

svAmi deshikan's
tAtparya ratnAvali - Vol 2
tiruvAimozhi iraNDAm pattu (2nd pattu)
Part 1



Annotated Commentaries
By
shri vaikuNThavAsi shri. narasimhan kR^iShNamAcAri

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svAmi deshikan - tUppul (Thanks: SrI SaThakopa TatacAr svAmi)

॥ श्रीः ॥

श्रीमते निगमान्तमहादेशिकाय नमः

श्रीमते श्रीरङ्गरामानुज महादेशिक पादुकाभ्यां नमः

श्रीवेदान्तचार्यैः अनुगृहीतः

तात्पर्य रत्नावलिः

svAmi deshikan's tAtparya ratnAvali

VOL. 2

tiruvAimozhi 2nd pattu - Part 1

For shlokam-s and commentaries for tAtparya ratnAvali, tiruvAimozhi mudal (first) pattu, please see ahobilavalli series e-book # AV104 at: <http://www.sadagopan.org>

Preface:

This write-up on tAtparya ratnAvali, tiruvAimozhi 2nd pattu will be primarily based on the following sources:

1. shrI Ve'nkaTeshAcArya's vyAkhyAnam in maNi pravAlam, published by shrIra'ngam shrImadANDavan Ashramam
2. the vyAkhyAnam for tAtparya ratnAvali by shrI uttamUr vIrarAghavAcArya svAmi (hereafter referred as shrI UV)
3. the ARAYirap paDi vyAkhyAnam by tiruk kurugaip pirAn PiLLAn, published by shrIra'ngam shrImadANDavan Ashramam, shrIra'ngam
4. the irupattu nAlayirapaDi vyAkhyAnam by sAKShAt svAmi with its shabdArtham
5. shrImad tirukkuDandai ANDavan's (hereafter referred as shrImad ANDavan) simplified vyAkhyAnam for tiruvAimozhi titled bhagavd viShaya sAram
6. shrI P. B. aNNa'ngarAcArya svAmi's (hereafter referred as shrI PBA) vyAkhyAnam for tiruvAimozhi and for the first three pattu-s of tAtparya ratnAvali
7. the hand-written manuscript by shrI RamAnujAcArya - a simple vyAkhyAnam in tamizh, kindly provided by shrI Anbil Srinivasan of Delhi
8. the English poetic translation for tAtparya ratnAvali by shrI. R. Rangachari, published by shrI Vedanta Deshika Research Society, 1974.

Introduction

The subject matter of the second pattu is identified as 'prApyatvam' - that BhagavAn is the final goal to be attained - by svAmi deshikan. He has also referred to the guNam sung in this pattu as 'bhogyatvam' - that BhagavAn is the most enjoyable - ati-bhogyan, to the point that He bestows mokSham on the seeker. The subject matter is also described as upeyam - that BhagavAn is the ultimate Goal to be attained. nammAzhvAr describes the great joy that results from worshipping Him - leading to mokSham itself, which is final goal to be attained by the jIva. (Note that the terms 'prApyam, upeyam, bhogyam' etc., convey the same meanings - that He is the Ultimate Bliss to be attained.)

In the first pattu, AzhvAr pointed out that BhagavAn gives the enjoyment of Himself freely and without limit or constraint to His devotees. AzhvAr concluded the 1st pattu by singing that BhagavAn is seated permanently in his mind and is giving him intense joy by His presence. This extreme delight leads AzhvAr to want to physically embrace Him now. This is mutual - BhagavAn also feels this intense love towards AzhvAr who is His great devotee.

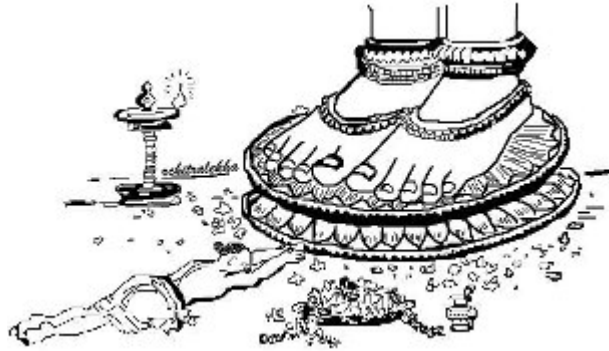
In the first tiruvAimozhi of the second pattu, AzhvAr again longs for union with Him in the role of His nAyaki who has been separated from Him - as parA'nkusha nAyaki. The deep meaning of the nAyika bhAvam in the case of a yogi experiencing BhagavAn has been discussed in shloka 3 by svAmi deshikan. Also recall that in tiruvAimozhi 1.4 - 'am-siRaiya maDa nArAi' - AzhvAr had sent several birds etc., as messengers to Him in his nAyika bhAvam. The subject of that tiruvAimozhi was one of recognizing the jIva's limitations and sins, and seeking His protection - signifying upAyatvam, or His being the means to attain the ultimate goal. The sense of sending messengers in the current tiruvAimozhi is the intense longing to attain Him - upeyatvam or prApyatvam - enjoying His bhogyatvam and longing for the joy of union with Him. shrI UV points out that this is along the lines of interpretation for the aShTAKShara mantra - the interpretation for the first part of the mantra vs. the interpretation for the word 'nArAyaNa'. The sorrow of separation expressed in the current tiruvAimozhi is much more intense than in the earlier one seeking His protection.

In tiruvAimozhi 1.4, AzhvAr was willing to accept that the relation of the messengers with Him was at a different level from his own relationship with BhagavAn. Here, AzhvAr sees all beings as equal to himself, and sees that all his messengers are also suffering because of their separation from Him - Atmavat sarva bhUtAni yah pashyati sa pashyati - 'The true knower is one who sees himself in all things around him'.

VAImIki describes in shrImad rAmAyaNam that when Lord rAma left for the forest, all the plants, trees, shrubs, etc., dried out in sorrow, and the rivers dried out too. Thus it is true that His dayA - compassion - extends towards all beings, and separation from Him is intolerable to all beings. This is the state that AzhvAr reflects in this first tiruvAimozhi of 2nd pattu - 2.1.

shrImad ANDavan notes that in tiruvAimozhi 1.4, AzhvAr had had the experience of enjoying Him through 30 pAsuram-s, and was feeling sorrow that he was not able to enjoy BhagavAn in His vibhava incarnations - as kR^iShNa, rAma, tri-vikrama, vAmana, etc. Since then he has sung BhagavAn's glory through 70 more pAsuram-s, and his longing for Him has become much more intense, and he is feeling his separation from the arcA tirumEni of BhagavAn in His form as tirukuRu'nkuDi nambi etc. Earlier, AzhvAr was feeling that the messengers were all happy, while he was suffering from separation from Him; now, he is crying for the sake of the messengers too, because he feels they are all suffering from the same separation from which he is suffering.

The crane's natural color is white, but AzhvAr feels that the crane is 'pale' because of separation from the Lord like himself. The nature of air is to be moving back and forth, but AzhvAr feels that the air is disturbed because of its separation from Him, just as he is feeling. These show the extent of AzhvAr's feeling of separation from Him, and his nature of looking at all others as himself. We will immerse in these experiences of AzhvAr in singing emperumAn's guNa-s in more detail as we go through the pAsuram-s.





