrtiyaic SARndE mAyOm' - The same truth is echoed by Sage vyAsa in SrI VishNu sahasra nAmam from the mahA bhArata - 'na te yAnti parAbhavam, na te yAnti parAbhavam' - 'Never do they meet with any disrespect, Never do they meet with any disrespect'.



How does He remove the difficulties? - by converting the viDam to amudam (viDap pAl amudA amudu SeidiTTa mAYan) - He converts even the worst poison into the best of nectars. If we perform our actions with Him alone in mind, and if we dedicate the results of all our actions to Him, then the 'difficulties' will not be felt as difficulties at all. One is reminded about PrahlAda caritram - when hiranyakaSipu subjected the young child PrahlAda to untold difficulties including having him be bitten by the most poisonous snakes, rolling him down steep mountains, throwing him into the deep ocean, etc., the great devotee PrahlAda could only think of the poison as NArAyaNa, the steep mountain as NArAyaNa, etc., and thus not the slightest harm came to him.

A few very fundamental points are worth noting in this pASuram. AzhvAr refers to the 'mUrti' of emperumAn - BhagavAn's divine tirumEni. This refutes the position of some philosophies that claim that the Supreme Being does not have a tirumEni at all, and that Brahman is only pure divine Bliss with no attributes etc. AzhvAr also describes Lord VishNu here as the Supreme Lord - as he does in all the other 1101 pASuram-s - malarAL maindan vAnor tanit talaivan. So there is no ambiguity on who the Supreme Deity is in AzhvAr's view, and also there is no ambiguity on whose Feet we have to resort to in order to be redeemed - so that we don't suffer a wasted life - mAyOm. The implication is that by resorting to any other devatA, we will be in the category of mAyvOm - we will die having wasted one precious birth. Thus, the anya devatA worship should be avoided at all costs for those who want to be redeemed - the mumukshu-s.

### pASuram 1.5.10:

சார்ந்த இருவல் வினைகளும் சரித்து மாயப் பற்றறுத்து  
 தீர்ந்து தன்பால் மனம்வைக்கத் திருத்தி வீடு திருத்துவான்  
 ஆர்ந்த ஞானச் சுடராகி அகலம் கீழ்மேல் அளவிறந்து  
 நேர்ந்த உருவாய் அருவாகும் இவற்றின் உயிராம் நெடுமாலே!





SArnda iru val vinaigaLum Sarittu mAyap paRRu aRuttu

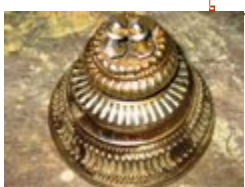
tIrndu tan pAl manam vaikka tirutti vIDu tiruttuvAn

Arnda j~nAnac cuDarAgi agalam kIzh mEl aLaviRandu

nErnda uruvAi aruvAgum ivaRRin uyirAm neDu mAIE.

neDu mAIE SARnda val iru vinaigaLum Sarittu mAyap paRRu aRuttu tIrndu tam pAl manam vaikkat tirutti vIDu tiruttuvAn Arnda j~nAnac cuDarAgi agalam kIzh mEl aLavuv iRandu nErnda uruvAi aru Agum ivaRRin uyirAm - BhagavAn who is deeply attached to us removes the effects of our two types of karma-s - the good deeds as well as the prohibited deeds both of which create our bonding to samsAra; He removes our attachment to the objects of material enjoyment, helps us realize that He is both the object of attainment and the means of attainment, and redeems us so that our minds are always directed to Him. In the leela vibhUti, He permeates everything - both sentient and non-sentient, both inside and outside and is the antaryAmI of everything. He fills the nitya vibhUti also with His absolute Knowledge, Bliss and all other auspicious qualities, as if to keep it ready for us when we ultimately reach parama padam.

svAmi DeSikan captures the gist of this pASuram through the words: **tad-ahita SamanAt**" - 'Because He removes all that is opposed to attainment of Him for His devotees'. Every single thought conveyed in this pASuram is a reflection of this guNam of BhagavAn - He removes the effects of our puNyam and pApam so that we are relieved of the bondage of samsAra; He removes our attachment to materialistic benefits and enjoyment; He gives us the realization that He is the final goal to be attained as well as the means to attain Him; He permeates all the things in the leela vibhUti without exception inside out so that we don't ever get separated from Him; He is the antaryAmI of all so that He is with us constantly; He is in the nitya vibhUti also with all His kalyANa guNa-s, ever ready to receive us - all these are because of His extreme vyAmoham - affection and attachment to us. Thus, His sauSIlyam is revealed in several dimensions in this pASuram.

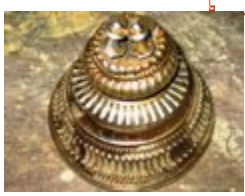


In summary, in the ten pASuram-s of tiruvAimozhi 1.5, AzhvAr sings different dimensions of BhagavAn's sauSIlya guNam (someone at a very high level moving with others at very low levels without distinction), and svAmi DeSikan captures the gist of the pASuram-s as follows:

- Even when people use insulting words by calling Him 'butter thief', still He comes down to their level and associates with them;
- Even though the ArAdhanam or worship offered by even the likes of brahmA to Him is far too inferior in quality compared to His level of Supreme Lordship over all, He still gladly accepts it
- He blessed everyone without distinction by giving them the association with His Feet and thus purified them in His Tri-vikrama incarnation
- He descends down from SrI vaikuNTham which is inaccessible to the gods and deva-s, and reclines in the Milky Ocean in order to be accessible to them when they get into trouble with the asura-s and need His protection
- He is extremely attached to those who are attached to His divine Feet
- He hides His Supremacy completely, and integrates Himself in the midst of His devotees - the cowherd families etc.
- He takes incarnations such that He is accessible to everyone who seeks Him
- He loves His devotees so much that He creates opportunities to move with them closely by even stealing their belongings and getting blamed - such as stealing their butter
- He removes all the difficulties of His devotees
- By being the In-dweller (antaryAmI) in everything and everyone, He is always concerned in the welfare and wellbeing of all, and removes the effects of bondage caused by the karma-s when one resorts to Him, and guides the devotee to parama padam.



svAmi DeSikan concludes Slokam 16 of tAtparya ratnAvali, summarizing tirvAimozhi 1.5, by pointing out that AzhvAr sings BhagavAn's sauSIlya guNam in this tiruvAimozhi - **prAha nAtham suSIlam**, illustrated by different dimensions of His sauSIlya guNam sung in each pASuram of this tiruvAimozhi. Note the choice of the word 'nAtham', followed by the word 'suSIlam' - that He is the Supreme Lord of all on the one hand, but He is also the epitome of sauSIlyam on the other.





## Sloka 17

### tiruvAimozhi 1.6 - parivatil

अक्रीतैः अर्च्य भावात् (1.6.1) अनिहित विविधाभ्यर्चनात् (1.6.2) अल्प-तुष्टेः (1.6.3)

प्रह आवर्ज्य ईश भावात् (1.6.4) स्व विषय नियतेषु आदरात् (1.6.5)

स्वादु भूम्ना (1.6.6) ।

पाद आसक्त प्रसक्तेः (1.6.7) सकृद् उपसदने मोक्षणात् (1.6.8)

धर्म सौस्थ्यात् (1.6.9)

क्षिप्र क्षिप्त अहितत्वात् (1.6.10) सुकर भजनतां माधवस्याभ्यदत्त (1.6) ॥

akrItair-arcya bhAvAt (1.6.1) anihita vividhAbhyarcanAt (1.6.2)

alpa-tushTeh (1.6.3)

prahva Avarjya ISa bhAvAt (1.6.4) sva-vishaya niyateshu AdarAt (1.6.5)

svAdu-bhUmNA (1.6.6) |

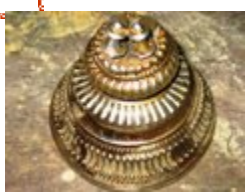
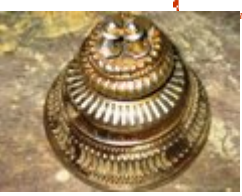
pAda Asakta-prasakteh (1.6.7) sakRd-upasadane mokshaNAAt (1.6.8)

dharma-sausthyAt (1.6.9)

kshipra kshipta ahitatvAt (1.6.10) sukara bhajanatAm madhavasya -

abhyadatta (1.6) ||

The central theme of all the pASuram-s in this tiruvAimozhi is identified by svAmi DeSikan as 'the ease with which mAdhavan can be worshiped'. This is





captured in the last half of the last line in the above Slokam - **sukara bhajanatAm mAdhavasya abhyadatta.**

For ease of understanding, I am giving here the summary of this Slokam as given by SrI R. Ra'ngAchAri in English:

- No need to buy anything to adore Him - Water, herb, leaf or flower will do; (1.6.1)
- Yes, no prescribed ritual too - one can cherish Him in his own way; (1.6.2)
- Strange, He is pleased with ever so little! (1.6.3)
- He is the Master charmed by our good feeling! (1.6.4)
- To those who are lost in Him, He is all support! (1.6.5)
- His greatness is ambrosia - sweet! (1.6.6)
- To the devotees who adore His feet, He is passing dear; (1.6.7)
- Let them but once cherish Him, Salvation is sure for them! (1.6.8)
- He is rooted in dharma and is its fruit as well! (1.6.9)
- In an instant, He would wipe out clear all our sins; (1.6.10)
- So, mAdhava (the Lord of SrI) is most easy to adore. (1.6)

The first 10 lines capture the thoughts identified by svAmi DeSikan for the first 10 pASuram-s of this tiruvAimozhi, and the 11th line is the sAram of this tiruvAimozhi as a whole.

In his bhagavad vishaya sAram, SrImad TirukuDanthai ANDavan notes that through these pASuram-s, AzhvAr points out that for BhagavAn's worship, there is no constraint of materials, no constraint on time, no constraint on who has the right to worship Him, no constraint on tools, etc. ALavandar's stotra





ratnam-28, which is referenced in the next section, emphasizes the same points - kadA'pi, kenacit, yathA tathA vA'pi, etc.

### pASuram 1.6.1:

பரிவதில் ஈசனைப் பாடி விரிவது மேவலுறுவீர்!

பிரிவகையின்றி நன்னீர்தாய் புரிவதுவும் புகை பூவே.

parivadu il ISanaip pADi virivadu mEval uruvIr !

pirivagai inRi nal nIr tUy purivaduvum pugai pUvE.

"Some of you might think that BhagavAn who is without any flaw should be only worshiped through perfection by singing sAma gAnam properly, etc. Not true! Even if you sprinkle some water with devotion, any incense, any flower at all, He will gladly accept them."

svAmi DeSikan identifies the guNam sung in this pASuram as 'akrItaih arcya bhAvAt' - He can be worshiped with materials that do not even have to be bought by paying money - those that are available for free will do just fine, such as by 'sprinkling' a tiny amount of water - nal nIr tUy. The pASuram declares that there is no 'dravya nyAyam' for BhagavAn's worship - devotion is the sole requirement for worship of BhagavAn, and there are no constraints regarding the materials that need to be offered to Him; there is no excuse for one to keep away from Him on this pretext.

SrI UV quotes the following Sloka that echoes the same thought (note the words 'akrIta labhyeshu'):

पत्रेषु पुष्पेषु फलेषु तोयेषु अक्रीत लभ्येषु सदैव सत्सु ।

भक्त्येक लभ्ये पुरुषे पुराणे मुक्त्यै कथं न क्रियते प्रयत्नः ॥

patreshu pushpeshu phaleshu toyeshu akrIta-labhyeshu sadaiva satsu |





bhaktYEka-labhye puruShe purANe muktyai katham na kriyate prayatnah ||

---MahAbhArata

"The Ancient Purusha is easily attainable by devotion alone, with the offer of just leaves, flowers, fruits, and even water, that are always attainable without cost. When such is the case, how is it that people do not even want to try to work towards emancipation?"

SrI UV also gives reference to stotra ratnam - 28, declaring that praying with folded hands is all that is needed to worship Him:

त्वद्ङ्घ्रिमुद्दिश्य कदाऽपि केनचित्

यथा तथा वाऽपि सकृत् कृतोऽञ्जलिः ।

तदैव मुष्णात्यशुभान्यशेषतः

शुभानि पुष्णाति न जातु हीयते ॥

tvad an'ghrim uddiSya kadA'pi kenacit

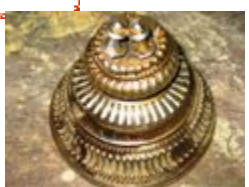
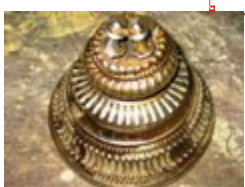
yathA tathA vA'pi sakRt kRto'njalih |

tadaiva mushNAti aSubhAnyaSeshatah

SubhAni pushNAti na jAtu hIyate ||

"Oh Lord! When one thinks of Your sacred feet as upAyam and phalan and folds his hands in a'njali mudrA even once at any time, all his ancient and sorrow-giving karmAs are destroyed without any left-overs, and he enjoys Eternal Bliss at Your supreme abode, SrI VaikuNTham".

There are several beautiful points to be enjoyed in this pASuram in the context



of the ease of worshipping BhagavAn. nal nIr tUy - mere sprinkling of a tiny bit of plain water is sufficient, if that act is done with devotion; the water does not even have to be scented with cardamom etc. (The word 'nal' here is to be understood as 'plain', rather than 'good', which brings out the emphasis that nothing special is needed to worship BhagavAn). The order - Pugai and pU as given in the pASuram is contrary to the SAstric injunction that pU (flower) is offered first, followed by incense. AzhvAr gives the reverse order, signifying that there is no constraint whatsoever in worshipping Him, and there is no excuse for not worshipping Him; the only requirement is that the worship should be offered with devotion. There is a SAstric injunction that flowers with thorns are not to be offered to PerumAL (na kaNTakAri pushpam devAya vinivedayet); the anubhavam of AcArya-s is that this restriction is not because He will not accept the offering of thorny flowers, but the restriction is so that the devotee does not get the thorn pricking his hand and thereby getting hurt! So, it is His concern for the devotee that explains the SAstric restriction on the unsuitability of thorny flowers for worship!

### pASuram 1.6.2:

மதுவார் தண்ணந் துழாயான் முதுவேத முதல்வனுக்கு

எதுவேது என்பணி என்னுது அதுவே ஆட்செய்யுமீடே.

madhu vAr taNNam tuzhAyAn muzhu veda mudalvanukku

edu Edu en paNi ennAdu aduvE AT-ceyyum IDE.

"madhu vAr taN am tuzhAyAn, muzhu veda mudalvanukku edu paNi, Edu en paNi, ennAdaduvE AL Seyyum IDu - The qualification to perform kai'nkaryam to emperumAn who wears the beautiful, cool, honey-laden tuLasi garlands, and who is the One revealed by all the veda-s as the Supreme Deity, is to not even think in terms of "What is it that will serve as kai'nkaryam to Him? There is really nothing that I can do that will qualify as kai'nkaryam" etc."

In the previous pASuram, AzhvAr indicated that there is no dravya niyamam -





restriction on items to be used for His worship; in the current pASuram, he points out that there is no 'adhikAri niyamam' also - no restriction on who can worship Him. One need not think that because of His Supremacy - as identified by the tuLasI garland that is one of PerumAL's lakshaNa-s (distinguishing mark), that only the likes of nitya sUri-s are qualified to worship Him. Anyone is qualified to worship Him - He is a sulabhan - easy to access.

svAmi DeSikan describes this guNam of BhagavAn sung in this pASuram as 'anihita vividha abhyarcanAt' - Because His worship (abhyarcanam) does not have to follow any set rules (it is aniyatam), and can be in varied forms as well (vividham). SrI PBA gives the explanation that BhagavAn can be worshiped in many different ways, without any restriction on who can perform the worship to Him - adhikAri niyamAdikaL illAda paDi pal vagai ArAdhana'ngalum uDaiyavan. SrI UV's interpretation is that "the worship by the same person can be different because of 'deSa kAla bheda-s' - differences because of the time and place that one might find oneself in; so His ArAdhanam is aniyata - not strictly defined as one particular method only for a given individual; it can also differ because of different individuals' specific circumstances, other than deSam, kAlam etc., such as jAti (birth, race), guNa (aptitude) etc, and thus the worship is vividha - of different kinds. Still they are all His worship. The instruction here is that one should stop finding excuses such as feeling that one is at too low a level to offer proper worship to the Supreme Deity, and instead, involve oneself whole-heartedly and with devotion in the worship of emperumAn. AzhvAr declares that the only qualification, and the true qualification needed for worshiping Him is to remove the thought about whether one is qualified or not - edu paNi, Edu en paNi ennAdu AL Seyyum IDu, and involve oneself in His kai'nkaryam with devotion.

### pASuram 1.6.3:

ஈடும் எடுப்பும் இல் ஈசன் மாடு விடாது என் மனனே

பாடும் என் நா அவன் பாடல் ஆடும் என் அங்கம் அணங்கே.





IDum eDuppum il ISan mADu viDAdu en mananE

pADum en nA avan pADal ADum en a'ngam aNa'ngE.

"en manan IDum eDuppum il ISan mADu viDAdu; en nA avan pADal pADum; en a'ngam aNa'ngu ADum - My mind does not ever move away from the Lord who has the guNam that does not discriminate between people, such as favoring some people and ignoring some. My tongue will always keep singing His Glory. My body will keep dancing with joy thinking of Him. (aNa'ngu ADal = to be taken over by a deity, and then dancing under that influence)."

svAmi DeSikan captures the guNam conveyed in this pASuram through the words 'alpa tushTeh' - Even if what we do towards His worship is alpam - meager, He becomes extremely pleased by accepting it - IDum eDuppum il en ISan - One who does not favor one thing while discarding another. All that AzhvAr does is sit in one place and devote his thought, word and deed on emperumAn, and AzhvAr is saying that with this 'meager offering', PerumAL is very pleased.

pASuram 1.6.4:

அணங்கென ஆடும் எனங்கம் வணங்கி வழிபடும் ஈசன்

பிணங்கி அமரர் பிதற்றும் குணங்கெழு கொள்கையினே.

aNa'ngu ena ADum en a'ngam vaNa'ngi vazhi paDum ISan

piNa'ngi amarar pidaRRum guNam kezhu koLgaiyinAnE.

aNa'ngu ena ADum en a'ngam vaNa'ngi vazhi paDum ISan, amarar piNa'ngip pidaRRum guNam kezhu koLgaiyinAn - This Supreme Lord who is easily accessible for me to worship with my body as if it is fully intoxicated, is the same enperumAn who is endowed with so many auspicious qualities that the nitya sUri-s vie with each other to describe them. SrI PBA notes that based on PiLLAn's ARAyirappaDi vyAkhyAnam, the pATham could be 'guNam kezhu koL kalanAnE' - the reservoir of all kalyANa guNa-s.





svAmi DeSikan describes the guNam sung in this pASuram through the phrase 'prahva Avarjya ISa bhAvAt', which has been explained as "He who has the divine nature that He becomes subservient to those who prostrate to Him with devotion". (prahva - one who is humble, one who prostrates with folded hands; Avarjya - bending down, subservient) - vaNa'ngi vazhi paDum ISan. SrI Ve'nkaTeSACarya's explanation is: prahvI bhAvattAIE tAnE Avarjikkap paDubhavan AgaiyAlum; SrImad TirukkuDandai ANDavan explains svAmi DeSikan's guNAnubhavam as "vaNakkattAIE svAdhInap paDak kUDiyavan"; and SrI PBA gives the explanation "prahvargaLAIE AvarjanIyanAna ISvaran".

Recall that the central theme for this tiruvAimozhi is the enjoyment of the guNa of sukara bhajanatvam of PerumAL - the ease with which He can be worshiped. There are two ways in which the pASuram can be placed in prose order for ease of understanding -

- piNa'ngi amarar pidaRRum guNam kezhu koL kalan Ana ISanaik kaNDu aNa'ngu ena ADum en a'ngam vaNa'ngi vazhi paDum
- aNa'ngu ena ADum en a'ngam vaNa'ngi vazhi paDum ISan, piNa'ngi amarar pidaRRum guNam kezhu koL kalanAn".

The second prose order brings out the emphasis of 'sukara bhajanatvam' of emperumAn more directly. AzhvAr points out that just by thinking of Bhagavan's infinite kalyANa guNa-s in his mind, he derives such extreme joy that his whole body gets immersed in the enjoyment of His infinite kalyANa guNa-s, and starts dancing the 'aNa'ngu ADal' because of the flood of the thought of these kalyANa guNa-s in his mind. Thus, Bhagavan is the ISan that drives one to His worship so easily because He possesses such infinite kalyANa guNa-s - guNam kezhu koL kalanAn - this is the gist of the pASuram.

One can think of svAmi DeSikan's words 'prahva Avarjya ISa bhAvAt' as "One who has the supreme attributes - kalyANa guNa-s - that make the devotee prostrate to Him with folded hands and makes them sub-servient (guNam kezhu kol kalanAn vaNa'ngi vazhi paDum ISan). This brings out the 'sukara





bhajanatvam' directly. 'praha Avarjaika ISvara bhAvah = One who has the divinity that drives the devotee to prostrate with folded hands and to become subservient. The flood of the thought of His infinite kalyANa guNa-s that drive a devotee to worship Him in ecstasy is the same one that drives the nitya sUri-s to vie with each other in trying to outwit each other in describing and enjoying the flood of His kalyANa guNa-s one ahead of the other. BhagavAn is the Possessor of such infinite kalyANa guNa-s that attract the devotee to Him - the sukara bhajanatvam aspect of emperumAn.

### pASuram 1.6.5:

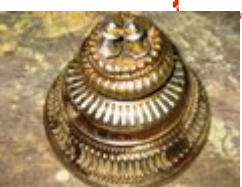
கொள்கை கொளாமை இலாதான் எள்கல் இராகம் இலாதான்  
விள்கை விள்ளாமை விரும்பி உள்கலந்தார்க்கு ஓரமுதே.

koLgai koLAmAi ilAdAn eLgal irAgam ilAdAn

viLgai viLLAmAi virumbi uL kalandArkku Or amudE.

"BhagavAn does not discriminate between different persons when it comes to His antara'nga kai'nkaryam; He does not have love for one and lack of love for another; He only distinguishes between those who seek Him for some benefit and then move away from Him, and those who seek Him with steadfastness and never move away from Him; He is the insatiable Nectar to those who seek Him as their only goal."

svAmi DeSikan describes the sukara bhajanatvam aspect sung in this pASuram through the words "sva vishaya niyateshu AdarAt" - virumbi uL kalandArkku Or amudE - To those who seek Him as their only goal, He makes Himself available as insatiable Nectar to them. SrImad TirukkuDandai ANDavan explains this as "tannaip payanAgak karudugiRa paramaikAntigaLiDam Adaravu uLLavan" - He is One who is attached to those who seek Him as their only benefit, and who do not seek any other benefit from other deities. SrI UV notes that the more the devotee is attached to Him, the more He is also attached to them. For the others who seek trivial pleasures, He bestows those pleasures to them and then





moves away from them.

AzhvAr is reflecting BhagavAn's words from the following giTA Slokam literally in his pASuram:

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

samo'ham sarva bhUteshu na me dveshyo'sti na priyah |

ye bhajanti tu mAm bhaktyA mayi te teshu cApyaham || --(9.29)

"I consider all beings equal. There is none hateful or dear to Me. But those who worship Me with devotion abide in Me, and I do abide in them". Bhagavad RAmAnuja explains that the meaning is that BhagavAn does not accept anyone based on considerations such as birth, race, etc.; the only consideration is if the person has taken refuge in Him. The sukara bhajanatvam is reflected in His becoming subservient to the devotee who unequivocally seeks Him.

Another bhagavad gIta Slokam that is relevant in this context is:

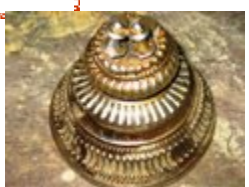
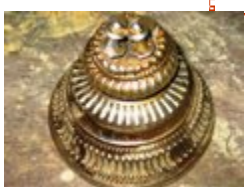
तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

teshAm satata yuktAnAm bhajatAm prIti pUrvakam |

dadAmi buddhi yogam tam yena mAm upayAnti te || (10.10)

"To those who desire to be constantly united with Me and who worship Me with immense love, I lovingly grant that mental disposition by which they come to Me".



In this tiruvAimozhi, earlier it has been pointed out that BhagavAn does not distinguish between the items that are used for His worship, as long as they are offered with devotion. In this pASuram, it is pointed out that BhagavAn does not distinguish between the worship of people based on birth etc. SrI UV notes that still one should follow the injunctions of the SAstra-s in performing the worship, and the meaning here is that BhagavAn accepts all of these offerings as equal when they are performed with devotion, and according to the SAstric injunctions.

### pASuram 1.6.6:

அமுதம் அமரர்கட்கீந்த நிமிர்சுடராழி நெடுமால்

அமுதிலும் ஆற்ற இனியன் நிமிர்திரை நீள்கடலானே.

amudam amararkku Inda nimir SuDar Azhi neDumAl

amudilum ARRa iniyan nimir tirai nIL kaDalAnE.



Thirukudanthai - Aravamudhan

He gave the nectar to the dEva-s



"amararkku amudam Inda nimir SuDar Azhi neDumAl nimir tirai nIL kaDalAn amudilum ARRa iniyan - He who gave the nectar to the deva-s, and holds the cakra that glows with shooting flame, is the Supreme Lord with glory beyond words, and is sweeter than the nectar that came out of the churning of the broad Milk Ocean with rising waves, in which He is reclining".

svAmi DeSikan captures the gist of this pASuram with the words 'svAdu bhUmna' - Because He is sweet as a result of the abundance of auspicious qualities (svAdu - sweet, pleasant to taste; bhUman - a great quantity, abundance, plenty, large number) - bhUmna rasAnam gahanAh prayogAh - the term bhUma is used to denote the depth and abundance of His auspicious qualities.

SrI N. S. ananta ra'ngAcArya translates from SrI Ra'nga RAmanuja muni's vyAkhyAnam for the chAndogya Upanishad mantram - yo vai bhUma tat sukham (7.23.1) - He who has plentitude is Infinite Bliss, and points out that bhUma means abundance, plentitude. It is of the form of the celebrity of auspicious qualities. Thus, the phrase 'svAdu bhUmna' by svAmi DeSikan should be understood as: One who is sweet because of the abundance of auspicious qualities. There is nothing sweeter than Him, and His sweetness is beyond measure. If it is asked why the deva-s asked for just the nectar rather than ask for Him, it is because they just were not capable of realizing His greatness.

### pASuram 1.6.7:

நீள்கடல் சூழ் இலங்கைக்கோன் தோள்கள் தலைதுணி செய்தான்  
தாள்கள் தலையில் வணங்கி நாள் கடலைக் கழிமினே.

nIL kaDal SUzh ila'ngaik kOn tOLgaL talai tuNi SeidAn

tALgaL talai vaNa'ngi nAL kaDalaik kazhiminE.

"Pass the ocean of time in this birth by worshipping the Lotus Feet of the Lord who severed the shoulders and the heads of rAvaNan who was the chief of



la'nkA surrounded by the vast ocean".

svAmi DeSikan captures the aspect of sukara bhajanatvam in this pASuram with the words "pAda Asakta prasakteh" - He who is attached to those who are devoted to His divine Feet (Asakti - devotion, attachment; prasakti - attachment, devotion) - tALgaL talai vaNa'ngi nAL kaDalaik kazhiminE. Those who possess the knowledge about Him will realize that this samsAra is like an ocean. But they pass this ocean easily by meditating on His great valor in destroying the likes of the mighty rAvaNa. For those who are devoted to His Feet, the ocean of time in this samsAra passes very easily. SrImad TirukkuDandai ANDavan explains svAmi DeSikan's words - 'pAda Asakta praskatan'- as 'tan tiruvaDigaLait talaiyAl vaNa'ngugiravargaLiDam anugraham uLLavan' - He who is benevolent to those who worship Him with bowed heads.

SrI UV comments that rAvaNan with 10 heads and 20 shoulders wouldn't even bow with just one of those heads, and so the Lord had to kill him; all we need to do is surrender to Him with humility and with bowed head at His Feet, and He takes care of getting us over the ocean of samsAra and to His abode.

The aspect to enjoy in this pASuram is the extreme mercy that BhagavAn displayed towards even the likes of rAvaNan. BhagavAn gave ample opportunity to rAvaNan to realize his mistake and surrender to Him. One day at the end of the day's fight, when He could have finished off rAvaNan easily, BhagavAn told him instead: "Go and recoup some strength and come back; then we will continue the fight" - gaccha! anujAnAmi, ASvAsya niryAhi". Even though several well-wishers of rAvaNan advised him to surrender to Lord RAma, he came back to fight and refused to surrender. Even then, the Lord severed his head only one at a time, leaving behind the remaining heads and thus giving him an opportunity to surrender till the last moment - such is His mercy.

In the current pASuram, AzhvAr advises us to spend our time meditating on the great story of Lord RAma and on all His brave deeds that show His enormous mercy also simultaneously; our time in this samsAra will pass very





easily with His Grace. SrI UV points out that BhagavAn keeps aiming the arrow of viveka (discernment) at the devotee and thereby removes the confusion caused by the ten indriya-s and the mind, and the devotee is thus able to attain Him easily - 'daSa indriya Ananam ghoram yo mano rajanIcaram viveka Sara jAlena Samam nayati yoginAm' (SASvata samhita).

### pASuram 1.6.8:

கழிமின் தொண்டர்கள் கழித்து தொழுமின் அவனைத் தொழுதால்  
வழிநின்ற வல்வினை மாள்வித்து அழிவின்றி ஆக்கம் தருமே.

kazhimin toNDIrgaL kazhittu tozhumin avanai, tozhudAl

vazhi ninRa val vinai mALvittu, azhivinRi Akkam tarumE.

"toNDIrgaL! kazhimin; kazhittu avanait tozhumin; tozhudAl, vazhi ninRa val vinai mALvittu azhivinRi Akkam tarum - Devotees! Desist from attachment to things other than Him. Worship Him and surrender to Him. As soon as you do, He will remove all the enormous sins that stand in the way of rendering kai'nkaryam to Him, and offer the eternal wealth of nitya kai'nkaryam to Him."

svAmi DeSikan captures the gist of this pASuram through the words "sakRd upasadane mokshaNA+" - He who bestows moksham even if one surrenders just once (sakRt - once, on one occasion; upasadana - approaching, sitting at the feet) - avanait tozhudAl azhivinRi Akkam tarumE. Surrendering to Him not only enables the devotee to cross the ocean of time in this world easily (pASuram 1.6.7), but it also will give the devotee the eternal abode of SrI vaikuNTham at the end of this life (current pASuram).

The pATham used by SrI Ve'nkaTeSACarya and others is "sakRd upasadana mokshaNA+", whereas SrI UV has preferred "sakRd upasadana mocanAt". The first would mean that BhagavAn gives moksham, and the second would mean He gives liberation.

SrI Ve'nkaTeSACarya explains svAmi DeSikan's words as "orukkAl upasatti





paNNinArkku virodhi nirasana pUrvamAga a-punarAvRtti lakshaNa mokshattaik koDukkaiyAlum" - For those who approach Him even once, He gives the eternal moksham from which there is no return to this world again.

The basic message of AzhvAr is: First give up all other attachment; then surrender to Him; He takes care of the rest; you are guaranteed moksham". It is as simple as that - sukara bhajanatvam - ease of worship. Having a part of us involved in vishaya sukham - attachment to worldly pleasures, and the other part in trying to devote to Him does not work well; inevitably, more time and more births are involved in attaining Him that way.

pASuram 1.6.9:

தருமவரும் பயனாய திருமகளார் தனிக் கேள்வன்

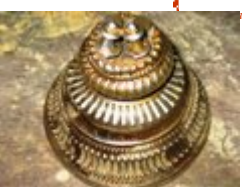
பெருமை உடைய பிரானார் இருமை வினைகடிவாரே.

taruma arum payanAya tiru magaLAr tanik kELvan

perumai uDaiya pirAnAr irumai vinai kaDivArE.

"BhagavAn is the Consort of MahA Lakshmi and is the ultimate object attained through all the righteous conduct (dharma arum payan); He is One who is magnanimous enough to remove the effects of both types of our karma (puNya as well as pApa)".

svAmi DeSikan describes the guNam revealed in this pASuram in support of BhagavAn's 'sukara bhajanatvam' or ease of worship, through the phrase "dharma sausthyAt"- dharuma arum payanAya. SrImad TirukkuDandai ANDAvan gives the meaning as "dharma'ngaLuDaiya parama (mElAna) phalanAi iruppavan" - Because He is the ultimate and highest benefit attained through dharma. SrI UV interprets svAmi DeSikan's phrase 'dharma sausthyAt' as meaning "BhagavAn and PirATTi together are well established as the upAyam - dharmam - for moksha". In other words, worshiping PirATTi and BhagavAn (tiru magaLAr tanik kELvan) with single-minded devotion will lead to the ultimate





benefit of all (arum payan = moksham) - therein lies the sukara bhajanatvam, because PirATTi and PerumAL together are both the means and the end. One does not need to resort to any other upAyam or means.

Based on a reading of the different interpretations for this pASuram, it is clear that the emphasis in this pASuram is that BhagavAn, because of His association with PirATTi, removes all our blemishes -both puNyam and pApam, and bestows moksham as the ultimate benefit, if we are firmly established in our devotion to Them, and realize that this is the sole upAyam or means to attain Them. Of particular emphasis is that BhagavAn has the magnanimity to forgive the 'irumai vinai' - both the effects of our good deeds as well as bad deeds, because of His being 'tirumAmagal tanik kELvan' - the Consort of the ever-compassionate MahA Lakshmi.

A pramANam quoted in this context is:

लक्ष्म्या सह हृषीकेशो देव्या कारुण्य रूपया ।

रक्षकस्सर्व सिद्धान्ते वेदान्तेऽपि च गीयते ॥

lakshmyA saha hRshIkeSo devyA kARuNya rUpayA |

rakshakas sarva siddhAnte vedAnte'pi ca gIyate ||

If it is asked how it is possible that BhagavAn will give the greatest of all benefits - moksham, by our just prostrating to this Duality of PirATTi and PerumAL, the answer is that the Personification of Mercy - kARuNya rUpiNI - MahA Lakshmi, is inseparably associated with Him. SrI UV indicates that AzhvAr points to the importance of PirATTi in the function of moksha pradatvam - tarum avvarum payanAya, by referring to PirATTi as "tiru magALAr" in plural, with the added respect, while referring to PerumAL as 'tanik kELvan' - in singular. In other words, PerumAL's mercy in bestowing moksham derives from His eternal association with PirATTi - kARuNya rUpiNI.



The greatest among all His greatnesses is Sriyah patitvam. Veda sings the same point - SraddhayA devo devatvam aSnute - The Lord derives His divinity because of SraddhA - SrI or Lakshmi.

There is an alternate pATham for this pASuram that starts with "tarum av-arum payanAya...":

av-arum payanAya tarum; irumai vinai kaDivAr; tiru magALAr tanik kELvan, perumai uDaiya pirAnAr - emperumAn who is the Consort of MahA Lakshmi, will bestow on us that kind of great benefit (referred to in the previous pASuram - azhivinRi Akkam - moksham), by removing the two kinds of fetters - puNyam and pApam; He is One with such great magnanimity.

However, based on svAmi DeSikan's characterization of the guNa sung in this pASuram as "dharma saushthyAt", it seems that he has preferred the pATham "dharuma arum payanAya....".

### pASuram 1.6.10:

கடிவார் தீய வினைகள் நொடியாரும் அளவைக்கண்

கொடியா அடுபுள் உயர்த்த வடிவார் மாதவனாரே.

kaDivAr tIya vinaigaL noDi Arum aLavaikkaN

koDiyA vaDu puL uyartta vaDivAr madhavanArE.

"aDu puL koDiyA uyartta vaDivAr mAdhavanAr, noDi Arum AlavaikkaN tIya vinaigaL kaDivAr - Sriyah pati mAdhavan who has garuDan - the destroyer His devotees' enemies - as His flag, and who has a beautiful tirumEni, will remove all the bad karma-s of His devotees in a fraction of a moment."

svAmi DeSikan captures the guNam sung in this pASuram through the words - kshipra kshipta ahitatvAt - He throws away or annihilates the worst karma-s of His devotee before a tiny fraction of one moment expires (kshipra - speedily, fast; kshipta - discarded, thrown away, ahitvatva - bad karma-s (tIya



vinaigAL) - koDiya tI vinaigAL noDi Arum aLavaikkaN kaDivAr.

The fact that BhagavAn will remove the effect of the worst sins of His devotees when they surrender to Him has been mentioned in three different pASuram-s in this tiruvAimozhi:

- ninRa val vinai mALvittu azhivinRi Akkam tarumE (1.6.8),
- tiru magALAr tanik kELvan irumai vinai kaDivArE (1.6.9), and
- kaDivAr tI vinaigAL noDi Arum aLavaikkaN (1.6.10).

SrI PBA notes that there is no redundancy here - the first one stresses that He removes the negative effects of karma-s when one surrenders to Him; the next one stresses the role of PirATTi in this act; the last one stresses the speed with which this removal of the effects of karma-s takes place.

The reference to periya tiruvaDi - garuDazhvAn - in this pASuram is interpreted in more than one way:

- BhagavAn bestows the same level of kai'nkaryam to all the devotees who surrender to Him as He has given to garuDazhvAr;
- He will raise His devotees to the high level to which He has raised periya tiruvaDi - a presence on His flag, at a higher level than even Himself.

Equality with nitya sUri-s, and the speed with which He bestows this blessing on the true devotee who surrenders to Him unconditionally, are both emphasized. The aspect of sukara bhajanatvam is evident in that such a high blessing - the attainment of the utmost goal in life - is available just by the act of unconditional surrender to Him with no other benefit in mind except Him.