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svAmi nammAzhvAr (Thanks: www.divyadesam.com)

**shlokam-s, pAsuram-s
and
commentaries**

taniyan

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदाहृदि ॥

shrImAn ven'kaTa nAthArya: kavitArkikakesarI |
vedAntAcAryavaryo me sannidhattAM sadAhR^idi ||

shlokaM 23

tiruvAimozhi 2.1 - vAyum tirai

निद्रादि(वि)च-छेदकत्वात् अरतिजन नतोऽजस्रसंक्षोभकत्वात्

अन्वेष्टुं प्रेरकत्वात् विलयवितरणात् काश्य दैन्यादिकृत्वात् ।

चित्ताक्षेपाद्विसंज्ञीकरणत उपसंशोषणावर्जनाभ्यां

दृष्टास्वादस्य शौरेः क्षणविरहदशादुस्सहत्वं जगाद ॥

nidrAdi (vi)c-chedakatvAt (2.1.1) aratijana nataH (2.1.2)

ajasra-saMkShobhakatvAt (2.1.3)

anveShTuM prerakatvAt (2.1.4) vilaya vitaraNAAt (2.1.5)

kArshya dainyadi kR^ittvAt (2.1.6)

cittAkShepAt (2.1.7) visaMj~nIkaraNataH (2.1.8)

upasaMshoShaNa (2.1.9) AvarjanAbhyAM (2.1.10)

dR^iShTAsvAdasya shaureH kShaNa viraha dashA duH-

sahatvaM jagAda || (2.1)

In support of Bhagavan's guNam of **ati-bhogyatvam** (extreme likeability and joy that results from our attaining Him), the first tiruvAimozhi of the second pattu (2.1) sings the impossibility of putting up with separation from KR^iShNa.

pAsuram 2.1.1

வாயுந்திரையுக்கும் கானல் மடநாராய்

ஆயும் அமருலகும் துஞ்சிலும் நீ துஞ்சாயால்

நோயும் பயலைமையும் மீதூர எம்மேபோல்

நீயும் திருமாலால் நெஞ்சம்கோட் பட்டாயே.

vAyum tiraiugaLum kAnal maDa nArAi

Ayum amar ulagum tu'ncilum nI tu'ncAyAl

nOyum payalaimaiyum mIdUra emmE pOl

nIyumu tiru mAlAl ne'ncam kOT paTTAyE.

vAyum tiraiugaLum kAnal maDa nArAi! Ayum amar ulagum tu'ncilum, nI tu'ncAyAl, nOyumu mIdUra,

nIyUm emmE pOl tirumAlAl ne'ncam kOT paTTAyE - Oh crane standing at the backwaters of the sea where the beautiful waves are washing constantly! Even when your mother and others in this world, and the nitya-sUri-s above who don't know sleep may go to sleep, you are not sleeping because of your separation from emperumAn. I now know that your very pale color is because this great longing of separation from Him is affecting you, just as it is affecting me.

The crane is standing still at the backwaters looking for food, and its natural color is white. AzhvAr in his nAyika bhAvam laments: Oh crane! You are oblivious to the huge waves of the ocean, and you are meditating on Him intensely by standing without moving even when the waves are splashing like this on you! It is like the yogi who will continue on the yoga without being conscious of rain falling on the body while immersed in yoga.

svAmi deshikan describes the gist of this pAsuram with the words 'nidrAdric-chedakatvAt' - Because the joy of association with Him is intensely blissful, the separation from Him even for a moment is unbearable, to the point that the devotee won't even be able to sleep - Ayum amar ulagum tu'ncilum nI tu'ncAyAl.

shrI UV suggests an alternate pATham - nidrA vicchedakatvAt - because of interrupted sleep. If one asks how 'inducing the state of sleeplessness' can be considered a bhagavad guNam, this is one aspect of His guNam of being ati-bhogyan - One who delights the devotee by His association to the point that the devotee cannot tolerate even a moment of separation from Him, and ends up not being able to even sleep without interruption. The words 'nIyUm tirumAlAl ne'ncam kOT paTTAyE' convey that Azhvar's ne'ncam is out of control and is unable to involve in acts such as sleep because of separation from Him.

shrI UV refers us to a shloka in shrImad bhAgavatam that has the same subject as nammAzhvAr's pAsuram:

कुररि विलपसि त्वं वीतनिद्रा न शेषे

स्वपिति जगति रात्र्यामीश्वरो गुप्तबोधः ।

वयमिव सखि कच्चिद्राढनिर्भिन्नचेता

नलिननयनहासोदारलीलेक्षितेन ॥

kurari vilapasi tvaM vIta nidrA na sheShe

svapiti jagati rAtRyAm Ishvaro gupta bodhaH |

vayamiva sakhi kaccit gADha nirbhinna cetA

nalina nayana hAsodAra lIlekShitena ||

---bhAga. 10.90.15

Meaning:

My dear friend kurari (osprey bird), it is now night, and Lord shrI kR^iShNa is sleeping. You yourself are not asleep or resting but are lamenting. Should I presume that you, like us, are affected by the smiling, liberal, playful glances of lotus-eyed kR^iShNa? If so, your heart is deeply pierced. Is that why you are showing these signs of sleepless lamentation?

pAsuram 2.1.2

கோட்பட்ட சிந்தையாய்க் கூர்வாய அன்றிலே

சேட்பட்ட யாமங்கள் சேராதிரங்குதியால்

ஆட்பட்ட எம்மேபோல் நீயும் அரவணையான்

தாட்பட்ட தண்டுழாய்த் தாமம் காழுற்றாயே.

kOT paTTa cindaiyAik kUrvAya anRilE

sET paTTa yAma'ngaL serAdu ira'ngudiyAl

AT paTTa emmE pOl nIyum aravaNaiyan

tAT paTTa taN tuzhAi tAmam kAmuRRayE?

Oh krau'nca bird with a confused mind because of long nights during which you have not had any association with Him! You are screaming with the high-pitched voice that pierces the hearts of those hearing your cries. I believe you are also longing for the sacred tuLasI garlands that have been sanctified by association with the divine feet of the One who has AdisheShan as His bed.

The crane in the previous pAsuram was only pale and sleepless; but the krau'nca bird is crying throughout the night because of separation from Him (AzhvAr's anubhavam in the nAyika bhavam) - the krau'nca bird is, in fact, crying because of separation from her male counterpart, but that is not how parA'nkusha nAyaki sees it.

svAmi deshikan captures the gist of this pAsuram through the words 'arati jananataH' - He who causes a state of restlessness (arati - uneasiness, restlessness) - sET paTTa yAma'ngaL serAdu ira'ngudiyAl.

shrI Ve'nkaTeshAcArya explains this as "orukkAlum dhariyAda paDi shaithilyattai uNDakkugaiyAlum" - Because Bhagavan makes the devotee's mind restless beyond control by making the devotee long for union with Him through His kalyANa guNa-s, His wondrous acts, His beautiful tirumEni, etc. (shaithilyam - laxity, inattention, despair). Recall the guNam being supported at the dashakam level - viraha dashA duH-sahatvam - the unbearable of being separated from Him for a devotee.

shrI PBA explains the intensity of restlessness that AzhvAr is conveying here by explaining the

analogy about the krau'nca bird. These birds always stay together with their pair. If even for a moment they are separated, then the bird cries in a moving voice very loudly two or three times; if the pair does not appear right away, the bird will die! In the night, the pair lock their beaks together, and if for some reason the beaks get separated, then again they cry in very high-pitched voice of agony. AzhvAr has chosen the krau'nca birds as his example to convey the intensity of suffering that BhagavAn causes in His devotees when they are separated from Him - arati jananataH.

shrI UV gives reference to the shlokam from shrImad BhAgavatam that is similar in meaning to this pAsuram. Recall that we had seen that shlokam 10.90.15 of shrImad BhAgavatam conveyed the message of pAsuram 2.1.1 almost literally; now we see that shlokam 10.90.16 of shrImad BhAgavatam conveys the same message as pAsuram 2.1.2. We will see next that shlokam 10.90.17 of BhAgavatam will convey the same message as pAsuram 2.1.3. Later we will also see that shlokam 10.90.21 matches with pAsuram 2.1.5, and shlokam 10.90.18 matches with pAsuram 2.1.6.

नेत्रे निमीलयसि नक्तमदृष्ट बन्धुः

त्वं रोरवीषि करुणं तव चक्रवाकि ।

दास्यं गता वयमिवाच्युतपादजुष्टां

किंवा स्रजं स्पृहयसे कवरेण वोढुम् ॥

netre nimIlayasi naktam adR^iShTa bandhuH

tvaM roravIShi karuNaM tava cakravAKi |

dAsyaM gatA vayam iva acyuta pAda juShTAM

kiM vA srajaM spR^ihayase kavareNa voDhum ||

---bhAga. 10.90.16

Meaning:

Poor cakravAKI, even after closing your eyes, you continue to cry pitifully through the night for your unseen mate. Or is it that, like us, you have become the servant of acyuta and hanker to wear in your braided hair the garland He has blessed with the touch of His feet?

pAsuram 2.1.3

காமுற்றகையறவோடு எல்லே இராப்பகல்

நீமுற்றக் கண்டுயிலாய் நெஞ்சருகியேங்குதியால்

தீமுற்றத் தென்னிலங்கை ஊட்டினான் தாள் நயந்த

யாமுற்றதுற்றாயோ? வாழிகனைகடலே.

kAMuRRa kaiyaRavODu eIlE! irAp pagal

nI muRRak kaN tuyilAi ne'ncurugi E'ngudiyAl

tI muRRat ten ila'ngai UTTinAn tAL nayanda

yAm uRRadu uRRAYO? vAzhi kanai kaDalE.

eIlE! Azhi kanai kaDalE! irAp pagal muRRak kaN tuyilAi kAMuRRa kaiyaRavODu ne'ncu urugi E'ngudi. ten-ila'ngai muRRat tI mUttinAn tAL nayanda yAm uRRadu uRRAYO? vAzhi - Oh my friend in the form of the deep and noisy ocean! You are not sleeping day or night because you have not been able to attain what you desire, and you are saddened and afraid both externally as well as deep inside your heart. You are suffering from longing for the divine feet of that Lord who set fire to the whole of the beautiful Lanka, just as I am suffering. I hope you are relieved of your suffering and live long.

svAmi deshikan describes the bhagavad guNam sung in this pAsuram as 'ajasra samkShopakatvAt' - He who creates constant commotion (longing for Him) in His devotees (ajasra - constant, perpetual; samkShobhah - agitation, trembling; disturbance, commotion) - nI muRRak kaN tuyilAi ne'ncurugi E'ngudiyAl.

shrImad ANDavan explains the analogy with the suffering of the ocean that AzhvAr refers to in this pAsuram in very moving words. He says the disturbance of the sea is that it is losing its gAmbhIryam (depth) in its sorrow, and tries to move towards the shore. But, unable to climb to the shore, it falls back into the sea again. And all along, meaningful words don't come out because of its deep sorrow from not attaining His feet, and so it is just muttering garbled sounds - all because of its sorrow. The ocean is not only not sleeping; it is loudly crying. AzhvAr says: Your desire for being united with His feet cannot compare with my desire to be united with His shoulders. So cheer up and be happy.

shrI UV gives another dimension to the 'suffering' of the ocean. The ocean has witnessed personally that rAma whom the ocean helped by letting Him cross it through a bridge to la'nkA, completely fed agni - one of the five elements, by feeding it with the whole city of la'nkA; having seen that rAma is a sharaNAgata vatsalan - One who will certainly protect those who surrender to Him, the ocean is seeking His feet to surrender to so that He will satisfy the ocean's quest too - water being another one of the five elements. Disappointed in not getting to His feet, the ocean is restless and crying. The ocean - sAgaram, was first worried that by the sin of its being born in the sagara race, it was ignored by Him, but then it is hoping to attain His feet because He forgives others' sins readily.

The shlokam in shrImad BhAgavatam that comes next in sequence to the one we saw in the last pAsuram, again conveys the same meaning as the current pAsuram - the third in a row in shrImad BhAgavatam that matches the message of AzhvAr's pAsuram in sequence and in meaning almost

literally!

भो भो सदा निष्टनसे उदन्वन्

अलब्धनिद्रोऽधिगतप्रजागरः ।

किंवा मुकुन्दापहृतात्मलाञ्छनः

प्राप्तां दशां त्वं च गतो दुरत्ययाम् ॥

bho bho sadA niShTanase udanvan

alabdha-nidro'dhigata-prajAgaraH |

kiM vA mukundApahR^itAtma-lAn'chanaH

prAptAM dashAM tvaM ca gato duratyayAm || --- BhAgav. 10.90.17

Meaning:

Dear ocean, you are always crying loudly, and not sleeping at day or night. Have you also, like us, lost to mukunda your natural gAmbhIryam (depth, majesty), your courage, etc., that are natural to you, and reached a state of utter despair like us?

pAsuram 2.1.4

கடலும் மலையும் விசும்பும் துழாயெம்போல்

சுடர்கொளிராப்பகல் துஞ்சாயால் தண்வாடாய்

அடல் கொள்படை யாழியம்மாணைக் காண்பான் நீ

உடலும் நோயிற்றாயோ ஊழிதோறுழியே.

kaDalum malaiyum visumbum tuzhAi em pOl

cuDar koL irAp pagal tu'ncAyAl taN vADai!

aDal koL paDaiyAzhi ammAnaik kANbAn nI

uDalum nOy uRRayO Uzhi tOr UzhiyE.

taN vADai! nI em pOl kaDalum malaiyum visumbum tuzhAi, cuDar koL irAp pagal tu'ncAyAl, aDal koL paDai Azhi ammAnaik kANbAn Uzhi Uzhi tORum uDalam nOy uRRAYO? - Oh cold breeze! Like me, you are also searching in the oceans, the mountains and the skies for the One who bears the powerful cakra in His hand, and it seems you also are afflicted with the disease that continues unabated for eons after eons. (AzhvAr's anubhavam is that the wind is shivering from cold because of its disease of separation from Him!)

svAmi deshikan describes the gist of the current pAsuram with the words 'anveShTum prerakatvAt' (anveShaNam - searching for, seeking; preraka - urging, stimulating, impelling) - He impels His devotees to keep searching for Him day and night when they are separated from Him - cuDar koL irAp pagal tu'ncAyAl taN vADai! 'The cold winds are blowing day and night without stopping, over the seas, mountains and skies, for several eons continuously, looking for Him all over, without winking their eyelids ever. It is as if they have made a promise to find Him one way or the other, and He has made a promise not to show Himself to them - such is the devotees' state when they feel separated from Him. BhagavAn drives His devotees to that state when they are separated from Him - one more of His guNa-s that supports His guNam of viraha dashA duH-sahatvam (guNam at the dashakam level) - the utter unbearability of being separated from Him, experienced by a devotee.

One is reminded of the mantra from the MahA nArAyaNa upaniShad that echoes AzhvAr's words in this pAsuram -

ambhasya pAre bhuvanasya madhye nAkasya pR^iShThe mahato mahIyAn -

'The One who is greater than the great, resides in the vast ocean, in the atmospheric region, and in the celestial abode' - One who is residing in the Milky Ocean, in the Aditya maNDala, in shrI vaikuNTham, and also in the heart-cavity of all - kaDalum malaiyum visumbum tuzhAi em pOl.

pAsuram 2.1.5

ஊழிதோறாழியுலகுக்கு நீர் கொண்டு

தோழியரும் யாமும்போல் நீராய் நெகிழ்கின்ற

வாழியவானமே நீயும் மதுகுதன்

பாழிமையிற்பட்டவன்கண் பாசத்தால் நைவாயே.

Uzhi tOr Uzhi ulagukku nIr koNDu

tOzhiyarum yAmum pOl nIrAi negizhginRa

vAzhiya vAnamE! nIyum madhusUdan

pAzhimaiyil paTTu avan kaN pAsattAl naivAyE.

Uzhi Uzhi tORum ulagukku nIr koNDu tOzhiyarum yAmum pOl nIrAi negizhginRa vAzhiya vAnamE! madhusUdan pAzhimaiyil paTTu avan kaN pAsattAl naivAi - Oh low-lying clouds bearing waters sufficient enough to fill the whole world eon after eon! You are also melting down like me and my friends and possessing weak bodies by becoming attracted to the greatness of Slayer of the demon by name madhu.

svAmi deshikan presents the guNam of BhagavAn sung in this pAsuram as 'vilaya vitaraNAt' (vilayanam - dissolving, liquefying; vitaraNa - giving up) - He causes a state close to

melting down and disintegration of the devotee when the devotee is separated from Him (remember that these are all pleasantly painful experiences suffered by the lover who has been separated from Him, meditating on the extreme pleasure of association with Him, and the agony that results from the separation from Him) - tOzhiyarum yAmum pOl nIrAi negizhginRa. Just as the skies shed their waters (like shedding tears that can submerge the whole world!) all over the world, and their whole body becomes pale, AzhvAr in his nAyika bhAvam, feels the same way - driven to shed tears because of separation from Him, and the body melting away or falling to pieces. The nAyiki's experience is that the skies are totally breaking down and shattering into droplets of water, shedding tears, and disintegrating and falling all over the world because of separation from Him.