Thus, the ten Sloka-s of this tiruvAimozhi point to the ease with which He can be worshiped:

- There is no need to expend any money or other wealth on acquiring materials to worship Him - He can be worshiped with mere water, freely available



flowers, etc. (1.6.1)

- Anyone can worship Him without distinction of varNa-s, using the different ways available as prescribed in the SAstra-s (1.6.2)
- He becomes pleased with any sincere offering, without distinguishing between the level of the people who are making the offering, or the value of the object that is offered (1.6.3)
- He becomes subservient to those who become subservient to Him (1.6.4)
- To those who seek Him as their only goal, He makes Himself available as insatiable Nectar to them (1.6.5)
- He is sweet as a result of the abundance of auspicious qualities (1.6.6)
- Meditating on His divya caritram will help one cross the ocean of this samsAra very easily (1.6.7)
- He will bestow moksham on anyone who surrenders at His feet just once (1.6.8)
- He will remove the effect of all our karma-s because of His association with MahA Lakshmi who is karuNA incarnate, when we surrender to Him (1.6.9)
- He will remove the effects of our karma-s in a fraction of a moment when we surrender to Him unconditionally (1.6.10).



## SlokaM 18

tiruvAimozhi 1.7 – piRavit tuyar.

सत्-चित्त आकर्ष हेतोः (1.7.1) अघ शमन निधेः (1.7.2) नित्य भोग्य अमृतस्य (1.7.3)

त्यागे हेतु उज्झितस्य (1.7.4) प्रवहदुपकृतेः (1.7.5) दुस्त्यजस्व अनुभूतेः (1.7.6),

त्याग आकाङ्क्षा निरोद्धुः (1.7.7) श्रित हृदय पृथक्-कार नित्य अक्षमस्य (1.7.8)

स्वात्म श्लिष्टस्य (1.7.9) गायच्-छम हर यशसः (1.7.10) सेवनं स्वादु अवोचत् (1.7).

sat-citta Akarsha hetoh (1.7.1) agha Samana nidheh (1.7.2)

nitya bhogya amRtasya (1.7.3)

tyAge hetu ujjhitasya (1.7.4) pravahad upakRteh (1.7.5)

dus-tyajasva anubhUteh (1.7.6) |

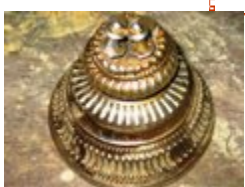
tyAga AKAn'gkshA niroddhuh (1.7.7) Srita hRdaya pRthak-kAra

nitya akshamasya (1.7.8)

svAtma ShlishTasya (1.7.9) gAyac-chrama hara yaSasah (1.7.10)

sevanam svAdu avocat (1.7) ||

The theme emphasized by svAmi DeSikan in this tiruvAimozhi is 'sevanam svAdu' - Worship of BhagavAn is sweet, it is supreme delight (bhajanam parama bhogyam), as indicated in the last phrase of the above SlokaM. The ten guNa-s selected from the ten pASuram-s of this tiruvAimozhi will all support this point.





Those who perform worship of BhagavAn without any desire except attaining Him will find the worship absolutely delightful. Those who perform the worship for other benefits will not derive that full delight. The idea reflected in this tiruvAimozhi is conveyed in chapter 9 of the gItA in the chapter on 'rAja vidyA'.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखम् कर्तुमव्ययम् ॥

rAja vidyA rAja guhyam pavitram idam uttamam |

pratyakshAvagamam dharmyam su-sukham kartum avyayam ||

---9.2

"This knowledge about worship is the best among all knowledge. This is greatest of secrets. It will lead to the actual realization of BhagavAn. It is the path of righteous conduct. It leads to the greatest of happiness. It leads to the Eternal Benefit".

pASuram 1.7.1:

பிறவித்துயரற ஞானத்துள் நின்று,

துறவிச் சுடர்விளக்கம் தலைப் பெய்வார்,

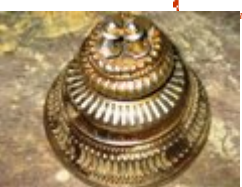
அறவனை ஆழிப்படை அந்தணனை

மறவியையின்றி மனத்துவைப்பாரே.

piRavit tuyar aRa j~nAnattuL ninRu

tuRavic cuDar viLakkam talaip peyvAr

aRavinai Azhip paDai andaNanai







maRaviyai inRi manattu vaippArE.

"Even those who want to be just relieved of the sorrow resulting from this birth, and who resort to j~nAna yogam and realize the kaivalya sukham of realizing that the soul is different from the body and thereby get relieved of the false identity between the body and the soul and are satisfied with this Atma sukham only, end up keeping Him in their thoughts for deriving that benefit of kaivalyam."

The idea here is that His worship is delightful, no matter whether the person worships Him for the ultimate benefit of attaining Him (of performing eternal kai'nkaryam to Him in SrI vaikuNTham), or for just getting relief from the suffering resulting from the false association of the body with the soul and thereby enjoying the full realization of the eternal and unlimited nature of the soul (kaivalya Anandam). Thus latter devotees think of BhagavAn as a person who is like a Cleaner, who can eliminate their sorrow from birth, but do not think of Him as parama bhogyan - the Most Enjoyable. The kaivalyaArthI-s get immersed in j~nAna yogam, and do not go beyond that to bhakti yogam - of enjoying Him as the Ultimate benefit to be attained. But BhagavAn's dharmam is that He will attract the minds of all who seek Him for any benefit.

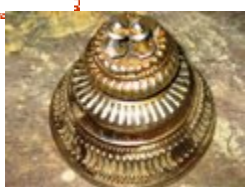
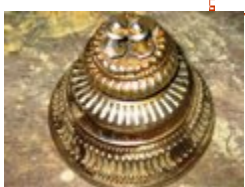
svAmi DeSikan captures the essence of this pASuram through the words 'sat-citta Akarsha hetoh' - He who does not distinguish between paramaikAntin-s and a-paramaikAntin-s, and attracts the minds of both - 'piRavit tuyar aRa j~nAnattuL ninRu turavic cuDar viLakkam talaip peyvAr maRaviyai inRi manattu vaippArE'. The term 'sat' in svAmi DeSikan's words should be taken to refer to jIvAtmA-s.

pASuram 1.7.2:

வைப்பாம்மருந்தாம் அடியரை வல்வினைத்

துப்பாம் புலனைந்தும் துஞ்சக்கொடான் அவன்

எப்பால் யவர்க்கும் நலத்தாலுயர்ந்துயர்ந்து





அப்பாலவன் எங்கள் ஆயர்க்கொழுந்தே.

vaippAm marundAm aDiyarai val vinait

tuppAm pulan aindum tu'njak koDAn avan

eppAl evarkkum nalattAl uyarndu uyarndu

appAl avan e'ngaL Ayar kozhundE.

nalattAl eppAl evarkkum uyarndu uyarndu appAl avan - BhagavAn, in the joy that He bestows on His devotees, is far, far above anything that is known (as described in Ananda valli - ucchritocchritan), and is also beyond our reach (vA'ng manasA agocaran - yato vAco nivartante aprApya mansA saha...).

e'ngaL Ayar kozhundu - However, for the sake of the ananya prayojana-s among us (those who seek nothing except Him as the only desired goal), He has taken birth as the Chief among the cowherds.

avan - That sarveSvaran,

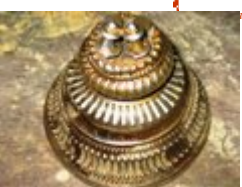
val vinait tuppAm pulan aindu tu'njak koDAn - will not let the five senses that are skilled in inducing one into bad karma-s destroy His devotee (tuppu - skill, sAmarthyam; tu'nja - naSikka, to destroy);

marundAm - (Thus) He is the Medicine for the disease of samsAra (He is the upAyam - means to attain Him);

vaippAm - He is also the Treasure (He is also the final goal to be attained).

When BhagavAn is held in one's mind like a treasure (vaippu), He will act as the medicine (marundu) that prevents the indriya-s from going in their own uncontrolled way and sinking the person in deep karma.

svAmi DeSikan describes the aspect sung in this pASuram in support of BhagavAn's 'sevanam' being 'svAdu' - "worship being sweet - a source of delight" through the words "agha Samana nidheh" - BhagavAn is the Wealth





that removes all the blemishes in us (agha - blemish; Samana - removal, destruction; nidhi - wealth) - avan val vinait tuppAm pulan aindu tu'njak koDAn marundAm vaippAm. The detailed meaning for the pASuram given in the previous paragraph clearly provides the basis for svAmi DeSikan's choice of the guNa sung in the pASuram - "agha Samana nidhi". Because BhagavAn destroys all the effects of karma-s caused by the effect of indriya-s of His devotees, worship of BhagavAn is svAdu or the most delicious.

### pASuram 1.7.3:

ஆயர் கொழுந்தாய் அவரால் புடையுண்ணும்

மாயப்பிராணை என் மாணிக்கச்சோதியை

தூய அமுதை பருகிப் பருகி, என்

மாயப்பிறவி மயர்வறுத்தேனே.

Ayar kozhundAi avarAl puDai uNNum

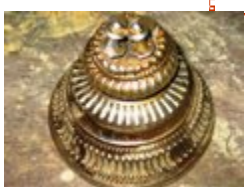
mAyap pirAnai en mANikkac cOdiyai

tUya amudaip parugip parugi, en

mAyap piRavi mayarvaRuttEnE.

"Being a child of the cowherds clan, He got beaten up by those cowherds for stealing butter; He provides wonderful help and support to everyone (He is full of wonderful leelA-s); He is my Shining Light, and one who has a wonderful brilliant form; He is the unblemished and insatiable Nectar; By enjoying Him constantly, I have got rid of all the ignorance accumulated over all my countless births."

In this pASuram, AzhvAr declares that the continuous thought of emperumAn automatically removes the sorrows resulting from samsAra. SrImad TirukkuDandai ANDavan comments that this Nectar is something that can be enjoyed without any niyamam - there are no constraints or requirements of any



kind to enjoy Him and think of Him and His leela-s. There is no kAla niyamam, deSa niyamam or daSA niyamam (no constraint of time, place, state, or any other constraint). The sorrow that is removed is the ignorance about the body-soul relationship, the desire for materialistic benefits, the ignorance of our eternal relationship with Him as that of the Seshan to the SeshI or the servant to the Lord, etc.; the benefit is the realization of the true nature of our eternal subservience to Him, and the realization that He is both the means and the end to be attained.

svAmi DeSikan captures the essence of this pASuram through the phrase "nitya bhogya amRtasya" - Because He is the eternal and insatiable Nectar to be enjoyed (recall 'sevanam svAdu' at the tiruvAimozhi level) - tUya amudaip parugip parugi en mAyap piRavi mayarvu aRuttEnE. He is not just the Nectar that gives long life to the deva-s, but also the Nectar that destroys the ignorance of the jIva-s and their bondage to samsAra in this world.

SrI UV points out that AzhvAr is singing BhagavAn's sarva-rasatvam (enjoyable in all aspects) in this pASuram - kozhundu (saundaryam or beauty), puDai uNDu (sauSIlyam or His ability to mix with everyone at their level), pirAn (vAtsalyam or His attachment to His children - the jIva-s like that of the mother cow to its calves), en mANikkac cOdi (aujvalyam - His eternal effulgence), etc. SrI PBA adds saulabhyam and ASrita pAratantRyam - His ease of attainability and His becoming subservient to His devotees (avarAl puDai uNNum mAyap pirAn). Every word of every pASuram - not just this pASuram, is full of Nectar.

### pASuram 1.7.4:

மயர்வற என்மனத்தே மன்னினான் தன்னை  
உயர்வினையேதரும் ஒண்சுடர்க்கற்றையை  
அயர்வில் அமரர்கள் ஆதிக்கொழுந்தை, என்  
இசைவினை என்சொல்லி யான்விடுவேனே.

mayarvaRa en manattE manninAn tannai



uyarvinaiyE tarum oN SuDark kaRRaiyai

ayarvil amarargaL Adik kozhundai, en

iSaivinai en Solli yAn viDuvEnO.

"What fault can one find with my sweet Lord who permanently stays in my mind and removes all ignorance, who only keeps on elevating me higher and higher in my knowledge and devotion with His supreme brilliance, and who is the eternal sustenance and the Lord for all the deva-s? (There is no fault of any kind that can be found in Him that can justify my leaving Him.)"

svAmi DeSikan captures the gist of this pASuram through the words "tyAge hetu ujjhitasya" - He who is devoid of any reason whatsoever that can justify someone leaving Him - en Solli yAn viDuvEnO? (tyAga - to leave, to abandon; hetu- reason; ujjhita - to abandon, leave, quit; to avoid, escape from). AzhvAr points out why it is impossible to move away from Him, even if he wanted to. BhagavAn has entered his mind of His own accord, and has removed his ignorance and filled it with true knowledge (mayarvaRa manattE manninAn); BhagavAn only keeps elevating the enjoyment of Him by AzhvAr (uyarvinaiyE tarum); He keeps illuminating AzhvAr's mind ever more by His unexcelled brilliance, and in fact He shines brilliantly as if He has derived immense benefit by occupying AzhvAr's mind (oN SuDark kaRRai); the joy He gives is equal to the joy that the deva-s derive from worshipping Him (ayarvu il amarar Adik kozhundu); and, BhagavAn is occupying AzhvAr's heart and mind exactly as AzhvAr desires (en iSaivinai). Thus, there is no cause or ground on which AzhvAr sees that one can even consider not worshipping Him. AzhvAr can't see a justification for anyone leaving Him by saying that their aj~nAnam continues, or that He is too far away to attain, or that He is really interested in someone else, or that He is not helping us, or that His Supremacy is not adequate enough and there is someone else who is truly more supreme, or that He is looking for some help in return from us. There is absolutely no cause for not worshipping Him - He is a delight to worship - **sevanam svAdu.**





## pASuram 1.7.5:

விடுவேனோ என்விளக்கை என்னாவியை  
நடுவேவந்து உய்யக்கொள்கின்ற நாதனை  
தொடுவேசெய்து இளவாய்ச்சியர் கண்ணினுள்  
விடவேசெய்து விழிக்கும்பிரானையே.

viDuvEnO en viLakkai en Aviyai

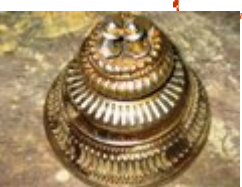
naDuvE vandu uyyak koLginRa nAdanai

toDuvE Seidu iLa Aycciyar kaNNiNuL

viDavE Seidu vizhikkum pirAnaiyE.

"en viLakkai, en Aviyai, naDuvE vandu uyyak koLginRa nAdanai, toDuvE Seidu iLa Aycciyar kaNNiNuL viDavE Seidu vizhikkum pirAnai, viDuvEnO? - I will never leave my Lord who is my guiding light, my soul's Soul, One who voluntarily comes and retrieves me from my indulgence in materialistic pleasures, and One who indulges in acts like stealing butter and then attracts the gopi-s by the very beauty of His looks."

svAmi DeSikan conveys the message of this pASuram through the words 'pravahad upakRteh' - 'pirAn' - He whose help to His devotees is an unending and unstoppable stream. SrI PBA explains this as: pravAha rUpeNa SenRu koNDirukkiRa upakAra paramparaikaLaic ceidu koNDiruppavan. The word 'pirAn', which is the key word that svAmi DeSikan seems to have captured as the main thought from this pASuram - 'pravahad upakRteh', is explained in irupattu nALAyirappaDi vyAkhyAnam as "upakAraka Sabda paryAyam" - means the same as "One who helps". The meaning 'piRarukkAgavE iruppavan pirAn' - He who devotes His existence purely for the sake of others, explains the word very well. SrI UV also gives the meaning "paramopakAran" to the word 'pirAn' - 'One who renders immense and supreme help'. Examples given by AzhvAr in





this pASuram for this are: He removes our ignorance - our aj~nAnam (en viLakkai); He is the sole Support for our existence (en Aviyai); He is our Lord and we are His possessions and His eternal servants and He considers it His duty to protect us - kAKkum iyalbinan kaNNA perumAn - 2.2.9 (en nAthanai); He creates every opportunity for Him to interact with us and to be easily accessible to us (toDuvE Seidu iLa Aycciyar kaNNiNuL viDavE Seidu vizhikkum pirAnai). Thus the help He gives us is like a stream flowing with an unstoppable great force - pravahad upakRteh.

### pASuram 1.7.6:

பிரான் பெருநிலங்கீண்டவன் பின்னும்  
விராய் மலர்த்துழாய் வேய்ந்தமுடியன்  
மராமரம் எய்த மாயவன் என்னுள்  
இரானெனில் பின்னையானொட்டுவேனே.

pirAn peru nilam kINDavan pinnum

virAi malart tuzhAi vEinda muDiyan

marAmaram eida mAyavan ennuL

irAn enil pinnai yAn oTTuvEnO.

"pinnum virAi(virai) malar tuzhAi vEynda muDiyan, peru nilam kINDavan, marAmaram eida mAyavan, pirAn, ennuL irAn enil pinnai yAn oTTuvEno? - If my emperumAn - who wears the flower garland made of the fragrant tuLasi leaves on His crown, retrieved the Earth from the depth of the ocean in His VarAha incarnation, has to His credit amazing acts such as piercing the seven dense and strong trees with just one arrow, and One who is ever helpful to His devotees (pirAn) - if He does not stay in my mind always, then will I continue to live this life? There is no way that I will agree to His leaving me."

svAmi DeSikan captures the gist of this pASuram through the words 'dus-tyaja



**sva anubhUteh'** - One who gives us the experience of Himself such that it is impossible to give Him up after having experienced Him (anubhUti means anubhavam - experience; tyaj - to give up; dus-tyaja - impossible to give up); - ennuL irAn enil pinnai yAn oTTuvEno? "I will not let Him go, and He cannot go without my consent since He is 'pirAn' - One who is dedicated only for others".

The examples that AzhvAr gives in this pASuram that support His acts that endear Him as 'pirAn' to the devotees are His retrieving the Earth that had been taken into the depth of the ocean by a demon, and the act of His 'proving' to sugrIvan that He can help sugrIvan against vAli, by piercing the seven sAla trees with one arrow. PurvAcArya-s point out that He, with His beautifully decorated tirumEni with the fragrant tuLasi garlands etc., did not mind that He would be covered with the moss etc., and went into the depths of the ocean to retrieve Earth from the ocean just because of His nature of providing help. He did not have to 'prove' anything to sugrIvan, but still proved His strength to sugrIvan to make him feel that He is 'worthy' of sugrIvan's friendship. Just as he dug out bhUmi from the deep ocean, He digs out His devotee from the ocean of samsAra. Such are His acts by which He gives the experience of Himself to His devotees and makes it impossible for them to part with Him even if they want to - **dus-tyaja sva anubhUteh.**

### pASuram 1.7.7:

யானொட்டியென்னுள் இருத்துவமென்றிலன்  
தானொட்டிவந்து எந்தனி நெஞ்சை வஞ்சித்து  
ஊனொட்டிநின்று என் உயிரில்கலந்து - இயல்  
வானொட்டுமோ இனி என்னை நெகிழ்க்கவே.

yAn oTTi ennuL iruttuvam enRilan

tAn oTTi vandu en tani ne'njai va'njittu

UnoTTi ninREn uyiril kalandu - iyal





vAnoTTumO ini ennai negizhkkavE.