The inner meaning here is that just as the skies draw from the salty waters of the ocean and give it back to the world in pure form, AzhvAr and other AcArya-s extract the essence of the veda-s from the abundant and conflicting shAstra-s and give it to the world.

There is an analogous shloka from shrImad BhAgavatam that has the same meaning as the current pAsuram -

मेघ श्रीमंस्त्वमसि दयितो यादवेन्द्रस्य नूनं

श्रीवत्साङ्गं वयमिव भवान्ध्यायति प्रेमबद्धः ।

अत्युत्कण्ठः शबलहृदयोऽस्मद्विधो बाष्पधाराः

स्मृत्वा स्मृत्वा विसृजसि मुहुर्दुःखदस्तत्प्रसङ्गः ॥

megha shrIman tvamasi dayito yAdavendrasya nUnam

shrIvatsA'nkaM vayamiva bhavAn dhyAyati prema baddhaH |

atyutkaNThaH shabala hR^idayo'smad vidho bAShpa dhArAH

smR^itvA smR^itvA visR^ijasi muhur-duHkha-daH tat prasa'ngaH ||

---bhAga 10.90.20

Meaning:

Oh revered clouds! You are indeed very dear to the chief of the yAdava-s who bears the mark of shrIvatsa. Like us, you are bound to Him by love and are meditating upon Him. Your heart is distraught with great eagerness, as our hearts are, and as you remember Him again and again you shed a torrent of tears. Association with KR^iShNa brings such misery!

pAsuram 2.1.6

நைவாய எம்மேபோல் நாண்மதியே நீ இந்நாள்

மைவான் இருளகற்றாய் மாழாந்து தேம்புதியால்

ஐவாயரவணைமேல் ஆழிப்பெருமானார்

மெய்வாசகம் கேட்டுன் மெய்நீர்மை தோற்றாயே.

naivAya emmE pOl nAN madiyE! nI in-nAL

mai vAn iruL agaRRai mAzhAndu tEmbudiyAl

ai-vAi aravaNai mEl Azhip perumAnAr

mei vAcagam kETTun mei nIrmai tORRAYE.

nAN madiyE! nI in-nAL mai-vAn iruL agaRRai; mAzhAndu tEmbudiyAl naivAya emmE pOl ai-vAi aravaNai mEl Azhip perumAnAr mei vAcagam kETTun mei nIrmai tORRAYE - Oh moon who used to be full the other day! Today you don't have the power to remove the pitch-black darkness around, because you, just like us, have waned away by trusting the words of the One who reclines of the five-faced serpent AdiSeshan, and you have lost your attribute of being able to remove the darkness in the night.

svAmi deshikan presents the gist of this pAsuram with words 'kArshya dainyAdi kR^ittvAt' - Separation from Bhagavan leads to emaciation and a sorrowful state (kArshyam - thinness, emaciation; dainyam - poor and pitiable condition, dejection, grief, sorrow) - mai vAn iruL agaRRai mAzhAndu tEmbudiyAl (just like the waning moon that is losing its power to remove the darkness in the night, and looks pitiable).

There is a shloka in shrImad BhAgavatam that conveys the same message as the current pAsuram -

त्वं यक्ष्मणा बलवताऽसि गृहीत इन्दो

क्षीणस्तमो न निजदीधितिभिः क्षिणोषि ।

कच्चिन्मुकुन्दगदितानि यथा वयं त्वं

विस्मृत्य भोः स्थगितगीरुपलक्ष्यसे नः ॥

tvaM yakShmaNA balavatA'si gR^ihIta indo

kShINas-tamo na nija dIdhitibhiH kShiNoShi |

kaccin mukunda gaditAni yathA vayaM tvaM

vismR^itya bhoH sthagita gIr-upalakShyase naH ||

--- bhAga 10.90.18

Meaning:

My dear moon, having contracted a severe case of some consumptive disease, you have become so emaciated that you are unable to dispel the darkness with your rays. Or is it that you appear

dumbstruck because, like us, you cannot remember the encouraging promises mukunda once made to you?

pAsuram 2.1.7

தோற்றோம் மடநெஞ்சம் எம்பெருமான் நாரணற்கு, எம்

ஆற்றாமை சொல்லி அழுவோமை நீ நடுவே

வேற்றோர்வகையில் கொடிதாயெனையூழி,

மாற்றாண்மை நின்றியோ? வாழி கனையிருளே.

†ORROm maDa ne'ncam emperumAn nAraNaRku, em

ARRAmAi solli azhuvOmai nI naDuvE

veRROr vagaiyil koDidAi enai Uzhi

mARRANmai niRRiyO? vAzhi kanai iruLE.

kanai iruLE! emperumAn nAraNaRku maDa ne'ncam †ORROm em ARRAmAi solli azhuvOmai, naDuvE mARRANmai veRROr vagaiyin koDidAi enai Uzhi niRRiyO? vAzhi! - Oh Total Darkness! I don't know for how many eons you are going to behave worse than even an enemy by coming between us and trying to change our focus when we have lost our minds to our Lord nArAyaNan and are trying to console each other by trying to exchange our grievances between ourselves.

svAmi deshikan presents the gist of this pAsuram as 'cittAkShepAt' (kShepa - tossing, throwing around) - One who distracts the mind of the devotee and makes it become diverted - nI naDuvE veRROr vagaiyil koDidAi enai Uzhi mARRANmai niRRiyO.

shrI Ve'nkaTeshAcArya explains svAmi deshikan's words as: manadaik koNDu pOdu pOkka oNNAda paDi apaharikkaiyAlum - He steals the mind such that the devotee can't concentrate on anything when separated from Him. This is like the darkness of the night that comes between devotees who are trying to share their grief of separation from Him, and distracting them. This distraction is explained in two ways:

Some of us are trying to share our mutual grievances caused by separation from Him, and crying between ourselves; you - Total darkness - are torturing us worse than even an enemy by coming between us such that we can't even look at each others' faces, and distracting our thoughts. We don't know how long you are going to continue this torture.

'Darkness' is totally dark because of its separation from Him, and looks so pathetic that it makes the other devotees who are suffering from the same separation feel like they are in a state of relative joy compared to the state in which 'darkness' is presenting itself. AzhvAr is addressing 'Darkness' and asking: "How long are you going to torture us by coming between us and showing us

that you are more sorrowful than even us? We wish you quick relief from your sorrow".

shrI UV notes that all the previous subjects (like the crane etc.) were addressed as friendly and sympathetic beings that were suffering the same way as AzhvAr was suffering from separation from Him; the second interpretation makes the 'pitch darkness' also another member in the same category as AzhvAr, only appearing to be suffering even more, rather than as an adversary as presented in the first interpretation. But the first interpretation flows more naturally from the words of the pAsuram. Both conditions are caused by Him, as a result of separation from Him.

pAsuram 2.1.8

இருளின் திணிவண்ணம் மாநீர்க்கழியே! போய்

மருளுற்றிராப்பகல் துஞ்சிலும் நீ துஞ்சாயால்

உருளும் சகடமுதைத்த பெருமானார்

அருளின் பெருநசையால் ஆழாந்து நொந்தாயே.

iruLin tiNi vaNNam mA nIr kazhiyE! pOi

maruLuRRu irAp pagal tu'ncilum nI tu'ncAyAl

uruLum sakaTam udaitta perumAnAr

aruLin peru nasaiyAl AzhAndu nondAyE.

iruLin tiNi vaNNam mA nIr kazhiyE! irAp pagal tu'ncilum pOi maruL uRRu nI tu'ncAyAl, uruLum sakaTam udaitta perumAnAr aruLin peru nasaiyAl AzhAndu nondAyE - Oh deep backwaters of the Ocean that look even darker and deeper than the dark black night! Even though days and nights are rolling by, you are completely disoriented, and you are not able to sleep. I think you are deeply hurt because of your unfructified desire for union with Him who destroyed the asura in the form of the wheel when the asura came to destroy Him, by just kicking the asura.

svAmi deshikan describes the gist of this pAsuram through the words 'vi-saMj~nI karaNAT' - depriving the devotee of the ability to continue with subsequent activities (saMj~nA - consciousness, knowledge, understanding; vi-saMj~nI karaNam - depriving the person of the knowledge or understanding to function in a coordinated way) - maruLuRRu irAp pagal tu'njilum nI tu'ncAyAl.

shrI Ve'nkaTeshAcArya explains this as 'onRum teriyAda paDi mati mayakkattai uNDaKkugaiyAlum' - He causes a state where the mind is totally disoriented and can't understand anything (like that of a mad person).

Imagine the backwaters being constantly bombarded by the flowing waters back and forth from the ocean, and never being able to settle down in peace for even a moment! That is the state of

the mind of the devotee when separated from Bhagavan, as conveyed by Azhvar in this pAsuram - vi-saMj~nI karaNam - leading to a state of complete disorientation.

pAsuram 2.1.9

நொந்தாராக் காதல்நோய் மெல்லாவியுள்ளுலர்த்த

நந்தாவிளக்கமே! நீயும் அளியத்தாய்

செந்தாமரைத் தடங்கண் செங்கனிவாயெம்பெருமான்

அந்தாமத்தண்டுழாய் ஆசையால் வேவாயே.

nondu ArAk kAdal nOi mel Avi uL ulartta

nandA viLakkamE! nIyum aLiyattAi

sen-tAmarait taDam kaN se'nkani vAi emperumAn

an-tAmat taN tuzhAi AsaiyAl vEvAyE.

nandA viLakKE! aLiyattAi! nIyum nondu ArAk kAdal nOi mel Avi uL ulartta sen-tAmarait taDam kaN se'nkani vAi emperumAn an-tAmat taN tuzhAi AsaiyAlE vEvAi - Oh Light that remains without extinguishing! You have been kind enough to help me from the darkness in which I am steeped. I believe that like me, you are also being scorched by the heat of your flame just because you are also pining for the tuLasI garlands of our Lord with the broad lotus-like red eyes and beautiful red lips resembling a reddish fruit, and who causes the disease of love in us that does not heal no matter how much we suffer.

svAmi desikan describes the message of this pAsuram through the words 'upa saMshoShaNAt' - (upashoShaNam - drying up, withering) - scorching up the devotee's delicate soul inside out when the devotee is separated from Him - kAdal nOi mellAvi uLLulartta.

The 'inside' of the soul is explained by shrI UV as the dharma bhUta j~nAnam - awareness of the surroundings etc. Bhagavan has drained out this aspect of the devotee's soul. The appropriate analogy given by Azhvar is the lighted flame, which is of course 'hot' and dried up inside out, similar to the devotee's soul when separated from Him. The flame is hot because it is suffering from extreme disease because of separation from Him. It is also delicate like the soul of the devotee, and is easily put out by the slightest disturbance. aDiyen am reminded of the famous quote 'upamA kALidAsasya'. Where does kALidAsa stand, if at all, when compared to Azhvar's outpourings with his analogies?

pAsuram 2.1.10

வேவாராவேட்கை நோய் மெல்லாவியுள்ளுலர்த்த

ஓவாதிராப்பகல் உன்பாலே வீழ்த்தொழிந்தாய்

மாவாய்பிளந்து மருதிடைபோய் மண்ணளந்த

மூவாமுதல்வா இனியெம்மைச் சோரேலே.

vEvArA vETkai nOi mel Avi uL ulartta

OvAdu irAp pagal unpAlE vIzhttu ozhindAi

mA vAi piLandu marudiDai pOi maN aLanda

mUvA mudalvA! ini emmaic cOrEIE.

mA vAi piLandu marudi iDai pOi maN aLanda mUvA mudalvA! vEvu ArA vETkai nOi mel Avi uL ulartta OvAdu irAp pagal unpAlE vIzhttu ozhindAi; ini emmaic cOrEI - Oh Lord, Who is Creator of all and for whom there is no end! You are One who destroyed the asuran by name keshi who came in the form of the horse by splitting open his mouth, pulled down the two maruda trees by going between them as a child, and measured all the three worlds with your steps in Your trivikrama incarnation. You have let the inside of my delicate soul also be scorched by the disease of love to You, and You are now resting after having pushed me day and night to Your feet even after that. At least now, pray don't give up on me.

This pAsuram is interpreted as one in which BhagavAn, unable to bear the suffering that AzhvAr is going through, has appeared in person to AzhvAr, and is being directly address by him - 'mUvA mudalvA!', and 'ini emmaic cOrEIE!'. Thus, unlike in previous pAsuram-s of this tiruvAimozhi where AzhvAr was addressing external objects that he felt were suffering exactly like him, now he is addressing BhagavAn, and pleading with Him never to go away from him ever again. The guNam of BhagavAn that he is singing about in this pAsuram is His retaining the devotee under His feet without interruption through His countless acts that endear Him to His devotee - acts such as His destroying the asura by name keshi, His childhood act of pulling down the two maruda trees that stood side by side, His incarnations such as the trivikrama incarnation, etc. By all these acts of His, He endears His devotee to Himself such that the devotee cannot bear to live without Him even for a moment.

svAmi deshikan has captures the guNa sung in this pAsuram as 'Avarjanam' (AvarjanAbhyAm), which means 'attracting, overcoming, victory; to bring down'. The words in the pAsuram that reflect this guNam are 'mA vAi piLandu marudiDai pOi maN aLanda mUvA! mudalvA'.

shrI Ve'nkaTeshAcArya explains svAmi deshikan's words as 'maRandu pizhaikka oNNAda padi virodhi nirasanAdi vashIkaraNa ceShTita'ngalLai uDaiyavan AgaiyAlum' - He who performs wondrous acts such as the slaying of the asura by name keshi, the felling down of the two huge maruda trees even when He was a child 'crawling on all fours', His trivikrama incarnation, etc. - acts that are of a nature that the devotees will not be able to forget them and still continue to carry on with their lives even for a moment. He subjugates His devotees to His great kalyANa guNa-s and His wonderful acts, and thus conquers them over as His eternal devotees.

Summary of tiruvAimozhi 2.1

It should be remembered that the states of unbearable suffering caused in a devotee when separated from BhagavAn described in AzhvAr's pAsuram-s and summarized below, are states of DELIGHTFUL pain caused by His thoughts, as conveyed by shrI R. Rangachari in his translations. These are the kinds of pains caused in true lovers when they are separated from each other even momentarily.

- BhagavAn gives so much joy in association with Him that a true devotee loses sleep by being separated from Him even for a moment, and suffers paleness of complexion etc. - **nir-nidratvam** and **vaivarNyam**. (2.1.1)
- BhagavAn makes the devotee's mind restless beyond control when the devotee is separated from Him. (2.1.2)
- BhagavAn causes a state of confusion and despair in the devotee when the devotee is separated from Him. (2.1.3)
- BhagavAn drives the devotee to ceaselessly search for Him day and night in the oceans, mountains, and skies when they are separated from Him (confusing every body of water, any hill, or space above as **kShIrabdhi**, **tiruve'nkaTam** Hills, and **shrIvaikuNTham**) (2.1.4)
- He (His kalyANa guNa-s) causes the whole body of the devotee melt away, thinking about Him while in separation (2.1.5)
- BhagavAn causes a state of emaciation and a state of pitiable, sorrowful condition in the devotee if separated from Him (2.1.6), (making sure the devotee never separates from Him)
- He diverts the devotees' minds such that they can't concentrate on anything when they are separated from Him (2.1.7)
- Separation from Him causes total disorientation of the devotee's mind (2.1.8)
- Separation from BhagavAn scorches the devotee's soul inside out, like a flame that is dried out inside out as it burns, and the soul of the devotee loses its innate ability to even identify objects around (2.1.9)
- Even after all this, BhagavAn retains the devotee ever at His feet by performing divine pastimes such as the slaying of the asura keshi, the felling down of the two maruda trees even when He was but a crawling child, His trivikrama incarnation when He measured the three with His mere steps, etc. (2.1.10)

AzhvAr brings out the key guNam at the tiruvAimozhi level - **viraha dashA duHsahatvam** - the utter impossibility for a true devotee to be able to put up with separation from Him even for a moment, and supports this guNam through different aspects of this guNam as summarized above at the pAsuram level.