"I did not make any effort to retain Him in my mind; He Himself has undertaken the effort to endear Himself to my 'independent' mind (unwilling to entertain Him) through His kalyANa guNa-s and His leelA-s; He Himself took the initiative to mingle with me and become part of my AtmA associated with my impure body; after doing all this, there is no way that He will let me get away from Him."

svAmi DeSikan describes the thought from this pASuram through the words "tyAga AKa'ngkshA niroddhuh" - He who prevents any desire to leave Him (nirodhah, nirodhanam - confinement; restraint, check; obstruction) - yAn negizhka avan ennai oTTmO? AzhvAr says: "BhagavAn fully knew that neither I nor my mind had any interest in getting Him and keeping Him in my mind. Yet He tricked me (va'njittu), and through His leelA-s and His kalyANa guNa-s, He succeeded in getting into my mind even though I am associated with an impure body etc. I am deeply attached to this body of mine, but He is even more attached to my body. He has taken a vow to enter into me and mingle with me. Having done all this, He has made sure that He will not let me have the slightest desire to wish to let Him get away now" - tyAga AKa'ngkshA niroddhuh.

pASuram 1.7.8:

என்னைநெகிழ்க்கிலும் என்னுடை நன்னெஞ்சம்

தன்னை அகல்விக்கத் தானும்கில்லான் இனி

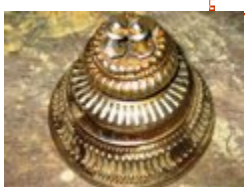
பின்னைநெடும்பணத் தோள் மகிழ்பீடுடை

முன்னை அமரர் முழுமுதலானே.

ennai negizhkkilum ennuDai nan'ne'njam

tannai agalvikkat tAnum killAn inip

pinnai neDum paNait tOL magizh pIDuDai



munnai amarar muzhu mudal tAnE.

"pinnai neDum paNait tOL magizh pIDu uDai, munnai amarar muzhu mudal, tAnE ennai negizhkkilum, ennuDaiya nal ne'njam tannai agalvikka ini tAnum killAn - Even if empeumAn who has the greatness attained by the joy of the embrace of the broad shoulders of Nappinnai, and who is the First Cause of all the eternal nitya sUri-s, wants to keep Himself away from me, even though He is sarva Saktan, He is Himself not capable of keeping my mind which is deeply dedicated to Him, away from Him after He has thus subjugated it to Him."

svAmi DeSikan summarizes the gist of this pASuram with the words 'Srita hRdaya pRthak-kAra nitya akshamasya' (kshama - able, akshama - unable) BhagavAn Himself is never capable of separating Himself from the minds of those who have surrendered to Him) - nal ne'njam tannai agalvikkat tAnum killAn.

The reason why even BhagavAn who is sarva Saktan is incapable of separating Himself from the minds of those who have surrendered to Him, is because the prapanna-s have surrendered to Him through Nappinnai's purushakAratvam, and He can't displease Nappinnai.

In the previous pASuram, AzhvAr pointed that BhagavAn won't want to leave him. In the current pASuram, he points out that BhagavAn does not have the power to leave his mind even if He wants to, because that mind has surrendered to Nappinnai.

### pASuram 1.7.9:

அமரர் முழு முதல் ஆகிய ஆதியை

அமரர்க்கு அமுதீந்த ஆயர் கொழுந்தை

அமரவழும்பத் துழாவி என்னாவி

அமரத்தழுவிற்று இனி அகலுமோ?



amarar muzhu mudal Agiya Adiyai

amararkku amudu Inda Ayar kozhundai

amara azhumbat tuzhAvi en Avi

amarat tazhuvirRu ini agalumO?

"en Avi amarar mudal Agiya Adiyai, amararkku amudu Inda Ayar kozhundai, amara azhumbat tuzhAvi amarat tazhuvirRu; ini agalumO? - My soul has embraced Him - who is the First Cause of all the deva-s, who is the Cause for all of us, who gave the nectar of long life to the deva-s, and who is the delight of the cowherds of AyarpADI - tightly with the realization that He is my soul's Soul and that I am always subservient to Him. That being the case, my soul won't leave Him, and He won't leave me either."

svAmi DeSikan captures the gist of this pASuram as 'svAtma SlishTatvAt' (Slish - to embrace, to cling to or adhere to) - He who is united with us inseparably - 'azhumbat tazhuvirRu ini agalumO?' SrI Ve'nkaTeSAcArya explains this as 'oruvarAlum pirikka muDiyAda paDi oru nIrAgak kalandu niRkumavanAi'.

Recall that the theme emphasized by svAmi DeSikan in this tiruvAimozhi is 'sevanam svAdu' - Worship of BhagavAn is sweet, it is supreme delight (bhajanam parama bhogyam). The idea conveyed by AzhvAr in this pASuram is that it is a delight for the prapanna who has realized his nitya dAsyatvam - the eternal servitude of the self to emperumAn, to ever be united with Him inseparably, and there is no way that the soul of the prapanna can ever separate from Him; it is mixed with Him like a body of water mixed with another body of water. After one gets the realization of the natural relationship of Sesha-SeshI bhAvam or the servant-Master relationship between the individual soul and emperumAn, it is impossible to live without performing the kai'nkarya-s that are a natural enjoyment of this eternal relationship. Thus He is sevanam svAdu.





## pASuram 1.7.10:

அகலில் அகலும் அணுகில் அணுகும்  
புகலும் அரியன் பொருவல்லன் எம்மான்  
நிகரில் அவன் புகழ் பாடி இளைப்பிலம்  
பகலும் இரவும் படிந்து குடைந்தே.

agalil agalum aNugil aNugum

pugalum ariyan poruvu allan emmAn

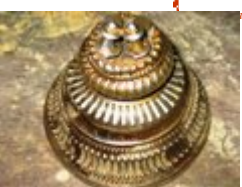
nigaril avan pugazh pADi iLaippilam

pagalum iravum paDindu kuDaindE.

agalil agalum, aNugil aNugum; pugalum ariyan; poruvu allan; emmAn; nigar il avan pugazh pADi, pagalum iravum paDindu kuDaindu iLaippu ilam - He moves away from those who seek lesser benefits than Him and move away from Him after getting those benefits; He lets Himself be within reach of those who resort to Him as the only Goal to be attained; He is One whom His enemies cannot even dream to approach; He places no obstruction whatsoever to those who seek Him, and He is my Lord; He is incomparable, and is not like other, lesser benefits. By singing His praise day and night, and by deeply getting immersed in the enjoyment of His infinite kalyANa guNa-s, we are relieved of all sufferings.

svAmi DeSikan captures the bhagavad guNam that supports the 'sevanam svAdu' guNam of BhagavAn in this pASuram with the words 'gAyac-chrama hara yaSasah' - He who has the kalyANa guNa-s that drive away the sufferings of those who sing His praise - nigar il avan pugazh pADi iLaippilam.

SrImad TirukkuDandai ANDavan explains the meaning of the pASuram in moving words: BhagavAn moves away WITH SORROW from those who have resorted to Him only for other benefits, and forget Him after attaining those





**lesser benefits;** Even when He destroyed rAvaNan who took the position "na nameyam (I won't bow to You)", He destroyed Him with tears in His eyes, hoping against hope that rAvaNan will surrender - "yadi vA rAvaNas-svayam". If one shows the slightest interest in Him by giving up interest in lesser benefits, He will fall on that person with all affection - aNugil aNugum. When vibhIshaNan approached Him, He considered vibhIshaNan as His own brother, with the same affection that He had towards LakshmaNan. He is easily accessible to those who surrender to Him with absolute ease - poruvallan. By singing His praise day and night, AzhvAr still is not satisfied (iLaippilam) that he has sung His praise well enough and sufficiently enough. Such is the nature of BhagavAn's infinite and delightful kalyANa guNa-s.

Thus, by revealing to us the following ten ratna-s embedded in the ten pASuram-s of this tiruvAimozhi, svAmi DeSikan describes that the message of NammAzhvAr in this tiruvAimozhi is that worship of BhagavAn is very sweet and of immeasurable delight - **sevanam svAdu**.

- He is skilled in attracting the minds of all jIva-s towards Him, no matter what benefit they seek (1.7.1)
- He destroys the effects of all karma-s when one worships Him by keeping Him as a treasure in one's mind (1.7.2)
- Meditating on Him and His leelA-s will remove the ignorance and the sorrow associated with samsAra, and will yield the ultimate knowledge needed for liberation (1.7.3)
- There is only benefit for the jIva in worshipping Him, and there is absolutely no cause or justification that can be found for not worshipping Him (1.7.4)
- He helps us in an unending stream of ways to attain His Divine Feet (1.7.5)
- He gives such great experiences of Himself to the devotee that make it impossible for a devotee to even think of moving away from Him (1.7.6)



- Through His leelA-s and His kalyANa guNa-s, He ensures that the devotee does not have the slightest desire to leave Him (1.7.7)
- BhagavAn Himself is powerless to leave the prapanna's mind because the mind has surrendered to Him through the purushakAratvam of Nappinnai, and He doesn't have the power to displease Nappinnai (1.7.8)
- It is impossible for the prapanna to leave Him also, since the prapanna who has had the realization of the eternal relationship with Him as His servant, cannot live without having the natural joy of kai'nkaryam to Him (1.7.9)
- He is One with infinite kalyANa guNa-s that drive away all the sufferings of those who sing the praise of His guNa-s (1.7.10).



## SlokaM 19

### tiruvAimozhi 1.8 - ODum puL

सूरीणां स्वैर सेव्ये (1.8.1) स्वयम् अवतरति (1.8.2) क्षुद्र दिव्यैक नेत्रे (1.8.3)

गोपाचर्थं धृताद्रौ (1.8.4) श्रित-तनु-रसिके (1.8.5) वामनी-भाव-दृश्ये (1.8.6) ।

सत्-चित्त-अनन्य-वृत्तौ (1.8.7) विभव-सम-तनौ (1.8.8) स्वायुधारूढ-हस्ते (1.8.9)

नीचोच्च ग्राह्य-पादे (1.8.10) निरुपधिमृजुतां (1.8) नीर वर्णे जगाद् ॥

sUrINAm svaira sevye (1.8.1) svayam avatarati (1.8.2)

kshudra divyaika netre (1.8.3)

gopAdyartham dhRtAdrau (1.8.4) Srita-tanu-rasike (1.8.5)

vAmanI-bhAva-dRSye (1.8.6) |

sat-citta-ananya-vRttau (1.8.7) vibhava-sama-tanau (1.8.8)

svAyudhArUDha-haste (1.8.9)

nIcocca grAhya-pAde (1.8.10) nirupadhimRjutAm (1.8) nIra varNe jagAda ||

svAmi DeSikan captures the message of this tiruvAimozhi - "ODum puL" through the words "nirupadhimRjutAm" -One who is sincere in his associations with His devotees (nirupadhi means 'without any conceit'; Rju - one who is honest in his dealings, straightforward, Favorable). Another term that has been used by svAmi DeSikan to describe the gist of this tiruvAimozhi is "Arjavam", which is also the term that has been used almost unanimously by all pUrvAcArya-s; this occurs in dramiDopanishad sAram - "...suSIlam svArAdham





sarasabhajanam svArjava guNam..." Arjavam means "consistency of behavior between thought, word and deed". When applied to BhagavAn, an example given is that when He moves with His devotee at the devotee's level (sauSIlyam), He does this not only at the external level, but He also simultaneously does not even have the feeling that He is moving with a person at a very low level. SrI PBA gives the example of Lord RAma's response to SURpaNakhA when she asks Him who He is. Lord RAma could have just given her a brief reply without wasting time to explain to her who He is, but instead, He gives her a detailed and honest reply about who He is etc. VAImIKi uses the word 'Rju buddhitayA' - with honesty, truthfulness, to describe how RAma responds to her: "Rju buddhitayA sarvam AkhyAtum upacakrame".

The word Rju has been used by ALavandAr in stotra ratnam (18) as one of the guNa-s of BhagavAn. svAmi DeSikan explains the term Rjuh in stotra ratna vyAkhyAnam as:

आश्रितेषु मनोवाक् काय वृत्तीनाम् एकरूपतया कौटिल्य रहितः ।

एतेन विश्वसनीयत्वं व्यज्यते । -

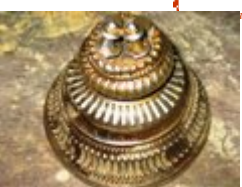
ASriteshu mano-vAk-kAya vRttInAm eka rUpatayA kauTilya rahitah |

etena viSvasanIyatvam vyajyate | -

To His devotees, bhagAavAn's disposition in thought, word and deed are consistent with each other. This is a confirmation that He can be completely relied on. These are illustrated by BhagavAn's life in His incarnations. In his vyAkhyAnam for Slokam 18 of ALavandAr's stotra ratnam, svAmi DeSikan gives references to SrImad RAMAyaNam:

न तु प्रतिज्ञां संश्रुत्य ब्राह्मणेभ्यो विशेषतः ।

na tu pratij~nAm samSrutya brAhmaNebhyo viSeshatah (AraNya. 10.19)







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ASrita vatsalan - SrI Bhaktavatsalan of tiruninRavUr  
thanks: SrI ananth padmanabhan





द्यौः पतेत् पृथिवी शीर्येत् हिमवान् शकली भवेत् ।

शुष्येत् तोय निधिः कृष्णे न मे मोघं वचो भवेत् ॥

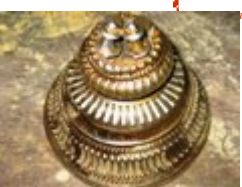
dyauh patet pRthivI SIryet himavAn SakalI bhavet |

Sushyet toya nidhih kRshNe! na me mogham vaco bhavet |

Oh draupadI! The Earth may fall from its orbit; The land may shatter; the HimAlayA mountains may shatter to pieces; the seas may become dry without water; but My words will not be untrue".

Lots of discussion and research are presented by vyAkhyAna-kartA-s on the meaning of the word 'Arjavam' as used here, and SrI UV has given a very detailed discussion on this topic in his tiruvAimozhi vyAkhyAnam. As a summary, a brief note is given below listing the different interpretations of the message of this tiruvAimozhi, without discussion:

- ARAyirap paDi - ASrita vAtsalyamAgiRa mahA guNattai uLLa paDiyE pESiRRu it-tiruvAimozhi - Extreme affection towards the devotee is revealed in this tiruvAimozhi as it is meant to be.
- SrImad TirukkuDandai ANDavan - ip-pattu guNa'ngaLAI avanuDaiya Arjava guNam (aiSvaryam) Sollap paTTadu - Through the ten guNa-s sung in the 10 pASuram-s of this tiruvAimozhi, BhagavAn's Arjava guNam (aiSvaryam - wealth, Supreme Lordship) is sung in this tiruvAimozhi.
- 36-Ayirap paDi - trividha cetanarODum parimARum iDattil avargaL tan ninaivilE varum paDi paNNugai anRikke, tannai avrgaLukku IDAga amaittup parimARum ennum av-vazhiyAIE ivanuDaiya Arjava guNam SollugiRAR. - BhagavAn's Arjava guNam is revealed in this tiruvAimozhi, by His bringing Himself to the level of the devotee rather than trying to get the devotee to His level.





- PeriyavAccAn PiLLai - RjuvAnavan (Rju - one who is honest in his dealings, straightforward. Favorable.)
- Ve'nkaTeSACarya - emperumAniDattilE nirupAdhikamAna Arjavattai upapAdittu aruLinAr - BhagavAn's disposition to the devotee is one of utmost sincere association with the devotee at the level of the devotee (utmost sauSIlyam - not only in deed, but in thought as well.)
- PBA - Arjavam - RjuvAi irukkum tanmai. Mano vAk kAyam all in unison. ALavandar's stotra ratnam also talks about this Rju guNam in the Slokam 'vaSI vadAnyah'. svAmi DeSikan in sAram refers to 'Arjava guNam' as the main emphasis of this tiruvAimozhi - "suSIlam svArAdham sarasabhajanam svArjava guNam..."
- R. Rangachari - He is ever truthful, this - His gracious nature - undeviating.

### pASuram 1.8.1:

ஓடும்புள்ளேறி குடும் தண் துழாய்,

நீடுநின்றவை ஆடும் அம்மானே.

ODum puL ERic cUDum taN tuzhAi,

nIDu ninRavai, ADum ammAnE.

"ammAn puL ERi ODum; taN tuzhAi SUDum; nIDu ninRa avai ADum - My Lord will climb on His GaruDan and hurry to different places; He will decorate Himself with the tender and fragrant tuLasI garlands; He will move intimately with the nitya sUri-s as they wish."

garuDan and tuLasI are referred to in this pASuram as examples of nitya sUri-s with whom BhagavAn moves freely as they wish. If garuDan wants to perform kai'nkaryam by carrying BhagavAn on his shoulders, He immediately gets on garuDan and goes somewhere or the other. He creates some excuse to ride garuDan, and fulfils his wish to perform kai'nkaryam as he wishes. Similarly,



when tuLasI wishes to decorate BhagavAn's tirumEni, He immediately wears the tuLasI garlands on Himself. 'nIDu ninRa avai' refers to the nitya sUri-s. BhagavAn 'dances to the tunes' of the nitya sUri-s, to make each one of them happy as they wish (ADum ammAn).

svAmi DeSikan conveys the gist of this pASuram through the words 'sUrINAm svaira seveye' - He who makes Himself available for worship as desired by each nitya sUri (svaira - following one's own wish or fancy; unrestrained). SrI Ve'nkaTeSAcArya explains this as 'vainateyar mudalAna nitya sUrikaLAIE yatheshTa sevy anumAi' - He makes Himself available for kai'nkaryam by nitya sUri-s such as garuDan as they wish.

### pASuram 1.8.2:

அம்மாஓய்ப்பின்னும் எம்மாண்பும் ஆனான்

வெம்மாவாய்கீண்ட செம்மா கண்ணனே.

ammAnAip pinnum em mANbum AnAn

vem mA vAi kINDa SemmA kaNNanE.

"ammAnAi vem mA vAi kINDa SemmA kaNNan, pinnum em mANbum AnAn - This Lord of mine not only intermingled with nitya sUri-s without distinction. but also took incarnations in leela vibhUti in such forms as the beautiful broad lotus-colored red-eyes kaNNan, to destroy the evil keSi who came in the form of a horse, and at the same time to move intimately and without distinction with the people of this world (another demonstration of His Arjavam). His aiSvaram expressed in His many incarnations is sung here."

svAmi DeSikan conveys the gist of this pASuram through the words "svayam avatarati" - He takes incarnations Himself, in which He is not born like those who are born because of karma, but with His aiSvaram completely undiminished, through His own free will, etc., for the protection of dharma and for the destruction of evil. In these incarnations, He moves with the devotees



of this world with Anjavam, at their level without distinction.

SrI PBA comments that through incarnations such as the KRshNa incarnation where He destroyed the asura in the form of a horse by tearing open his mouth, BhagavAn revealed His Rjutvam in His incarnations. SrI TirukkuDandai ANDavan notes that His beauty in His incarnations is more notable than in His nitya vibhUti - *sa u SreyAn bhavati jAyamAnah*.

### pASuram 1.8.3:

கண்ணவானென்றும் மண்ணோர் விண்ணோர்க்கு  
தண்ணார் வேங்கட விண்ணோர்வெற்பனே.

kaN AvAn enRum maNNOr viNNOrkku

taNNAr Ve'nkaTa viNNOr veRpanE.