shlokam 24

tiruvAimozhi 2.2 - tiNNan vIDu

पूर्णेश्वर्यावतारं भवदुरितहरं वामनत्वे महान्तं

नाभीपद्मोत्थविश्वं तदनुगुणदृशं कल्पतल्पीकृताब्धिम् ।

सुप्तं न्यग्रोधपत्रे जगदवनधियं रक्षणायवतीर्णं

रुद्रादिस्तुल्यलीलं व्यवृणुत ललितोत्तुङ्गभावेन नाथम् ॥

pUrNa aishvarya avatAraM (2.2.1) bhava durita haraM (2.2.2)

vAmanatve mahAntaM (2.2.3)

nAbhI padmottha vishvaM (2.2.4) tad-anuguNa-dR^ishaM (2.2.5)

kalpa talpI kR^itAbdhim |(2.2.6)

suptaM nyagrodha patre (2.2.7) jagad-avana-dhiyaM (2.2.8)

rakShaNAya avatIrNaM (2.2.9)

rudrAdis-tutya lIlam (2.2.10) vyavR^iNuta lalita uttu'nga

bhAvena (2.2) nAtham ||

shrI UV notes that the guNam sung in this tiruvAimozhi is sarveshvaratvam or paratvam. SvAmi deshikan identifies the guNam sung in this tiruvAimozhi as 'lalita uttu'nga bhAvam' (uttu'nga - lofty, high, tall; lalita - beautiful) - BhagavaN who presents Himself as simple, easily accessible, etc., in His incarnations amongst us, is also simultaneously the Supreme Being with all His infinite kalyANA guNa-s. BhagavaN's Supremacy was the topic of the very first (1.1) tiruvAimozhi as well. sAKShAt svAmi points out that there, the emphasis was His upAyatvam - His being the means for the final Goal of Salvation; here it is to bring out that this Supreme Being fully deserves to be enjoyed - as described in the preceding tiruvAimozhi 2.1. There, he enjoyed BhagavaN's Supremacy, and here, he is instructing the rest of us on His Supremacy; there, he described the Supremacy supported by shruti-s, and here, he describes it based on itihAsa-s and purANa-s; there, he sang that BhagavaN alone is Supreme; here, he will point out that no other deity even remotely qualifies as the supreme deity. The stress of the current tiruvAimozhi is that His full Supremacy resides in Him in His incarnations in this world amongst us, where He assumes human and other forms also. sAKShAt svAmi makes the point that while in the very first tiruvAimozhi, nammAzhvAr's enjoyment of BhagavaN's Supremacy was based on His being the ParamAtmA, here the enjoyment is much more intense, because this sings His 'manuShyatve paratvam' - His Supremacy which is equally present to the same full extent in His human incarnations as well.



The Supreme Lord - namperumAL - shrIrangam (Thanks:www.thiruvarangam.com)

The current tiruvAimozhi is interpreted as one in which AzhvAr is instructing us on BhagavAn's unquestioned Supremacy over all, and to correct the incorrect understanding of some to the contrary, and to lead them back in the right path.

pAsuram 2.2.1

திண்ணன் வீடு முதல் முழுதுமாய்

எண்ணின் மீதியன் எம்பெருமாயன்

மண்ணும் விண்ணுமெல்லாமுடனுண்ட, நங்

கண்ணன் கண்ணல்லதிலையோர் கண்ணே.

tiNNan vIDu mudal muzhudumAi

eNNin mIdiyan emperumAyan

maNNum viNNum ellAm uDan uNDa, nam

kaNNan kaN alladu illai Or kaNNE.

vIDu mudal muzhudumAi, eNNin mIdiyan emperumAyan, maNNum viNNum ellAm uDan uNDa nam kaNNan kaN alladu Or kaN illai; tiNNanE - Absolutely and without question, it can be declared that there is no Supreme Deity other than our Lord KaNNan, who gives the ultimate Goal of Salvation, who is beyond reach of anyone's thoughts, who swallowed all the three worlds at the time of praLaya to protect all from the great deluge, and who took incarnation amongst us all for us to see and enjoy.

svAmi deshikan captures the gist of the current pAsuram as 'pUrNa aishvarya avatAram' - BhagavAn took His incarnation as KaNNan, a cowherd among the cowherds, with all His Glory intact - nam KaNNan kaN alladu illai Or kaNNE. The word 'kaN' in this pAsuram is explained as 'nirvAhakan' - There is no one other than our KaNNan who qualifies as the Supreme Deity. He is One who gave mokSham to dadhipANDan and the like, showed the whole Universe to Yashoda inside His mouth, and showed His vishva rUpam in its entirety to arjunan.

shrI PBA comments that this pAsuram indicates that BhagavAn who protected all beings, including all the other deities, at the time of praLaya by swallowing them all and keeping them in His stomach, can be the only one who can qualify as the Supreme Deity, and not any of these other deities who had to be protected by Him in His stomach and then brought out later - nam kaNNan kaN alladu illai Or kaNNE.

pAsuram 2.2.2

ஏ பாவம்! பரமே! ஏழுலகும்

ஈ பாவஞ்செய் தருளாளிப்பாரார்

மாபாவம் விட அரற்குப் பிச்சைபெய்

கோபால் கோளரி ஏறன்றியே.

E pAvam! paramE! Ezh ulagum

I-pAvam seidu aruLAI aLippAr Ar

mA pAvam viDa araRkup piccai pei

gOpAla kOLari ERu anRiyE.

ararRku mA pAvam viDa piccai pei gOpAlan kOL ari ERu anRi Ezh ulagum aruLAI I-pAvam seidu aLippAr Ar? E pAvam paramE! - Oh Lord! Why am I given the burden to state the obvious - Who else is there that can remove the sins of all the seven worlds and protect them, except the mighty and merciful gopAlan the Lion, Who, out of His great mercy, removed the great sin of rudra by giving His own blood as alms to rudra to fill the skull that was stuck to His hand, when rudra had acquired the sin of brahmahatti doSham for having plucked the head of brahmA!

This is one of the pAsuram-s where AzhvAr is openly dismayed at the condition of people who not only do not know that BhagavAn is the One and Only Supreme Deity, but also go around and worship some of the other deities such as rudra as Supreme Deity, with scant respect to all valid pramANa-s. Instead of spending his time purely in Bhagavad anubhavam, AzhvAr feels openly sad that he has to spend time stating the obvious -that gopAlan is the One and Only Supreme Deity. Neither rudra - who had to be relieved of his sin of brahmahatti doSham by BhagavAn, nor the four-faced brahmA who lost one of his heads when it was plucked away by rudra, can even remotely be considered supreme deities.

SvAmi deshikan captures the gist of this pAsuram with the words 'bhava durita haram' - (duritam - sin; bhava - rudra; hara - to take away, remove) - He who removed rudra's great sin of brahmahatti doSham - mA pAvam viDa araRkup piccai pei gOpAla kOLari.

pAsuram 2.2.3

ஏறனைப் பூவனை பூமகள் தன்னை

வேறின்றி விண்தொழத் தன்னுள் வைத்து

மேல்தன்னை மீதிட நிமிர்ந்து மண்கொண்ட

மால்தனில் மிக்குமோர் தேவும் உளதே!

ERanaip pUvanai pUmagaL tannai

vERinRi viN tozhat tannuL vaittu

mEl tannai mIdiDa nimirndu maN koNDa

mAl tanin mikkumOr dEvum uLadE.

Is there any deity more Supreme than the Lord who was gracious enough to give a place in His **tirumEni** to brahmA and rudra at an equal status with mahA lakShmI so that all nitya sUri-s will worship them as well, and who took the tri-vikrama incarnation so that He could include everyone in all the worlds under the protection of His feet because of His concern for all without distinction?

SvAmi deshikan captures the message of this pAsuram with the words '**vAmanatve mahAntam**' - He who grew to the most unimaginable trivikrama form from the tiny vAmana form - **mEl tannai mIdiDa nimirndu maN koNDa**. '**vAmanatve mahatvam**' is the guNa sung here - BhagavAn is revealing His Supremacy over all through His vAmana incarnation, where he grew to trivikrama incarnation, in which rudra and brahmA had association with His feet in more than one way - by having the divine blessing through the touch of His feet (brahmA, rudra, and all the other beings) - brahmA by offering worship, and rudra by bearing the water that flowed from His feet in the form of Ganges.

BhagavAn's **paratvam** (Supremacy), **saulabhyam** (ease of accessibility), **vyAmoham** (attachment to all), etc., are all sung here. **PirATTi** is equal to Him in all ways, while brahmA and rudra are but **jIva-s**; and yet, He gives them equal treatment by giving them a place on His divine body. In His trivikrama incarnation, brahmA and rudra were all included under His feet; the water from His feet fell on rudra's head and flowed as Ganges; brahmA offered worship to His feet during the trivikrama incarnation. Is He the Supreme Deity, or are they? AzhvAr asks: Shouldn't the answer be obvious to everyone?

pAsuram 2.2.4:

தேவுமெப்பொருளும் படைக்க

பூவில் நான்முகனைப் படைத்த

தேவனெம் பெருமானுக் கல்லால்

பூவும் பூசனையும் தகுமே?

dEvum epporuLum paDaikka

pUvil nAnmuganaip paDaitta

dEvan emperumAnukku allAl

pUvum pUcanaiyum tagumE.

Would it even be appropriate to make flower offerings and other worship to any deity other than our **nArAyaNan** who created the four-faced brahmA in His navel and entrusted him, under His direct control, with the function of creating all the other deities and the other different entities?

SvAmi deshikan describes the guNa sung in this pAsuram with the words 'nAbhI padmottha vishvam' - He from whose navel the brahmANDa was created along with brahmA, who then created everything else inside the brahmANDa with BhagavAn being his Guide and antaryAmi (uttha - arising or originating from, born or produced from) - dEvum ep-poruLum paDaikka, pUvil nAnmuganaip paDaitta.

shrI PBA explains svAmi deshikan's words as 'nAbhik kamalattilE (saddvArakamAga) sakalattaiyum paDaittavan'. nammAzhvAr makes it clear in his pAsuram 2.2.9 (kAKkum iyalvinan kaNNa perumAn) later in this tiruvAimozhi, that BhagavAn is the true Creator of everything, just using brahmA as the medium, but being his antaryAmi and guide.

The vedAnta declares that Brahman is the One who is responsible for creation of the world, its sustenance and destruction -

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।

यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति ।

yato vA imAni bhUtAni jAyante| yena jAtAni jIvanti |

yatprayantya abhisamvishanti | tad vijij~nAsasva | tad brahmeti |

---taitt. bhR^igu. 1.

AzhvAr points out that it was from His navel that the brahmANDa came into being. brahmA was created by Him in this, and then subsequent creation took place. Thus, He is the Supreme Deity, and no one else.

Note AzhvAr's use of words - dEvu to refer to all the other deities, and dEvan to refer to emperumAn, clearly distinguishing that He is above all, and the Lord of all. The word dEvan (from div-krIde - to indulge in sports) signifies that He indulges in the sports of Creation, protection, and destruction.

pAsuram 2.2.5

தகும் சீர்த் தன் தனிமுதலினுள்ளே

மிகுந்தேவும் எப்பொருளும் படைக்க

தகும் கோலத் தாமரைக் கண்ணெனம்மான்

மிகும் சோதி மேலறிவார் யவரே?

tagum sIrt tan tani mudalinuLLE

migum dEvum epporuLum paDaikka

tagum kOLat tAmaraik kaN en ammAn

migum cOdi mEl aRivAr yavarE?

tan tani mudalil uLLE migum dEvum ep-poruLum paDaikka tagum sIr tagum kOLam tAmaraiKa kaNNan en ammAn migum cODi mEl evar aRivAr? -

No one can even comprehend the immense beauty and greatness of the **tirumEni** - divine form - of our Lord who has all the knowledge and the power to create all the great gods and everything else by His mere will and without any other accessories, and who has the beautiful lotus-like reddish eyes that befit His Supreme Lordship.

SvAmi deshikan identifies the key aspect that is presented in this **pAsuram** in support of BhagavAn's Supreme Lordship as the beauty of His eyes - '**tad-anuguNa dR^isham**' - He is One with beautiful lotus-like eyes that befit His Supreme Lordship - **tagum kOLat tAmaraiKa kaNNan**.

There are some unique aspects of BhagavAn that do not apply to anyone else - the **shrIvatsam** mole on His chest, His being the Consort of **lakShmI**, His beautiful lotus-like eyes, etc. **AzhvAr** specifically sings about His beautiful eyes here - **tagum kOLat tAmaraiKa kaN en ammAn**. It is not just the beauty of the eyes that stands out about His eyes; the very sight of His eyes falling on anyone will wipe out all their sins.

The beauty of His eyes are sung in the veda-s. In the upaniShad, when the process of creation is described, the word '**aikShata**' is the one that is used: **sad eva saumyedam agra AsId ekam eva advitiyam tad aikShata bahu syaM prajayeya** (taitt. 2.1.1), and also in the subsequent description. Even though the word is generally translated as 'It thought', it really is derived from the word '**IkSha**' - to see.

By the very beauty of His eyes, He can conquer anyone. '**jitaM te puNDarIkAkakSha namaste vishva bhAvana**' - The Creator of the Universe, **shrIman nArAyaNan**, wins over the devotee by His very lotus-eyes.

HanumAn describes **rAma** to **sItAdevI** through a reference to His lotus-like eyes that steal the minds of all devotees - "**rAmah kamala patraKShaH sarva sattva manorathaH**".

In **chAndogya upaniShad** (1.6.6 & 7), we have the description -

य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते--- ।

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी--- ॥

ya eShaH antarAditye hiraNmayaH puruSho dR^ishyate |

tasya yathA kapyAsaM puNDarIka evam akShiNI ||

He shines like gold in the middle of the Sun, and His eyes shine like the blossoming lotus.

The write-ups for the **nAma-s padma nibhekShaNaH** (347), **aravindAkShaH** (349), and

shubhekShaNah (395), in the shrI ViShNu sahasra nAmā e-book contain a lot more detail about the mahimā - greatness of BhagavAn's lotus eyes, with many additional supports from the shruti and smR^iti-s.

Please see E-Book # AV30 at: <http://www.sadagopan.org>

pAsuram 2.2.6:

யவரும் யாவையும் எல்லாப் பொருளும்

கவர்வின்றித் தன்னுள் ஒடுங்க நின்ற

பவர் கொள்ளான வெள்ளச் சுடர் மூர்த்தி

அவரெம் ஆழியம் பள்ளியாரே.

yavarum yAvaiyum ellAp poruLum

kavarvinRit tan uLLE oDu'nga ninRa

pavar koL j~nAnac veLLac cuDar mUrti

avar em Azhi am-paLLiyArE.

am Azhi paLLiyAr em avar; yavarum yAvaiyum ellAp poruLum kavaru inRi tannuL oDu'nga ninRa
pava koL j~nAna veLLac cuDar mUrti -

Our KaNNA PirAn who reclines in the beautiful Ocean is the same One who saves all the sentient and non-sentient objects in His stomach without their being crowded to the slightest extent; He always exists and pervades everything and is everywhere, and is the Supreme Deity who is all-knowing and effulgent.

SvAmi deshikan presents the key aspect of this pASuram with the words 'kalpa talpI KR^itAbdhim' - He who reclines in the ocean at the time of praLaya (talpa - bed, abdhi - ocean; kalpa refers to the end of the world) - avar em Azhi am paLLiyArE (em = Our own Lord; am = beautiful, sundaram; paLLi = reclining; Azhi = ocean). When everything else was submerged in the great deluge, He alone was reclining in the ocean waters, with all the sentient and insentient objects preserved in His stomach, without the least crowding between them.

Several interpretations are possible for the guNam reflected through the words 'kalpa talpI KR^itAbdhim'. One is BhagavAn's concern for all the souls and other objects of His creation - He protected all of them in Himself so that they could be given new bodies at the next cycle of creation. The reference to His reclining in the ocean can be interpreted in two ways: it could be a reference to His reclining in the flood waters at the time of the avAntara praLayam (intermediate praLayam at the end of each day of brahmā) when the three worlds - bhUH, bhuvaH and suvaH get submerged in the flood waters; or, it can be a reference to the mahā

praLayam, where brahmA's life ends, all the seven worlds become submerged under water, and BhagavAn is reclining on a tiny banyan leaf, as if brooding over the next cycle of creation starting from brahmANDa etc.