"maNNOr viNNOrkkuk kaN AvAn; taN Ar vE'nkaTam viNNOr veRpanE - He who is the Lord of the deva-s as well as those in this world, took incarnation in the cool Hills of tiruVe'nkaTam where the nitya sUri-s dwell."

svAmi DeSikan presents the emphasis of this pASuram through the words "kshudra divyaika netre" - maNNOr viNNOrkkuk kaN AvAn - He who took incarnation in His arca form in tiruVe'nkaTam in a place accessible to the people of this world as well as to the nitya sUri-s (kshudra - lower level beings; refers to the jIva-s embodied in this world; divya - divine, refers to the nitya sUri-s). The message conveyed is that BhagavAn has taken His arca incarnation in tiruVe'nkaTam such that He is accessible both to the nitya sUri-s and to us at the same time. enRum kaN AvAn - He who is always accessible to the eyes of the devotees in this world as well as to the nitya sUri-s. The 'cool Hills' refers to the fact that it removes the tApam or thirst of the devotees who wish to worship Him, and also removes His tApam for wanting to redeem His devotees by being accessible to them.





### pASuram 1.8.4:

வெற்பை யொன்றெடுத்து ஒற்கமின்றியே  
நிற்கும் அம்மான்சீர் கற்பன்வைகலே.

veRpai onRu eDuttu oRkam inRiyE

niRkum ammAn SIr kaRpan vaigalE.

"I will always meditate on the greatness - might, mercy, Arjavam etc. - of My Lord who carried the govardhana Hills without the slightest strain for protecting the gopa-s and the cows."

svAmi DeSikan sums up the message of this pASuram with the words "gopAdyartham dhRtAdrau" - He who bore the mountain in order to protect the gopa-s - veRpai eDuttu niRkum ammAn. SrI Ve'nkaTeSAcArya explains svAmi DeSikan's words as follows: "tannai ASrayitta go, gopa rakshaNArthamAga govardhanattai dharittavanumAi" - He who bore the govardhana Hills in order to protect the cow and the cowherds who sought His protection". BhagavAn's kARuNya guNam is revealed here.

### pASuram 1.8.5:

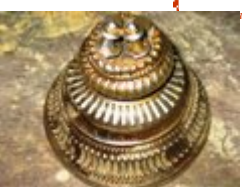
வைகலும்வெண்ணெய் கைகலந்துண்டான்

பொய்கலவாது என் மெய் கலந்தானே.

vaigalum veNNai kai kalandu uNDAn

poi kalavAdu en mei kalandAnE.

"Vaigalum veNNai poi kalavAdu kai kalandu uNDAn, poi kalavAdu en mei kalandAnE - He ate the butter every day without hiding the fact that He was stealing the butter - by dipping His hands deep inside the containers; similarly, He mingled with my imperfect body also without any hesitation. What a great wonder He is!"





svAmi DeSikan describes the gist of this pASuram through the words 'Sritan tanu rasike' - He who mingles with the bodies of His devotees with sincere desire. Just as AzhvAr has interest only in BhagavAn's kalyANa guNa-s, BhagavAn has only interest in His devotee's body. Just as He enjoyed the butter in tiruvAippADi, He enjoys intermingling with His devotee. Even though this devotee has a body that is afflicted by the flaws of association with the three guNa-s, He still sincerely mingles with the devotee's body because of His Arjavam. Just as the vaikuNTha nAthAn dived into the pot of butter with both His hands with great love of butter, He mingled with AzhvAr's body truly with the same love.

### pASuram 1.8.6:

கலந்து என்னுவி நலங்கொள்நாதன்

புலங்கொள்மாணய் நிலம்கொண்டானே.

kalandu en Avi, nalam koL nAthAn

pulan koL mANai, nilam koNDAnE.

"kalandu, en Avi nalam koL nAthAn, pulan koL mANai nilam koNDAnE - Having mingled with my body, He subjugated my soul to Him; just to do this, He took the attractive form of VAmAna and captivated my mind with His beauty. Just as He captivated mahAbali's mind, He captivated my mind as well."

svAmi DeSikan presents the gist of this pASuram with the words 'vAmaNi bhAva dRSye' - pulan koL mANai. SrI PBA explains this as "VAmAna vaDivu koNDadanAI spRhaNiyAnAvan - He who became extremely desirable by taking His captivating VAmAna incarnation - (spRhaNIya - to be desired or longed for, enviable, desirable). SrI Ve'nkaTeSACarya explains svAmi DeSikan's words as "pArkkiRa pErgaLuDaiya dRshTi cittApahAriyAna VAmAna rUpattai uDaiyavanumAi" - He who has the VAmAna rUpam that steals the hearts of all those who look at the beauty of His form. The idea is that He takes such beautiful forms to attract the likes of mahAbali who first thought the land was





his, but then gave himself along with his land to the beauty of that VAmaraUpam. So also, BhagavAn first took possession of AzhvAr's body, and then stole His soul. Same is what He did with the gopi-s. He ultimately does what is good for the soul of the devotee, and establishes His Lordship over the soul and engages the soul in His kai'nkaryam.

### pASuram 1.8.7:

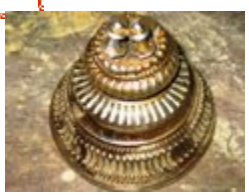
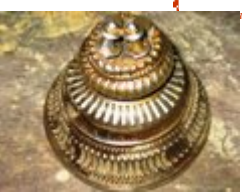
கொண்டான் ஏழ்விடை உண்டான் ஏழ்வையம்  
தண்தாமம் செய்து என் எண்தான் ஆளுனே.

koNDAn Ezh viDai uNDAn Ezh vaiyam

taN tAmam Seidu en eN tAn AnAnE.

"Ezh viDai koNDAn, Ezh vaiyam uNDAn, taN tAmam Seidu, en eN tAn AnAn - He who slew the seven bulls for the sake of Nappinnai, and swallowed the seven worlds to protect them from the great deluge, did what I longed for, and made my mind His abode, treating it as parama padam itself."

svAmi DeSikan describes the gist of this pASuram through the words - 'sat-citta ananya vRttau' - en eNNam tAn AnAn - He who makes it His job to be exactly as the devotee desires. SrI Ve'nkaTeSAcArya explains this as 'ASrita manoratha sadRSa vyApArattai uDaiyanumAi'. BhagavAn made AzhvAr's mind His dwelling place (taN tAmam Seidu) exactly as AzhvAr desired (en eN tAn AnAn). He considered AzhvAr's mind the same as SrI vaikuNTham, and made it His resort. Another way to look at this is that while AzhvAr wanted to be in SrI vaikuNTham with PerumAL, He reciprocated by wanting to come to tirunagari and be with AzhvAr - 'sat citta ananya vRttau'. AzhvAr wanted to mingle with emperumAn intimately, and He took over that desire and mingled with AzhvAr, and performed feats such as killing the seven bulls for the sake of Nappinnai, swallowing the seven worlds, etc., just to captivate AzhvAr by these acts of His. AzhvAr wanted to reach parama padam, immerse himself in virajA river, and enjoy Him by singing sAma gAnam to Him; BhagavAn







reciprocated and wanted to come to tirunagari, immerse Himself in tAmraparAaNi river, and enjoy listening to kaNNiNuN SiRuttAmbu and enjoy NammAzhvAr - en eNNam tAn AnAn - sat-citta ananya vRttau.

### pASuram 1.8.8:

ஆனன் ஆன் ஆயன் மீனோடேனமும்

தானானென்னில், தானாய சங்கே.

AnAn An Ayan mInODu Enamum

tAn AnAn; ennil tAnAya Sa'ngE.

"An Ayan AnAn mInODu Enamum tAn AnAn; ennil tAn Aya Sa'ngE - The same One who took incarnation as a cowherd, also took incarnations as matsya (Fish), VarAha (Boar) etc. This way, the incarnations He has taken are countless (Sa'nkham - a very large number)."

svAmi DeSikan describes the gist of this pASuram with the words 'vibhava sama tanau' - AnAn An Ayan mInODu Enamum - He whose incarnations are as unlimited as His greatness. SrI PBA explains this as: tannuDaiya vibhava'ngaLukku ellai illAdAp pOIE tan vighraha'ngaLukkum ellai illAdavan - Just as there is no limit to His greatness, there is no limit to His incarnations also. AzhvAr is enjoying His greatness, exclaiming that He took so many beautiful incarnations just to make it possible for AzhvAr to enjoy His greatness (another interpretation for 'ennil tAnAya Sa'ngE' - it is because of His great attachment to me that He took all these different incarnations. ennil = enniDattil, towards me; tAn Aya = for Him, naturally; Sa'ngu = attachment).

### pASuram 1.8.9:

சங்குசக்கரம் அங்கையில்கொண்டான்

எங்கும் தானாயநங்கள் நாதனே.

Sa'ngu cakkaram am kaiyil koNDAn



e'ngum tAnAya na'ngal nAthAnE.

"e'ngum tAnAya na'ngal nAthAn am kaiyil Sa'ngu cakkaram koNDAn - Our Lord takes incarnations among all kinds of species, and His prowess is always part of Him, as evidenced by the Sa'nkha and cakra in His hands in all these incarnations."

svAmi DeSikan describes the bhagavad guNam sung in this pASuram with the words 'svAyudhArUDha hasteh' - He who has the Sa'nkha and cakra in His hands always ready for the protection of the devotees'. SrI UV brings out the Arjava guNam sung here by pointing out that BhagavAn has the conch and the cakra in His hands, just because protection is what the devotees expect from Him - He acts consistent with the devotees' wishes. Ideally, He does not need any weapons for anything, since He can achieve all that He wants by His mere sa'nkalpam or wish. SrI UV also points out alternate pATHam-s for svAmi DeSikan's description here - sva AyudhArUdha haste' or 'su-AyudhArUDha haste' - His own weapons in His divine hands, or beautiful weapons in His divine hands.

pASuram 1.8.10:

நாதன் ஞாலங்கொள் பாதன் என்னம்மான்

ஓதம் போல்கிளர் வேதநீரனே.

nAthAn j~nAlam koL pAdan en ammAn

Odam pOl kiLar veda nIranE.

"My Lord is the Lord of all nitya sUri-s, as also One whose divine feet are worshiped by all in this world as well. His infinite auspicious qualities are sung by all the veda-s that extensively praise His greatness."

The phrase 'j~nalam koL pAdan' in the above pASuram is interpreted as a reference to BhagavAn's Trivikrama incarnation - One whose divine feet were extended throughout all the three worlds. svAmi DeSikan captures this as the



guNam emphasized in this pASuram - 'nIcocca grAhya pAde' - He whose divine feet extended to the reach of all without distinction of high and low level beings. Many vyAkhyAna-s stress the important message from this pASuram as 'One who is sung in all the veda-s'; however, SrI UV points out that svAmi DeSikan selected 'j~nAlam koL pAdan' as the primary guNam since it conveys His Arjava guNam more directly.

In the concluding pASuram of this tiruvAimozhi - 1.8.11, NammAzhvAr describes emperumAn as 'nIr purai vaNNan' - One who has the complexion resembling water'. SrI PBA comments that the comparison of BhagavAn's complexion to water does not stop there, but extends to His guNam of molding Himself to the wishes of His devotees just as water lends itself to any shape that the container has - a reference to BhagavAn's Arjava guNam that is the subject of this tiruvAimozhi. SrI PBA gives a comparison of BhagavAn's guNa-s resembling water through a list of 21 points in his tiruvAimozhi vyAkhyAnam.

The ten pASuram-s of this tiruvAimozhi thus sing the Arjava guNam of BhagavAn, supported by the following thoughts in each of the pASurams of this tiruvAimozhi:

- BhagavAn lends Himself for worship and kai'nkaryam by nitya sUri-s such as garuDan as they wish, without any constraint (1.8.1)
- He takes incarnations on His own with all His aiSvaryam intact and undiminished, and moves with the likes of us in His leela vibhUti with the same Arjavam as He does in His nitya vibhUti (without distinction, at our level, in thought, word, and deed) (1.8.2)
- He has taken the arca incarnation in triruVe'nkaTam just to be accessible to both the samsAri-s like us and to the nitya sUri-s at the same time (1.8.3)
- He bore the govardhana mountain tirelessly in order to protect the cows and the cowherds who sought His protection. (1.8.4)



- He mingles with great sincerity with the bodies of those who surrender to Him (1.8.5)
- He engages the devotee's soul in His kai'nkaryam by captivating the devotee through His beautiful incarnations such as His VAmāna incarnation (1.8.6)
- He acts such that He makes His wishes coincide with His devotee's wishes. (1.8.7)
- He takes countless incarnations among all different species such as His VarAha incarnation, just to be accessible to all, and to attract everyone to His feet (1.8.8)
- He carries the divine conch and discus in His beautiful hands in all these incarnations, for protecting His devotees just as they would want (think Arjavam at the tiruvAimozhi level), and also to attract them to Him (1.8.9)
- He made His divine feet accessible to all without distinction of high and low levels of beings in His Trivikrama incarnation (1.8.10).



## SlokaM 20

### tiruvAimozhi 1.9 - ivaiyum avaiyum

पर्यन्ते [दृष्टम्] (1.9.1) अत्के च दृष्टं (1.9.2) स्व-विरह-विधुरं (1.9.3)

डिम्भवत् पार्श्व लीनं (1.9.4)

चित्ते क्लृप्त प्रवेशं (1.9.5) भुज शिखर गतं (1.9.6) तालु सिम्हासनस्थम् (1.9.7) ।

चक्षुर्मध्ये निविष्टं (1.9.8) स्थितम् अलिकतटे (1.9.9) मस्तके तस्थिवांसं (1.9.10)

प्रत्याहारोक्तरीत्या विभुम् अनुबुभुजे सात्म्य भोग प्रदानात् (1.9) ॥

paryante [dRshTam] (1.9.1) atke ca dRshTam (1.9.2)

sva-viraha-vidhuram (1.9.3) Dimbhavat pArSva lInam (1.9.4)

citte kIRpta praveSam (1.9.5) bhuja Sikhara gatam (1.9.6)

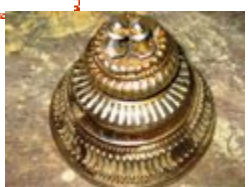
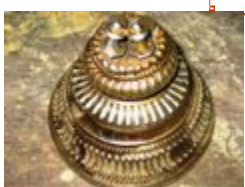
tALu simhAsanastham (1.9.7) |

cakshur-madhye nivishTam (1.9.8) sthitam alikataTe (1.8.9)

mastake tasthivAmsam (1.9.10)

pratyAhAroktarItyA vibhum anububhuje sAtmya bhoga pradAnAt (1.9) ||

svAmi DeSikan describes the message of this tiruvAimozhi as reflecting Bhagavan's guNam expressed as 'sAtmya bhoga pradAnAt' - 'Because He gives the enjoyment of Himself to His devotee in small doses at a time such that the devotee completely enjoys, digests, and assimilates every instance of His revealing Himself' - in other words, in small steps at a time. In our



tradition, it is considered that BhagavAn does not reveal Himself completely to a devotee all at once, because such an experience could be unbearable for the devotee in one dose. This is the explanation given for ANDAL having gone through great agony and suffering of being separated from Him (nAcciyAr tirumozhi); He reveals Himself to her only in gradual steps, before She ultimately unites with Him. We will see the ten pASuram-s of this tiruvAimozhi supporting this aspect of BhagavAn's guNam.

In his introduction to this tiruvAimozhi in his 'bhagavad vishaya sAram', SrImad TirukkuDandai ANDavan notes that BhagavAn interacts with AzhvAr in different roles each time: as He would with PirATTi - His consort, as He would with garuDan - His vehicle, as with AdiSeshan - His bed, and as with YaSoda - His mother. In each case, He lets AzhvAr completely digest that experience and enjoy it, and AzhvAr is describing these different experiences in this tiruvAimozhi. AzhvAr sang in pASuram 1.8.5 - "poi kalavAdu en mei kalandAnE" - 'He mingled with my body in actual fact'. In the current tiruvAimozhi, AzhvAr describes the different ways and the different steps in which BhagavAn mingled with him.

### pASuram 1.9.1:

இவையும் அவையும் உவையும் இவரும் அவரும் உவரும்  
யவையும் யவரும் தன்னுள்ளே ஆகியும் ஆக்கியும் காக்கும்  
அவையுள் தனி முதல் எம்மான் கண்ணபிரான் என்னமுதம்  
சுவையன் திருவின் மனூளன் என்னுடைச் சூழலுளானே.

ivaiyum avaiyum uvaiyum ivarum avarum uvarum

yavaiyum yavarum tannuLLE Agiyum Akkiyum kAkkum

avaiyuL tani mudal emmAn kaNNa pirAn en amudam

Suvaiyan tiruvin maNALan ennuDaic cUzhal uLAnE.



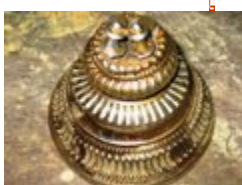
"KaNNa pirAn who is my Lord, who is like nectar to me, and who is the Consort of Lakshmi, is making His appearance all around me, displaying all His wealth and greatness without hiding them from me - He who has swallowed all the sentient and insentient objects of the whole universe without exception at the time of pralaya, and gives them all bodies again in His next cycle of creation and protects them, who is the antaryami in everything, and who performs His creation by being the Material Cause in the creation Himself while undergoing no change of any kind and without recourse to any other material cause."



kaNNa pirAn is my Lord

AzhvAr's experience is given in graphic detail, step by step, in steps that are fully assimilated and digested. First, Bhagavan just comes in the regions near AzhvAr - not yet too close, but He appears, along with PirATTi, in the regions surrounding AzhvAr, as if trying to decide from which side to approach AzhvAr - ennuDai cUzhalil uLANE. svAmi DeSikan describes this as 'paryante dRshTam' - He who is making His appearance in the adjoining regions.

SrImad TirukkuDandai ANDavan comments that Bhagavan coming around AzhvAr looking for an entry is like His seeking the friendship of sugrIvan - the monkey-king, though He is the loka nathan Himself: 'loka nAthah purA bhUtvA sugrIvam nAtham icchati', 'yasya prasAde sakalAh prasIdeyuh imAh prajAh sa rAmo vAnarendrasya prasAdam abhika'nkshate' - RAmA whose blessing will make all the citizens rejoice, is seeking the favor of the monkey-king sugrIvan.





## pASuram 1.9.2:

சூழல் பலபல வல்லான் தொல்லையங்காலத்து உலகை  
கேழல் ஒன்றுகியிடந்த கேசவன் என்னுடைய அம்மான்  
வேழமருப்பை யொசித்தான் விண்ணவர்க்கு எண்ணலரியான்  
ஆழநெடுங்கடல் சேர்ந்தான் அவனென்னருகலிலானே.

cUzhal pala pala vallAn tollai am kAllattu ulagaik

kEzhal onRAgi iDanda kESavan ennuDai ammAn

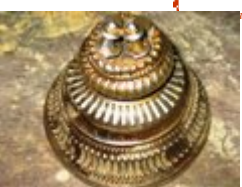
vEzha maruppai oSittAn viNNavarkku eNNal ariyAn

Azha neDum kaDal SErndAn avan en arugalilAnE.

"avan en arugalilAnE - He who is far, far away is getting closer to me - He is the same Lord who takes many different incarnations in the forms of different species with the aim of attracting His devotees, the same KeSavan who took the incarnation as the Great Boar to retrieve the Earth from below the seas, My own Lord KaNNan, the same One who broke the tusk of the elephant kuvalayApIDam, One who is beyond the comprehension of even the deva-s, and One who is reclining in the Milky Ocean - is getting closer to me after having shown all His kalyANa guNa-s and His divya ceshTita-s (His wonderful acts) to me and thus having attracted me to Him".

AzhvAr's anubhavam is that BhagavAn takes different beautiful incarnations in which He performs many incomprehensible acts - such as retrieving the Earth from the depth of the ocean, easily breaking the tusk of the powerful elephant by name kuvalayApIDam, etc., just to attract the devotees. He shows His infinite kalyANa guNa-s to AzhvAr and attracts him first, and then gets even closer to AzhvAr.

svAmi DeSikan describes AzhvAr's experience in this pASuram through the words 'atke ca dRshTam' - avan en arugal ilAnE - He is getting closer to me,







after attracting me with his wonderful acts and His infinite kalyAna guNa-s - after these experiences have been digested. (One interpretation that SrI UV involves his use of the pATham 'arugal il' - il meaning 'dwelling' - One who has His dwelling place closer to me). Note that the word 'cUzhal' was used in the previous pASuram to indicate 'surroundings', and in this pASuram it is used to denote 'incarnations' - taken to 'surround' or attract the devotee to Him.

### pASuram 1.9.3:

அருகலிலாயபெருஞ்சீர் அமரர்களாதி முதல்வன்

கருகிய நீலநன் மேனிவண்ணன் செந்தாமரைக் கண்ணன்,  
பொருசிறைப் புள்ளுவந்தேறும் பூமகளார் தனிக்கேள்வன்,  
ஒருகதியின் சுவைதந்திட்டு ஒழிவிலன் என்னோடு உடனே.

arugal il Aya perum SIr amarargaL Adi mudalvan

karugiya nIla nan mEni vaNNan SentAmaraik kaNNan

poru SiRaip puL uvandu ERum pU magaLAr tanik KELvan

oru gati in Suvai tandiTTu ozhivilan ennODu uDanE.

"arugal il, Aya perum SIr, amarargaL Adi mudalvan, karugiya nIla nan mEni vaNNan, sen tAmaraik kaNNan, poru SiRaip puL uvandu ERum, pU magaLAr tanik KELvan, oru gati in Suvai tandiTTu ozhivu ilan, ennODu uDan - BhagavAn who is devoid of any deficiencies whatsoever, is endowed with all auspicious qualities, is the Cause and the Lord of all the deva-s, has the beautiful dark complexion that shines brilliantly like the precious stones, has beautiful lotus-like red eyes, rides the garuDan for His leelA, and is the Consort of MahA Lakshmi, prefers to be with me constantly instead of giving me just one type of joy (such as the one He gives to YaSodA only, or to garuDan only, etc.,) and then going away. He wants to give me all the above joys, and instead of climbing on His garuDan with PirATTi and going away, He looks for a way to climb on to me instead, like He



climbs on to YaSodA's waist."

One may note that many anubhavam-s about emperumAn are referred to in this pASuram by AzhvAr. Since BhagavAn gives the enjoyment of Himself to the devotee in gradual steps, the current pASuram is to be understood as the intermediate stage between BhagavAn being in the close vicinity of AzhvAr, and His trying to unite with AzhvAr's body like child KRshNa climbing on to YaSodA's waist. He is just looking for the best way to get on to AzhvAr's tirumEni like a child. It denotes BhagavAn's **samSlesha prayatnam** - His attempt to unite with AzhvAr.

svAmi DeSikan describes the aspect of AzhvAr's anubhavam of uniting with emperumAn sung in this pASuram with the words '**sva-viraha vidhuram**' - **ozhivilan ennODu uDanE** - He who will not move away from me. SrI UV prefers the pATham '**sva-viraha-vimukham**' (sva - His own, viraha - separation, vimukham - ignoring; or vidhuram - a more intense form of ignoring, such as spurning). Thus, the meaning is that BhagavAn hangs on to the vicinity of AzhvAr, trying to get on to His waist like Child KRshNa climbing on to YaSodA's waist, ignoring all these other joys such as riding on garuDan, being with PirATTi, etc.

Commentators have given explanations such as: '**mayA saha eva vartata iti arthah**' - the meaning is that He wants to be only with me; **ennODuDanE irukkiRan** - He is with me, without leaving me, etc. In his commentary for this pASuram, SrI PBA comments that BhagavAn does not leave AzhvAr, giving the impression that He administers His nitya vibhUti in SrI vaikuNTham right from AzhvAr's side itself.

SrI UV's comment is: "**garuDanum periya PirATTiyum arugil iruppadaik kaNDum avargaLODu kalakkak kOri ennai viDuginRavanAgavillai**" - 'Though garuDan and Periya PirATTI are near Him, He does not want to leave my vicinity and go and mingle with them instead.' - sva-viraha-vimukham.

**vimukham** - with the face turned away from; opposed, disinclined;



vidhura - distressed, troubled, overwhelmed with grief, afflicted.

### pASuram 1.9.4:

உடனமர் காதல் மகளிர் திருமகள் மண்மகள் ஆயர்  
மடமகள் என்றிவர் முவர் ஆளும் உலகமும் முன்றே,  
உடனவை யொக்கவிழுங்கி ஆலிலைச் சேர்ந்தவன் எம்மான்,  
கடல்மலி மாயப் பெருமான் கண்ணன் என் ஒக்கலை யானே.

uDan amar kAdal magalLir tirumagaL maN magal Ayar

maDa magal enRu ivai mUvar, ALum ulagum mUnRE

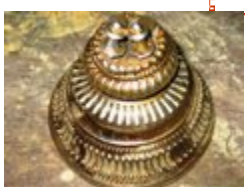
uDan avai okka vizhu'ngi Alilaic cErndavan en ammAn

kaDal mali mAyap perumAn kaNNan en okkalaiyAnE.

"KaNNan en okkalaiyAn" - (okkal, okkalai - hip). KaNNan has climbed on to AzhvAr's waist, like He gets on to YaSoda's waist. The same KaNNan who has Periya PirATTi, BhUdevi and Nappinnai seated with Him, the One who rules over all the three worlds, the One who swallows all the three worlds at the time of praLaya and then reclines on a banyan leaf, my own Lord, and One whose leelA-s are beyond comprehension and deeper and broader than the oceans - He has now climbed on to my waist. It is one of His many leelA-s, that He has now made me His mother and He has become my child."

svAmi DeSikan describes AzhvAr's anubhavam in this pASuram with the words 'Dimbhavat pArSva lInam' - (dimbhah - a small child; pArSva - on the side; lInam - climbing) - KaNNan en okkalaiyAnE. BhagavAn is giving the experience as Mother YaSoda to AzhvAr, by getting on to his waist in the form of Child KaNNan.

BhagavAn gives the experience of Himself to His devotees according to their levels of accomplishment. He explained the extent of His vibhUti to arjuna,





and when arjuna assimilated that and wanted to actually see BhagavAn in all His extensions, BhagavAn gave him the divine vision and then manifested His viSva rUpam. In AzhvAr's case, He goes beyond that, and gives AzhvAr the actual physical experience of Himself step by step, starting as Child KaNNan.

### pASuram 1.9.5:

ஒக்கலை வைத்து முலைப்பால் உண்ணென்று தந்திடவாங்கி

செக்கஞ்செக அன்றவள்பால் உயிர்செகவுண்டபெருமான்,

நக்கபிரானேடு அயனும் இந்திரனும் முதலாக

ஒக்கவும் தோற்றிய ஈசன் மாயன் என்னெஞ்சினுளானே.

okkakai vaittu mulaip pAl uN enRu tandiDa vA'ngi

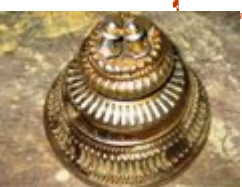
Sekka'nceka enRu avaL pAl uyir Sega uNDa emperumAn

nakka pirAnODu ayanum indiranum mudalAga

okkavum tORRiya ISan mAyan en ne'njil uLAnE.

"en ne'njil uLAnE - BhagavAn is now in my chest - The same emperumAn who sucked the life out of demoness pUtana with His beautiful red lips when she tried to feed Him poisoned milk from her breasts, and the same One who created rudra, brahma, indra and the other principal gods and is their Supreme Lord, is now in my chest. SrI UV notes - 'agakillEn iRaiyum enRu alarmEl ma'ngai uRai mArbA' - now BhagavAn is residing in AzhvAr's vaksham - chest, just as PirATTi is residing in His vaksha sthalam."

svAmi DeSikan describes AzhvAr's union with BhagavAn in this pASuram with the words 'citte kIRpta praveSam', according to most pATham-s. The meaning is "He who has successfully entered into the heart". 'ne'nju' normally means 'mind, thought', etc. However, since AzhvAr is describing his external union with PerumAL in these pASuram-s, the word is interpreted as 'chest' by AcArya-s. SrI UV suggests the alternate pATham 'citta sthAna pravishTam' -





He who has entered the 'place' of the heart - namely, the chest. (ne'nju - mind, heart, chest) - en ne'njil uLAnE.

### pASuram 1.9.6:

மாயன் என்னெஞ்சினுள்ளான் மற்றும் யவர்க்கும் அ:தே  
காயமும் சீவனும் தானே காலும் எரியும் அவனே  
சேயன் அணியன்யவர்க்கும் சிந்தைக்கும் கோசரமல்லன்  
தூயன் துயக்கன் மயக்கன் என்னுடைத் தோளிணையானே.

mAyan en ne'njil uLLAn maRRum yavarkkum ahdE

kAyamum Seevanum tAnE kAlum eriyum avanE

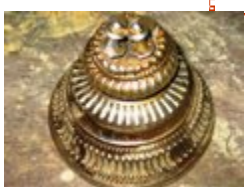
SEyan aNiyam yavarkkum Sindaikkum gocaram allan

tUyan tuyakkan mayakkan ennuDait tOLiNaiyAnE.

"ennuDait tOLiNaiyAnE - He got on to my shoulders, just as He is seated on His garuDan. He who is both my body and my soul, He who is Himself the five great elements - air, fire, etc., He who is readily accessible to the devotee and at the same time beyond the remotest comprehension of the non-devotee, He who is bent upon being together with those who have surrendered to Him and therefore has made my mind long after Him - He has now occupied my two shoulders. Has this happened to anyone else?"

svAmi DeSikan captures AzhvAr's anubhavam of bhagavad samSlesham - union with emperumAn, in this pASuram through the words 'bhuja Sikhara gatam' - He has climbed on to the top of my shoulders - ennuDait tOLiNaiyAnE - just as He is seated on garuDan.

Just as we want to have physical contact with the object of our liking, BhagavAn is having physical contact with His devotee whom He likes immensely. tUyan - He who does not have any other objective except to be united with His





devotee; tuyakkan - He who keeps always stirring up the mind of the devotee by showing His kalyANa guNa-s; mayakkan - He who mesmerizes the devotee through happiness of thoughts of Him. mAyan - He who is full of wondrous acts such as these; mAyan en ne'njin uLLAn - He who is on my chest; ennuDait tOLiNaiyAnE - has now climbed on to my shoulders; maRRum yavarkkum ahdE - AzhvAr exclaims: Has anyone else had this wonderful union with emperumAn!

### pASuram 1.9.7:

தோளிணைமேலும் நன்மார்பின்மேலும் சுடர்முடிமேலும்  
தாளிணைமேலும் புனைந்த தண்ணந்துழாயுடையம்மான்  
கேளிணையொன்றுமிலாதான் கிளரும் சுடர் ஒளி முர்த்தி  
நாளிணைந்தொன்றும் அகலான் என்னுடைநாவினுளானே.

tOLiNai mElum nan mArbin mElum SuDar muDi mElum

tALiNai mElum punainda taNNan tuzhAi uDai ammAn

kELiNai onRum ilAdAn kiLarum SuDar oLi mUrti

nAL aNaindu onRum agalAn ennuDai nAvil uLAnE.

"ennuDai nAvil uLAnE - He is in my tongue - BhagavAn who wears the cool and fragrant tuLasI garlands on His broad shoulders, on His vaksha sthalam - chest, on His head and on His feet, has no equal to Him in any sense, and has the tirumEni that radiates incomparable effulgence, will never leave me once He has mingled with me, and is permanently seated in my tongue."

svAmi DeSikan describes the gist of this pASuram with the words 'tALu simhAsanastham' - He who is seated on my tongue as His simhAsanam. tALu means jaw or tongue. SrI UV notes that the meaning is like that of 'cAru jihvAsanastham' - cAru - beautiful, jihvA - tongue, Asanastham - seated. The word 'Asana' indicates that He is physically seated; it does not refer to His being the antaryAmI of vAk or speech, which is true also. Here it means that





BhagavAn took a seat in the tongue that sings His praise superbly. His physical presence is what is sung here - BhagavAn is aghaTita ghaTanA sAmarthyAn. He is seated with tirut-tuzhAi (tuLasI) decorating His broad shoulders with which He embraces AzhvAr, His chest on which PirATTi who makes Him embrace the devotee is seated (in Her role of purushakArattvam), His crown which shows His Seshittvam or Lordship over all, and His Feet where the devotee surrenders and which reinforces His Supreme Lordship. This order is also as if a hero garlands his weapons first, then his wife, then himself, and then gives the garland to his servant. BhagavAn decorates Himself with the tuLasI garlands as AzhvAr sings of Him, and is seated in his tongue now, with the determination that He won't be separated from AzhvAr.

Just as the nAyakan decorates himself attractively when he comes to see his nAyaki, BhagavAn is enhancing His natural beauty with tuLasI garlands decorating all parts of His tirumEni and comes to AzhvAr. SrI PBA comments that since AzhvAr keeps repeatedly referring to 'taNNam tuzhAi' when he sings about PerumAL in tiruviruttam, BhagavAn decided to come to AzhvAr fully decorated with taNNam tuzhAi.

### pASuram 1.9.8:

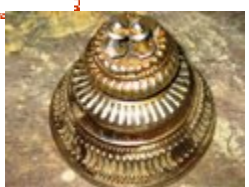
நாவினுள் நின்று மலரும் ஞானக் கலைகளுக்கெல்லாம்  
ஆவியும் ஆக்கையும் தானே அழிப்போடு அளிப்பவன் தானே  
புவியல் நால்தடந்தோளன் பொருபடை ஆழி சங்கேந்தும்  
காவி நன் மேனிக் கமலக்கண்ணன் என்கண்ணினுளானே.

nAvinUL ninRu malarum j~nAnak kalaigaLukkellAm

Aviyum Akkaiyum tAnE aLippODu azhippavan tAnE

pUvial nal taDam tOLan poru paDai Azhi Sa'ngEndum

kAvi nan mEni kamalak kaNNan en kaNNil uLAnE.



"en kaNNil uLAnE - He has now occupied my eyes - the same emperumAn who is the body and soul (words as well as their meanings) of all the arts that originate in the tongue, is both the origin and destruction of all of these, is soft like the gentle flowers, has the four broad shoulders that bear the conch and the discus, has the beautiful dark-complexioned tirumEni, and has the beautiful lotus-like reddish eyes, is now seated inside my eyes."

svAmi DeSikan describes AzhvAr's samSlesha anubhavam - experience of union with BhagavAn, with the words 'cakshur-madhye nivishTam' - He who is seated in the center of the eye (nivishTa - seated, encamped). SrI UV notes that BhagavAn is seated inside AzhvAr's delicate eyes with a soft tirumEni, with all His weapons etc. SrI UV stresses that the meaning here is NOT that BhagavAn is SEEN by AzhvAr with his eyes - He is physically seated in AzhvAr's eyes - another level of physical union with His devotee, and this He does because there is nothing that He cannot do. ARAyirappaDi vyAkhyAnam is "en kaNNukkuLLE pugundu aruLinAn" - He blessed me by entering my eyes. SAKshAt svAmi says in his word-for-word meaning for this pASuram - 'ennuDaiya cakshussukkuLLE pugundAn' - "He entered into my eyes; cakshur-vishayamAnAn ennavumAm". Thus, both interpretations are given: 'He entered my eyes', and 'He became the object of my eyes'.

### pASuram 1.9.9:

கமலக்கண்ணன் என் கண்ணினுள்ளான் காண்பன் அவன்கண்களாலே

அமலங்களாக விழிக்கும் ஐம்புலனும் அவன் முர்த்தி

கமலத்தயன் நம்பி தன்னைக் கண்ணுதலானொடும் தோற்றி

அமலத் தெய்வத்தோடு உலகமாக்கி என்நெற்றியுளானே.

kamalak kaNNan en kaNNiNuLLAn KANban avan kaNgaLAIE

amala'ngaLAga vizhikkum aim-pulanum avan mUrti

kamalattu ayan nambi tannait kaNNudalAnODum tORRi





amalat daivattODu ulagamAKki en neRRiyuLAnE.

"en neRRiyuLAnE - BhagavAn has now reached my forehead - He who created Sivan and brahmA and all the other deva-s entered into my eyes, and I see Him. By His divine sight on me, I have become completely pure, and all my indriya-s - all the senses - are now subservient to Him. And now He has taken residence in my forehead."

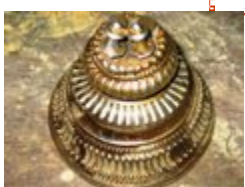
svAmi DeSikan describes the union of BhagavAn with AzhvAr described in this pASuram as 'sthitam alika taTe' - (alika - the forehead) - He who has taken residence in the forehead. Though in this pASuram, BhagavAn occupying AzhvAr's forehead is the union of BhagavAn with AzhvAr that is sung, there is mention again about BhagavAn entering AzhvAr's eyes (kamalak kaNNan en kaNNiNuLLAn - the subject of the previous pASuram), His giving AzhvAr the ability to see Him in person (KANban), and BhagavAn blessing AzhvAr with His kaTAKsham (amala'ngaLaga vizhikkum). There is discussion about whether AzhvAr is having a yogic experience of seeing BhagavAn's tirumEni here, or whether he is actually seeing bhahavAn's tirumEni. The veda-s declare that He is beyond perception by human eyes - 'na mAmsa cakshubhir vIkshate tam', 'na cakshushA paSyati', etc. SrImad TirukkuDandai ANDavan comments that the veda-s just took an exception here - similar to BhagavAn giving the divine vision to arjuna that enabled him to see BhagavAn's viSva rUpam.

pASuram 1.9.10:

நெற்றியுள் நின்று என்னையாளும் நிரை மலர்ப் பாதங்களுக்குடி  
கற்றைத் துழாய் முடிக்கோலக் கண்ணபிராணைத் தொழுவார்  
ஒற்றைப் பிறையணிந்தானும் நான்முகனும் இந்திரனும்  
மற்றைய அமரரும் எல்லாம் வந்து எனது உச்சியுளானே.

neRRiyuL ninRu ennai ALum nirai malarp pAda'ngaL SUDi

kaRRait tuzhAi muDik kOLak kaNNa pirAnait tozhuvAr





kaRRait tuzhAi muDi kOLam kaNNa pirAn-doddamallur krishna-(thanks: SrI Lakshminarasimhan SrIdhar)



oRRaip piRai aNindAnum nAnmuganum indiranum

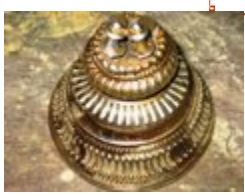
maRRai amararum ellAm vandu enadu ucci uLANE.

"oRRaip piRai aNindAnum, nAnmuganum, indiranum, maRRai amararum ellAm, kaRRait tuzhAi muDi kOLam kaNNa pirAnai, neRRiyuL ninRu ennai ALum nirai malarp pAda'ngaL SUDit tozhuvAr; vandu enadu ucci uLANE. Bhagavan has now taken a seat on top of my head - the same emperuman who wears on His crown the tuLasI garlands that have been offered with respect by rudran, brahma, indra, and all the other deities, and whose lotus feet resting on my forehead are being worshipped by the likes of rudra and brahma with great devotion, has now moved to my head and has taken His seat there - to stay there forever (In the next and concluding pASuram of this tiruvAimozhi, Azhvar declares: ucci uLLE niRkum kaNNapirArkku - KaNNa pirAn who stays put on top of my head.)"

svAmi DeSikan describes Azhvar's experience in this pASuram through the words '**mastake tasthivAmsam**' (mastaka - head, the top of the head; tasthu - immovable, stable; amsam - a part, portion).

In conclusion of this tiruvAimozhi, it is noted that just as bhakti yogi-s take a stepwise approach in adopting the steps of bhakti yoga, and thus gradually advancing their level of bhakti, so also, Bhagavan has bestowed His union with Azhvar in gradual steps to Azhvar, such that each step and its full enjoyment are digested completely by Azhvar. This is referred to as '**pratyAhAra kramam**' - 'withholding, approaching in gradual steps' in bhakti yoga. Thus, Azhvar has described the steps through which Bhagavan bestowed His samSlesham - mei kalanda vagai - physical union, with Azhvar in gradual steps. This is supported by the following thoughts in the ten pASuram-s of this tiruvAimozhi:

- Bhagavan approaches Azhvar, along with PirATTi, with all His Glory expressly revealed to Azhvar, by appearing in the region around Azhvar, as if looking for the best point to approach Azhvar and present Himself to him (1.9.1)



- Having taken many incarnations etc., in which He performs great acts beyond comprehension just to attract AzhvAr to Him, and after attracting AzhvAr to Him through His infinite kalyANa guNa-s, BhagavAn gets even closer to AzhvAr now (1.9.2).
- Though He has garuDan and PirATTi close to Him, He prefers to be with AzhvAr rather than mingling with garuDan, PirATTi, the nitya sUri-s, etc., and instead, is looking for the best way to climb on to AzhvAr's waist like Child KRshNa trying to get on to YaSodA's waist (1.9.3).
- BhagavAn in the form of KaNNan has now climbed on to AzhvAr's waist, and is giving AzhvAr the experience of Mother YaSodA (1.9.4)
- BhagavAn has now moved to AzhvAr's chest, even as PirATTi resides eternally in BhagavAn's vaksha sthalam - agalakillEn iRaiyum enRu alarmEl ma'ngai uRai mArbhA! (1.9.5)
- Next, BhagavAn climbs on to AzhvAr's shoulders, just as He is seated on nitya sUri garuDAzhvAr (1.9.6)
- Next He takes His seat on AzhvAr's tongue, a place from which no one can take Him away (1.9.7)
- BhagavAn next occupies the center of AzhvAr's eyes, with His delicate form (1.9.8)
- BhagavAn moves over to AzhvAr's forehead next (1.9.9)
- From there, He moves over and takes permanent residence on AzhvAr's head, with His divine feet worshipped by all the deva-s (1.9.10)



## SlokaM 21

tiruvAimozhi 1.10 - porumA nIl paDai

विष्वगविक्रान्ति दृश्यं (1.10.1) विगणन सुलभं (1.10.2) व्यक्त पूर्वोपकारं (1.10.3)

स्वान्तस्य ऐकाग्र्य हेतुं (1.10.4) स्वयम् उदय जुषं (1.10.5) बन्ध मात्रोपयातम् (1.10.6) ।

चिन्ता स्तुत्यादि लक्ष्यं (1.10.7) नत जन सतत श्लेषिणं (1.10.8) दर्शितार्चं (1.10.9)

स्मृत्यै चित्ते मिषन्तं (1.10.10) स्व वितरण महौदार्य तुष्टः (1.10) अभ्यचष्ट ॥

vishvag vikrAnti dRSyam (1.10.1) vigaNana sulabham (1.10.2)

vyakta pUrvopakAram (1.10.3)

svAntasya aikAgrya hetum (1.10.4) svayam udaya jusham (1.10.5)

bandha mAtropayAtam (1.10.6) |

cintA stutyAdi lakshyam (1.10.7) nata jana satata SleshiNam (1.10.8)

darSitArcam (1.10.9)

smRtyai citte mishantam (1.10.10) sva vitaraNa mahaudArya

tushTah (1.10) abhyacashTa ||

In the previous tiruvAimozhi, AzhvAr described his samSlesham with PerumAL that was initiated by PerumAL. In the current tiruvAimozhi, he is describing the great joy that he is experiencing because of that samSlesham - 'ak-kalaviyaik koNDADugiRAR'. SrImad TirukkuDandai ANDavan explains the subject of this tiruvAimozhi through the words: it-tiruvAimozhiyil kuRRam illAda audArya guNam pESap paDugiRadu. upAyattin SiRumaiyaiyum, koDukkiRa





purushArthattin mEnmaiyaiyum, vA'ngik koLgiRavanuDaiya tAzhmaiyaiyum pArAmal tannaiyE koDukkum guNam 'anagha viSrANanam' enbadu pESap paDugiRadu - BhagavAn's guNam of bestowing Himself without any restraint to the devotee - unmindful of the triviality of the means adopted by the devotee, the greatness of the benefit bestowed by Him, and the lowliness of the recipient. This guNam of emperumAn is described as His 'anagha viSrANana parattvam' - 'His flawless Supremacy of giving Himself without limit or constraint to His devotee'.

AzhvAr is expressing his joy at BhagavAn's having bestowed the unique experience of samSlesham on Him. What is BhagavAn's guNam that is revealed here? It is BhagavAn's guNam of coming forward to bestow this kind of blissful experience on His devotee. svAmi DeSikan describes this as 'sva- vitaraNa mahA audArya tushTah' - AzhvAr's happiness at the greatness of emperumAn giving Himself to the devotee of His own free will (vitaraNa - granting, bestowing, donation, crossing over). 'tannait tAnE tanda kaRpagamAgai' enRa audAryattaik kATTum guNa'ngalai aruLic ceigiRAR - AzhvAr is singing the guNa-s revealing BhagavAn's magnanimity through which He offers Himself to His devotee without any constraint or requirement. (It should be remembered that the simple and essential requirements remain - that the person should be His devotee with ananya bhakti - no devotion to other deities for any benefit, be without any dvesham towards Him, and have sincere devotion to Him. SrI UV refers us to the following pramANam from the mahAbhArata:

पत्रेषु पुष्पेषु फलेषु तोयेषु अक्रीत लभ्येषु सदैव सत्सु ।

भक्त्येक लभ्ये पुरुषे पुराणे मुक्त्यै कथं न क्रियते प्रयत्नः ॥

patreshu pushpeshu phaleshu toyeshu akrIta-labhyeshu sadaiva satsu |  
bhaktyeka-labhye purushe purANe muktyai katham na kriyate prayatnah ||

---MahAbhArata





"The Ancient Purusha is easily attainable by devotion alone, with the offer of leaves, flowers, fruits, and even water, which are always attainable without cost. When such is the case, how is it that people do not even want to try to work towards emancipation?"

Thus, sincere effort with the spirit of sAtvika tyAgam is the basic requirement in attaining Him.

Some hold the view that the message of this tiruvAimozhi is that BhagavAn's mercy is nirhetukam - not based on anything the devotee does.

We will now see the different aspects of BhagavAn's 'sva-vitaraNa mahA audArya' guNam through the ten pASurams of this tiruvAimozhi.

### pASuram 1.10.1:

பொருமா நீள்படை ஆழிசங்கத்தொடு  
திருமா நீள்கழல் ஏழுலகும் தொழ  
ஒருமாணிக்குறளாகி நிமிர்ந்த, அக்  
கருமாணிக்கம் என் கண்ணுளதாகுமே.

poru mA nIL paDai Azhi Sa'ngattODu

tiru mA nIL kazhal Ezh ulagum tozha

oru mANik kuraLAgI nimirnda, ak-

karu mANikkam en kaNNuLaDAgumE.

"oru mANik kuraLAgI poru mA nIL paDai Azhi Sa'ngattODu tiru mA nIL kazhal Ezh ulagum tozha nimirnda ak-karu mANikkam en kaN uLadAgum - BhagavAn who appeared as a beautiful BrahmaCari in the form of VAmāna, and who grew as Trivikrama with His divine weapons and with His unique marks of Sa'nkha and cakra on His feet that measured all the three worlds and that were worshipped by all, and whose tirumEni resembles a beautiful blue diamond, is now visible to





my eyes."

svAmi DeSikan describes BhagavAn's guNam conveyed in this pASuram through the words 'vishvag-vikrAnti dRSyam' - (vishvak - all-pervading, going or being everywhere; vikrAnti - step, stride) - He whose all-pervading strides were extended everywhere where there was a devotee during His Trivikrama incarnation.

In the SabdArtham for this pASuram, SrI sAkshAt svAmi describes His divine feet as - ASritar irunda iDamaLavum nINDu varak kUDiyadAna tiruvaDi - His feet could extend to wherever there was a devotee who wanted to worship them. Not only that - now He is granting that same vision to AzhvAr (en kaNNuLaDAgumE).

**pASuram 1.10.2:**

கண்ணுள்ளே திற்கும் காதன்மையால் தொழில்

எண்ணிலும் வரும் என் இனிவேண்டுவம்?

மண்ணும் நீரும் எரியும் நல்வாயுவும்

விண்ணுமாய் விரியும் எம்பிரானையே.

kaNNuLLE niRkum kAdanmaiyaI tozhil

eNNilum varum en ini vENDuvam?

maNNum nIrum eriyum nal vAyuvum

viNNumAi viriyum em pirAnaiyE.

"kAdanmaiyaI tozhil, kaNNuLLE niRkum; kAdanmaiyaI tozhil eNNilum varum; maNNum eriyum nal vAyuvum viNNumAi viriyum em pirAnai ini en vENDuvam? - If we worship Him with devotion, He will present Himself to us in person; if we meditate Him with devotion, then again He will appear to us; For the sake of the jIva-s, He Himself has become the five elements - earth, water, agni, air,







and the vast expanse of space; What more do we need to ask of Him?"

svAmi DeSikan describes BhagavAn's guNam sung by AzhvAr in this pASuram, and that supports His guNam of 'sva-vitaraNa mahA audAryam' - His magnanimity of giving Himself freely and without restraint to His devotee - through the words 'vigaNana sulabham' - eNNilum varum. 'vigaNana' is given the meaning 'computing, calculation'; or, 'considering, deliberating' in the dictionary. To understand the meaning of 'vigaNana sulabham' in our context, one should look at the multiple interpretations that have been given by AcAryas for AzhvAr's words - 'eNNilum varum'.

- He will come as soon as one thinks of Him with pure devotion (One is reminded of gajendra moksham, draupadi vastrApaharaNam, etc.)
- He will appear when one meditates on Him with devotion e.g., as when doing mantra japa with the counting of beads
- Even when one is only counting numbers starting with 1 and sequentially counting, when the person reaches the number 26, BhagavAn will be willing to consider that the person really was thinking of Him as the 26<sup>th</sup> tattva, and will appear to that devotee (this is na'njIyar's interpretation). SrI Ve'nkaTeSAcArya offers this as his interpretation for svAmi DeSikan's description - vigaNana sulabhan.
- He who exceeds all expectations of His devotee in conferring bliss. This is given as the main gist of this pASuram in PiLLAn's vyAkhyAnam - sarva jagadISvaranAna emperumAn tannuDaiya abhiniveSattAIE ennuDaiya manorathattai vi'njum paDi ennuDaiya kaNgaL tuDakkamAga uLLa sarva karaNa'ngaLukkum bhogyamAga, ini namakku vENDuvadunDO engiRAr.

Of the above interpretations, SrI UV comments that svAmi DeSikan's words 'vigaNana sulabhan' best corresponds to na'njIyar's interpretation - the third in the list above. Alternately, if vi- is taken as negation, and gaNanam is 'cintanam' - thinking, expectation, manoratham, - then 'vigaNana sulabhan'





could be taken to mean that He is sulabhan who exceeds all expectations of the devotee (the last interpretation above).

The interpretation that BhagavAn is easily attainable through meditation and repeated chanting of His nAma-s with devotion seems to explain well the words 'eNNilum varum' - vigaNana sulabhan, which is close to the second interpretation above. SrI UV describes this as 'japa kAlattil mantra japa eNNikkaiyilum varuvAn.'

### pASuram 1.10.3:

எம்பிராணை எந்தை தந்தை தந்தைக்கும்

தம்பிராணை தண் தாமரைக் கண்ணனை,

கொம்பராவு நுண்ணேரிடை மார்வனை,

எம்பிராணைத் தொழாய் மடநெஞ்சமே.

empirAnai endai tandai tandaikkum

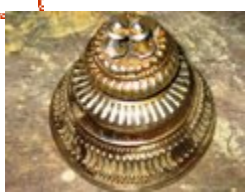
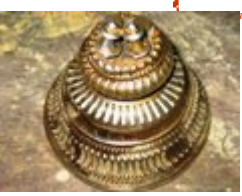
tam pirAnait taN tAmaraik kaNNanai

kombarAvu nuN nEr iDai mArbanai

empirAnit tozhAi maDa ne'njamE.

"maDa ne'njamE! empirAnai, endai tandai tandaikkum tam pirAnai, taN tAmaraik kaNNanai, kombu arAvu nuN nEr iDai mArbanai, empirAnait tozhAi! - Oh my mind that is under my control! Continue to worship that empirAn who is my Lord, the Lord of all my ancestors, has beautiful lotus-like reddish eyes, and has PirATTi with the slender waist on His chest."

svAmi DeSikan captures the gist of this pASuram through the words - vyakta pUrvopakAram - endai tandai tandaikkum tam pirAn - He who is known to have been One who has provided help and sustenance to all our ancestors from time immemorial. Note the mention of PirATTi by AzhvAr in this pASuram where he





sings the praise of BhagavAn's guNam of being a paropakAran - always helping His devotees. AzhvAr meditates on the cause for this Mercy of His, and sings about PirATTi who is the cause of this mercy.

### pASuram 1.10.4:

நெஞ்சமே நல்லை நல்லை உன்னைப் பெற்றால்

என்செய்யோம், இனியென்னகுறைவினம்?

மைந்தனை மலரான் மணவாளனை,

துஞ்சும்போதும் விடாது தொடர் கண்டாய்.

ne'njamE nallai nallai unnaip peRRAI

en SeyyOm, ini enna kuRaivinam?

maindanai malarAL maNavALanait

tu'njum pOdu viDAdu toDar kaNDai.

"Oh my mind! Since I possess you who were good (by seeking Him alone with full dedication) even before I asked you to be good, and since you continue to be good after I asked you also, there is nothing that is beyond my ability to accomplish. I have no unfulfilled wish whatsoever. Even when I sleep or can't worship Him for any reason, I ask you to be with the ever-youthful Consort of PirATTi."

svAmi DeSikan describes the gist of this pASuram with the words 'svAntasya aikAgrya hetum' (svAnta - mind, heart; aikAgryam - intentness on one object) - BhagavAn who is the cause for our mind to be with Him without interruption (again because MalarAL or PirATTi is with Him) - ne'njamE malarAL maNavALanai tu'njum pOdum viDAdu toDar kaNDai.

The interpretations given by different AcArya-s for svAmi DeSikan's words to describe the gist of this pASuram are given below:



- Ve'nkaTeSAcArya - manas tanniDattilE tAnE aikAgRyattai aDaivadaRku hetu bhUtanAi - He who facilitates the mind of the devotee to dwell on Him with full devotion.
- SrImad TirukkuDandai ANDavan - manasu avaniDattil aikAgRyattai aDaivadaRkuk kARaNa bhUtan - He who is the Cause that drives our mind to meditate with full dedication on Him.
- PBA - manam eppOduM viDAdu toDarum paDi iruppavan - He who has the guNam that ensures that the devotee's mind is fixed on Him without interruption.
- tanniDattil ASritaruDaiya manassu vandu vizhum paDi Seigai - He who makes the devotee's mind get drawn to Him and fall at His feet naturally (handwritten manuscript by SrI V. K. Ramanujachariar, kindly provided by SrI SrInivasan of Delhi)

Several examples of His drawing the mind towards Him come to mind. The fact that BhagavAn is a sulabhan who ensures that the mind of the devotee is directed towards Him at the time of the final parting of the soul from the body is conveyed in the VarAha carama Slokam - **aham smarAmi mad-bhaktam nayAmi paramAm gatim** (VarAha purA. 114.64) - where PerumAL assures BhUmi PirATTi that even if the devotee is unable to have last thoughts on Him while leaving this body, He will enter the devotee's thoughts and ensure that the devotee has the last thoughts about Him and attains His feet.

While BhagavAn will ensure that the devotee attains His feet as assured to BhUmi PirATTi, note that there is a small requirement - '**madbhaktam**' - to My devotee. We should be devoted to Him with ananya bhakti, with advesham, with the five a'nga-s of prapatti as instructed by svAmi DeSikan in his nyAsa daSakam etc. While NammAzhvAr's mind was totally subservient to him - as he reveals in this pASuram (**ne'njamE nallai nallai**), the minds of most of us are 'anything but nallai'. This pASuram should remind us of the importance of training our minds and getting them under control to think of His divine feet



constantly.

The importance of training our minds to meditate on Him while we are in good physical and mental condition is emphasized by many AzhvAr-s. PeriyAzhvAr sings "...appOdaikku ippOdE Solli vaittEn ara'ngattu aravaNaip paLLiyAnE! (4.10.1) - Oh Lord! I am seeking Your protection at the time of the final moment right now, since I won't be able to remember you at the final moment". In fact, in all ten pASuram-s of this tirumozhi, PeriyAzhvAr directs his mind to think of Him while it is in a position where it can think of Him, so that BhagavAn will ensure that the mind thinks of Him in the last moment.

Similar feelings are echoed by SrI Kulasekhara AzhvAr in his Mukunda mAIA stotram:

कृष्ण त्वदीय पद पङ्कज पञ्जरान्त-

मद्यैव मे विशतु मानस राजहंसः ।

प्राणप्रयाणसमये कफवातपित्तैः

कण्ठावरोधन विधौ स्मरणं कुतस्ते ॥

KRshNa tvadIya pada pa'nkaja pa'njrAntam

adyaiva me viSatu mAnasa rAjahamsaH |

prANa prayANa samaye kapha vAta pittaiH

kaNThAvarodhana vidhau smaraNam kutaste ||

'When I am in my final moment, I am sure I won't be able to think of You. Therefore, my Lord KRshNa! Let my mind dwell on your lotus feet right now.'

In his PerumAL tirumozhi 4.5 - taru tuyaram, Kulaseshara AzhvAr again sings





the need for thinking of His divine feet always - 'there is no other choice'.

For those who thus make effort to think of Him constantly and who are devoted to Him with simple but unswerving devotion, He displays His 'sva-  
vitarana mahA audAryam' - He reveals Himself to them because He is a  
sulabhan when it is a devotee who is seeking Him.

### pASuram 1.10.5:

கண்டாயே நெஞ்சே! கருமங்கள் வாய்க்கின்று, ஓர்

எந்தானுமின்றியே வந்தியலுமாறு

உண்டான உலகேழும் ஓர் முவடி

கொண்டானக் கண்டு கொண்டனையுமே.

kaNDaYē ne'njē! karuma'ngal vAikkinRu, Or

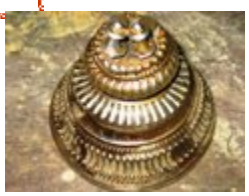
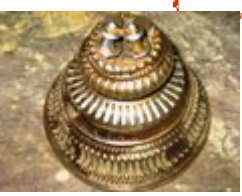
eN tAnum inRiyē vandu iyalumARu

unDAnai ulagu Ezhum Or mUvaDi

koNDAnaik kaNDu koNDanai nIyume.

"ne'njē! ulagu Ezhum unDAnai, Or mUvaDi Ezh ulagum koNDAnai, nIyume kaNDu koNDanai. karuma'ngal vAikkinRu Or eN tAnum inRiyē vandu iyalumARu kaNDaYē - Oh my mind! You are enjoying along with me the empirAn who swallowed all the seven worlds and kept them in His stomach during the praLaya, and took over all the seven worlds by measuring them with His three strides. Now you have seen for yourself the way by which untold benefits are bestowed on us without our even thinking about them".

svAmi DeSikan describes BhagavAn's guNam sung in this pASuram with the words - svayam udaya jusham - He who chooses to appear of His own choice (svayam - By Himself; udayam - appearance; jush - to choose) - Or eN tAnuminRiyē vandu iyalumARu. AzhvAr tells his mind: I was not expecting or





counting on having His darSanam, nor were you. But both of us saw Him in person. This is just like His keeping all things in His stomach during praLaya, which no one was expecting; and also similar to His extending the purification extended to all the jIva-s by the touch of His feet during His Trivikrama incarnation, which nobody knowingly sought or expected. These are proofs that He is One who offers His protection of His own choice without our least expecting it.



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ulagu Ezhum Or mUvaDi koNDa Aayanar at Thiruvahindrapuram Indra Vimanam





It should be kept in mind that the benefits that one derives certainly are related to one's karma-s, and not independent of it - karuma'ngaL vAikkinRu. The time when they bear fruit is purely up to Him - they will come when we least expect it - Or eN tAnum inRiyE vandu iyalum. It is not independent of our karma-s or actions. So one should strive for good karma-s all along. Also, it is not worthwhile contemplating and worrying about all our karma-s in our countless previous births, but instead, we should dedicate ourselves to devotion to Him uninterruptedly here and now. He will give the benefits without any constraints at the most unexpected time, and they will exceed all our expectations.

### pASuram 1.10.6:

நீயும் நானும் இந்நேர் நிற்கில் மேல் மற்றோர்  
நோயும் சார்க்கொடான் நெஞ்சமே சொன்னேன்  
தாயும் தந்தையுமாய் இவ்வுலகினில்  
வாயும் ஈசன் மணிவண்ணன் எந்தையே.

nIyum nAnum in'nEr niRkil mEl maRROr

nOyum SAR koDAn ne'njamE SonnEn

tAyum tandaiyumAi iv-ulaginil

vAyum ISan maNivaNNan endaiyE.

"ne'njamE! nIyum nAnum in'nEr niRkil, mEl tAyum tandaiyumAi iv-ulaginil vAyum ISan endai maNivaNNan maRROr nOyum SAR koDAn SonnEn - Oh my mind! If you and I stand steadfast resorting to Him, then He who is our Mother and Father, retrieves us from the ocean of samsAra. He who is the Lord of all, and is blue-hued like a shining blue precious stone, will ensure that no negative attributes such as desire, anger, etc., come anywhere even close to us - and that is a promise".







If we hold on to Him, then He will never let go of us. Even though the true devotee will have the natural disease of longing for union with Him constantly, the real diseases such as kAma and krodha - lust, anger, etc., won't come even near that devotee. He will do what is pleasing to us like a mother, and do what is good for us like a father. He takes incarnations in which He has His powers intact, just to be accessible to us. His tirumEni is beautiful like a beautiful, precious, blue diamond, just to attract us to Him. He is maNi vaNNan, beautiful and easy to handle - like a small beautiful bead.

svAmi DeSikan describes the key aspect of this pASuram that reflects BhagavAn's guNam of "His magnanimity in giving Himself without constraint to His devotees" - 'sva vitaraNa audAryam' - through the words 'bandha mAtra upayAtam' - He who helps us purely based on His connection to us like the mother and father help their child - †Ayum tandaiyumAi iv-ulaginil vAzhum ISan. A mother or father who see their child falling into a well will jump into the well instantly, without even thinking about their own safety. Similarly, BhagavAn will ignore all our faults, and help us just because He is our Lord and we are His possession (the Sesa-SeshI relationship, He being the Lord and we being His possessions).

Again, note that AzhvAr stresses the need for our devotion to Him - nAnum nIyumu in-nEr niRkil - if we continue to be steadfast in our devotion to Him, then He will not let anything happen to us. Otherwise, does He not help? Of course, He does - He gives us another opportunity through another birth and a fresh body, with its sense organs, etc., according to our karma. But what AzhvAr is talking about is the state where one's thought, word and deed are unwaveringly dedicated to Him; for those, He ensures that the disease of being infected with desire and anger, and all other such diseases do not come anywhere near them.

### pASuram 1.10.7:

எந்தையே என்றும் எம்பெருமானென்றும்,





சிந்தையுள் வைப்பன் சொல்லுவன் பாவியேன்

எந்தை எம்பெருமான் என்று வானவர்

சிந்தையுள் வைத்துச் சொல்லும் செல்வனையே.

endaiyE enRum em perumAn enRum

SindaiyuL vaippan Solluvan pAviyEn

endai em perumAn enRu vAnavar

SindaiyuL vaittuc collum SelvanaiyE.

"VAnavar endai em perumAn enRu SindaiyuL vaittuc collum Selvanai, pAviyEn endaiyE enRum em perumAn enRum SindaiyuL vaippavan Solluvan - The same Lord whom the nitya sUri-s call their Father and Master and are meditate on in their minds, is being called by me as "my Father" and "my Master", and is being meditated upon by me also and sung about, though I am a lowly sinner myself."

svAmi DeSikan captures the essence of this pASuram through the words - **cintA stutyAdi lakshyam** - He who will be visible through the thoughts and praises of the bound souls in this world at the same level that He is accessible to the nitya sUri-s of SrI vaikuNTham -. vallavarAna vAnavarin cintnaikkum stutikkum pOla nam cintA stutikkum vishayamAginRavanai. In other words, He is easily accessible to the mind and thought of the true devotee, irrespective of whether it is nitya sUri or a bound soul. SrI UV prefers the pATham - **nIca stutyAdi lakshyam** - He who is recognized by the praise and worship of even the lowly people, to the same extent that He is accessible to the nitya sUri-s of SrI vaikuNTham.

In this pASuram, AzhvAr sings the saulabhyam (easy accessibility) of the Lord of the nitya sUri-s, towards even the lowliest of bound souls of this world. The nitya sUri-s who are equal to BhagavAn in most respects, and who can't be separated from Him even for a moment, feel free to address Him as 'Our Father', 'Our Lord', etc., and that is a reflection of His unlimited aiSvaryam -





wealth. AzhvAr notes that this greatness of His extends to the level that He gladly gives the same level of liberty of closeness to the lowliest of the bound souls of this world as well.

### pASuram 1.10.8:

செல்வ நாரணனென்ற சொல் கேட்டலும்

மல்கும் கண்பனி நாடுவன் மாயமே

அல்லும் நன்பகலும் இடைவீடின்றி

நல்கி என்னை விடான் நம்பி நம்பியே.

Selva nAraNan enRa Sol kETTalum

malgum kaN paNi nADuvan mAyamE

allum nan pagalum iDai vIDinRi

algi ennai viDAn nambi nambiyE.

"Selva nAraNan enRa Sol kETTalum kaN pani malgum; nADuvan; mAyamE. nambi nal allum pagalum iDai vIDu inRi nambi nalgi ennai viDAn - My eyes fill with tears of joy the moment I hear the name SrIman nArAyaNan, and I keep seeking Him. BhagavAn who is overflowing with infinite kalyANa guNa-s is trying day and night without stopping, with great attachment to me, and with full confidence, to get me under His control."

The word nambi occurs twice in the pASuram. The first nambi means 'paripUrNan' - One who is full in all respects; the second - 'nambiyE' means 'trusting'. Even when a devotee feels that he is too flawed and inferior to aspire for BhagavAn's feet, BhagavAn won't rest, and will ceaselessly hold on to that devotee and take Him to His feet.

svAmi DeSikan captures the principal bhagavad guNam sung in this pASuram as 'nata jana satata SleshINam' - BhagavAn seeks His devotees and holds on to





them without any let-up (nata jana - those who have bowed to Him, who have surrendered to Him; Slesha - clinging to, adhering to; satata - always, without interruption - allum naR-pagalum). SrI UV suggests the alternate pATham - pravaNa jana bhRSa SleshiNam' - (pravaNa - favorably disposed; bhRSa - intensely), which seems to give the same meaning.

### pASuram 1.10.9:

நம்பியைத் தென் குறுங்குடிநின்ற, அச்

செம்பொனே திகழும் திருமுர்த்தியை

உம்பர் வானவர் ஆதியஞ்சோதியை

எம்பிரானை என் சொல்லி மறப்பனே?

nambiyai ten-kuRu'nkuDi ninRa ac-

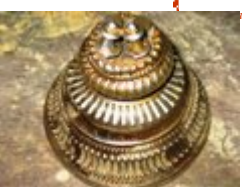
SemponE tigazhum tiru mUrtiyai

umbar vAnavar Adi am-SOdiyai

empirAnai en Solli maRappanO?

"ten-kuRu'nkuDi ninRa nambiyai, ac-SemponE tigazhum tiru mUrtiyai, umbar vAnavar Adi am-SOdiyai, empirAnai, en Solli maRappan? - What flaw can I attribute to forget that great nambi (paripUrNan - One who is full in all respects) who resides in ten-kuRu'nkuDi, shines with the tirumEni that shines like freshly molten pure gold, is the cause of eternal joy for the nitya sUri-s, and keeps helping me always? None."

One cannot find any excuse to forget Him - One cannot say that He is not full in all auspicious qualities - because He is; one cannot say that His tirumEni is not beautiful - because It is; one cannot say that He is too far away to access - because He stands right here in tirukkuRu'nkuDi and other places; one cannot say that He does not help His devotee - because He always does. So there is no justifiable reason one can conjure up to keep away from Him.



ten kuRu'nkuDi ninRa tirumUrti (thanks: SrI Senthil)





svAmi DeSikan expresses the gist of this pASuram with the words 'darSita arcam' - He who displays all His attributes to the people of this world by taking the arca tirumEni such as in ten-kuRu'nkuDi - ten-kuRu'nkuDi ninRa ac-SemponE tigazhum tiru mUrtiyai.

### pASuram 1.10.10:

மறப்பும் ஞானமும் நான் ஒன்று உணர்ந்திலன்

மறக்குமென்று சொந்தாமரைக் கண்ணொடு,

மறப்பற என்னுள்ளே மன்னினான் தன்னை,

மறப்பனோ இனி யான் என் மணியையே?

maRappum j~nAnamum nAn onRu uNarndilan

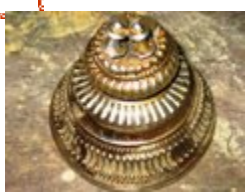
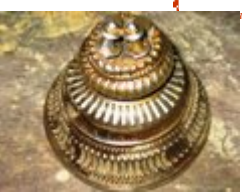
maRakkum enRu Sen-tAmaraik kaNNoDu

maRappaRa ennuLLE manninAn tannai

maRappanO ini yAn en maNiyaiyE?

"maRappum j~nAnamum onRu nAn uNarndilan; maRakkum enRu maRappaRa Sen-tAmaraik kaNNoDu ennuLLE manninAn tannai, en kaN maNiyai ini yAn maRappanO! - I did not get my dharma bhUta j~nAnam - my ability to recognize or forget the outside objects - by my own free will; BhagavAn with the beautiful red lotus eyes, has taken His seat in my mind to ensure that I will never forget Him, and He is in me as if He is subservient to me. Based on both counts, there is no way that I, who am only interested in full and uninterrupted enjoyment of Him, will ever forget that dear and precious Gem of mine."

svAmi DeSikan captures BhagavAn's guNam sung in this pASuram as 'smRtyai citte mishantam' - BhagavAn keeps eternally glittering in the mind of the devotee so that the devotee always thinks about Him - maRappaRa en uLLE manninAn tannai (mishantam - mish - to shine, to glitter; mannudal - to stay permanently). Most of us have only imperfect memory; but in the case of His





devotee, BhagavAn keeps eternally glittering in the mind of the devotee and ensures that the devotee will always think of Him, and the flaw of lack of memory won't come in the way and make the devotee ever forget Him - such is His udAra guNam - generosity of giving Himself freely to His devotee.

Summarizing the subject of this tiruvAimozhi, AzhvAr sings BhagavAn's guNam of "His magnanimity in giving Himself without constraint to His devotees" - 'sva vitaraNa audAryam' - through the following guNa-s of BhagavAn in the ten pASuram-s of this tiruvAimozhi:

- BhagavAn extended His sacred feet to as far out as it was necessary to cover wherever there was a devotee in His Trivikrama incarnation and sanctified them (1.10.1)
- He is a sulabhan for those who chant His nAma-s repeatedly with devotion (e.g., while doing japa mantra-s) (1.10.2)
- BhagavAn has been providing help and sustenance to all of us and to all our ancestors for time immemorial (1.10.3)
- BhagavAn helps the devotee's mind to be fully concentrated on Him with full dedication (1.10.4)
- BhagavAn is One who bestows benefits without the least expectation from us with regard to the timing when He bestows the benefits, the extent of the benefits etc. (1.10.5)
- BhagavAn offers His help to all His devotees because of His inseparable relationship with them, just as a mother and father offer their help to the child just because of that relationship between them (1.10.6).
- BhagavAn provides the same ease of accessibility to the lowliest of bound souls of this world when they meditate on Him and sing His praise with devotion, as He provides to the nitya sUri-s of SrI vaikunTham who constantly think of Him without interruption, and who are equal to Him in





most respects (1.10.7).

- BhagavAn will not allow Himself to be separated from His devotee even for a moment (1.10.8)
- BhagavAn displays all His kalyANa guNa-s to the people of this world by taking the arCa tirumEni in different places, and is close to His devotees and keeps attracting them to Him (1.10.9)
- BhagavAn keeps eternally glittering in the mind of His devotee, and ensures that there is no way that the devotee will have any problem of not remembering Him even momentarily (1.10.10).

This concludes svAmi DeSikan's tAtparya ratnAvali Sloka-s for the first 100 pASuram-s - also called mudal pattu because it consists of ten tiruvAimozhi-s.

In conclusion of the first pattu, svAmi DeSikan gives us one Slokam that summarizes the contents of the first pattu in which NammAzhvAr has sung BhagavAn's sevyattvam (that BhagavAn has all the guNa-s that point to Him as the object of our worship).





## Slokaṁ 22

आदौ इत्थं परत्वात् (1.1) अखिल समतया (1.2) भक्त सौलभ्य भूम्ना (1.3)

निश्शेष अघस्सहत्वात् (1.4) कृपण सुघटनात् (1.5) शक्य सम्राधनत्वात् (1.6) ।

स्वादु स्व उपासनत्वात् (1.7) प्रकृति ऋजुतया (1.8) सात्म्य भोग प्रदानात् (1.9)

अव्याज उदार भावात् (1.10) अमनुत शतके माधवं सेवनीयम् ॥ (शतकम् 1)

Adau ittham paratvAt (1.1) akhila samatayA (1.2) bhakta saulabhya-

bhUmnA (1.3)

niS-Sesha aghas-sahatvAt (1.4) kRpNa sughaTanAt (1.5)

Sakya samrAdhanatvAt (1.6) |

svAdu sva upAsanatvAt (1.7) prakRti RjutayA (1.8) sAtmya bhoga-

pradAnAt (1.9)

avyAja udAra bhAvAt (1.10) amanta mAdhavam sevanIyam (1<sup>st</sup> pattu) ||

Thus, in the first Satakam (100 pASuram-s) of tiruvAimozhi grantham, NammAzhvAr points out that BhagavAn is worthy of our adoration, as established by the following guNa-s of BhagavAn sung in the first ten tiruvAimozhi-s:

- paratvAt - sarvasmAt paran - MAdhavan is the Supreme Deity above all, without exception (1.1)
- akhila samatayA - sarva-saman - He treats all devotees as equals, without any differentiation. He is accessible for worship by all, and can be

worshipped by all with the same ease of access (1.2)

- **bhakta saulabhya bhUmna - ASrita sulabhan** - He is extremely easily accessible to the devotees, to the point that He lets Himself be controlled by His devotees through their devotion (1.3)



ASrita sulabhan - NamperumAL during AaDi perukku  
(Thanks: SrI Murali BhaTTar)

- **niS-Sesha aghas-sahatvAt - sarva aparAdha sahan** - He forgives all sins of the devotee who surrenders unconditionally to Him (1.4)
- **kRpNa sugaTanAt** - (kRpNa - wretched, helpless; su-ghaTanAt - easily mixing with) - sauSIlyan - BhagavAn moves with even the lowliest of lowly beings without any differentiation, by getting down to their levels (1.5)
- **Sakya samrAdhanatvAt** - It is extremely easy to worship Him - **sukara bhajanatvam** (1.6)



- **svAdu sva-upAsanatvAt** - Worship of BhagavAn is sweet - **sevanam svAdu**, it is supreme delight (bhajanam parama bhogyam) (1.7)
- **prakRti RjutayA** - Naturally consistent in thought, word and deed - "nirupadhimRjutAm" -One who is sincere in his associations with His devotees (nirupadhi means 'without any conceit'; Rju - one who is honest in his dealings, straightforward. Favorable.). Rather than expecting everyone to adjust to His level, He brings Himself down to their levels, with all sincerity. He bends to the way of the bhakta-s, rather than correct them to His level (1.8)
- **sAtmya bhoga pradAnAt** - He gives Himself to His devotee in small, 'digestible', easy doses so that the devotee gets true enjoyment of Him in completeness (1.9)
- **avyAja udAra bhAvAt** - atyanta udAran - BhagavAn gives Himself without any constraint to His devotees (1.10).

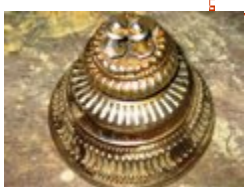


SrImad ANDavan doing pAdukarAdanam

(With this Mudal pattu is completed.)

॥ श्रीमते श्रीरङ्गरामानुज महादेशिकाय नमः ॥

॥ SrImate SrI ra'nga RAmAnuja mahA deSikAya namaH ॥





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