Or, the words 'kalpa talpI kR^itAbdhim' could refer to His reclining in the Mily Ocean throughout the duration of the kalpa (brahmA's lifespan), so that He is easily accessible to the deva-s - to brahmA and all the other deities - whenever they need protection; the guNam sung in this case is His being easily accessible to the deva-s throughout the kalpa.

Or, the guNam sung could be His aghaTita ghaTanA sAmarthyam - His sheer skill in achieving the unimaginable and the impossible, namely, to float in the waters of the deluge keeping all the sentient and non-sentient objects within Himself, while all the worlds are submerged under water. Even though the words directly referring to His aghaTita ghaTanA sAmarthyam are not found in the pAsuram, AzhvAr's words 'yavarum yAvaiyum ellAp poruLum kavArvinRit tan uLLE oDu'nga ninRa' certainly reflect that.

Or, the guNam being sung may be His being endowed with the Supreme knowledge that makes it possible for Him to preserve the totality of sentient and insentient objects in all the worlds within Himself without their even bumping and crowding against each other, and then be able to recreate life again in the next cycle of creation, reflecting AzhvAr's words - pavar koL j~nAnac cuDar veLLa mUrti.

BhagavAn's concern for the protection of the jIva-s as well as all the other objects rings through every one of the interpretations above for the phrase 'kalpa talpI kR^itAbdhim'; however, AzhvAr talks explicitly about BhagavAn's extreme concern for protection in pAsuram 2.2.9 - kAKkum iyalvinan kaNNA perumAn - which we will study soon. Given this, one of the other interpretations, such as His aghaTita ghaTanA sAmarthyam - of His reclining in the waters of the deluge with all the sentient and non-sentient objects protected within Himself, or His being equipped with the fullness of knowledge that enables Him to achieve the protection of all the worlds within Him and the recreation of all these in the next cycle of creation, are more appealing for the current pAsuram. Of these, AzhvAr explicitly sings about BhagavAn's fullness of knowledge as He reclines on the ocean waters - pavar koL j~nAnac cuDar veLLa mUrti, His effulgence and fullness of knowledge that enables Him to protect all the objects and recreate them, in this pAsuram. Thus, in the context of this pAsuram, this is the more appealing guNam that reflects the fact that He is the only One who can be called sarveshvaran - which is the topic of this tiruvAimozhi. This fullness of knowledge is a mark of the Supreme Deity - sarveshvaran only, and does not apply to any other deity. Thus, shrIman nArAyaNan alone is the Supreme Deity by this lakShaNam - mark of identification - as well.

In his ARAyirap paDi vyAkhyAnam, PiLLAn comments that asambAdhamAgat tannuLLE vaikkap paTTa sarva jagattai uDaiyavanAi, svAbhAvika sArva j~nAnattai uDaiyavanAi, kShIrAraNava

niketanAna vaN tuvarap perumAnE sarveshvaran engiRAr - BhagavAn KaNNan has all the worlds inside Him without their getting the least crowded, has infinite and unbounded knowledge to accomplish this and to perform His next cycle of creation, and is reclining in the Milk Ocean ready for this. BhagavAn's guNam that is directly referred to here is 'svAbhAvika sArvaj~natvam' - infinite and unbounded knowledge that is natural to Him, and this qualifies Him as the only Supreme Deity.

pAsuram 2.2.7

பள்ளியாலிலை ஏழுலகும் கொள்ளும்

வள்ளல் வல்வயிற்றுப் பெருமான்

உள்ளுளாரறிவார் அவன்தன்

கள்ளமாய மனக்கருத்தே.

paLLi Alilai Ezh ulagum koLLum

vaLLal val vayiRRup perumAn

uLLuL Ar aRivAr avan tan

kaLLa mAya manak karuttE.

Who would even be able to comprehend the intricate plans of emperumAn who is reclining as a tiny baby on a banyan tree leaf and who has swallowed all the seven worlds and kept them in His tiny stomach?

SvAmi deshikan captures the Supremacy of BhagavAn revealed in this pAsuram through the phrase 'nyagrodha patre suptam' - He who is reclining on a tiny banyan leaf at the time of praLaya - paLLi Alilai Ezh ulagum koLLum vaLLal.

As in the previous pAsuram, the question arises as to what specific guNam of BhagavAn is related to His unique Supremacy, and is reflected through the words 'nyagrodha patre suptam'. The same qualities that applied to the last pAsuram apply here also as possibilities - His concern for protection of the jIva-s at the time of praLaya, His magnanimity in protecting everything at the time of the ultimate deluge, His aghaTita ghaTanA sAmarthyam, etc. However, Azhvar's words in the pAsuram - 'uLLuL Ar aRivAr avan tan kaLLa mAya manak karuttE' - suggest the guNam of His being deep in His designs that are beyond comprehension of anyone and inscrutable in His thoughts. shrI UV refers to the shloka from shrImad rAmAyaNam - samudra iva gAmbhIrye dhairyena himavAn iva (bAla. 1.17) - deep as the Ocean and strong and firm as HimavAn. These are two among the attributes of BhagavAn shrI rAma that sage nArada tells Valmiki. Thus, the unimaginable depth of thoughts of KaNNan that are beyond anyone's comprehension as He is reclining on the tiny banyan leaf is the guNam that is sung here as another sign of

sarveshvaratvam - as identified by sage nArada himself.

In ARAyirap paDi vyAkhyAnam, PiLLAn comments - 'sarveshvaratva cihna bhUta divya ceShTita'ngaLukku oru muDivu unDO engiRAR' - His divine leela is beyond comprehension. His reclining on the tiny banyan leaf in the form of a child, with all the worlds inside His stomach, is one of His leela-s that AzhvAr gives as one example of His depth that is beyond anyone's comprehension. Why He destroyed everything first, why He preserved everything in His stomach afterwards, why He chose to be a child, why He chose a banyan leaf, etc., etc., are all beyond our comprehension, and only He, the sarveshvaran, knows the answers.

SAkShAt svAmi expands on this, and says: 'sarveshvaratvamAna vaTa daLa shayana rUpa ceShTitattai sollik koNDu, manak karuttai yAr aRivAr enRu muDukkaiyAIE, manak karuttu engiRA shabdAm tAd^isha ceShTita param Agai ucitam enRu karuttu - Beginning with the example of His reclining on a tiny banyan leaf as an example of His sarveshvaratvam, and ending by saying that His divine acts are beyond comprehension.

PiLLAn is indicating that all such divine acts of His, establish His Supremacy - paratvam. In his shabdArtham - word-for-word meaning, he uses the words:

'atyanta agAdhamAna, aparicchedyamAna, oruvarukkum teriyAdE irunda, terindaduvum AscariyamAi irunda, manassAIE sa'nkalpikkap paTTa ceshTita'ngalLai, oruvarum aRiya mATTAr' - No one can know His divine leela-s that He accomplishes just by His will, are immensely deep in scope, beyond anyone's comprehension, not known to anyone and are absolutely astounding when known.

Thus, through the words 'nyagrodha patre suptam', BhagavAn's Supremacy is established because of His inscrutable acts such as His sleeping on a tiny banyan leaf with all the worlds contained in His stomach, which are only possible for sarveshvaran.

For those who have difficulty comprehending how this small KaNNan on a banyan leaf could keep all the seven worlds in His stomach, think how we are all born from something tiny that we cannot even see or predict when and if anything will come out of it, to what we are when we are born.

shrI UV surmises that maybe emperumAn is giving an indication of how the jIva-s are going to be 'born' with a body in this world, by His keeping all the things in His stomach. Who can comprehend what His thoughts are! 'samudra iva gAmbhIrye' - 'deep as the ocean and beyond comprehension' - another aspect of sarveshvaratvam.

pAsuram 2.2.8

கருத்தில் தேவும் எல்லாப் பொருளும்

வருத்தித்த மாயப்பிரானையன்றி, ஆரே

திருத்தித் திண்ணிலை மூவுலகும், தம்முள்

இருத்திக் காக்கும் இயல்வினரே?

karuttil dEvum ellAp poruLum

varuttitta mAyap pirAnai anRi, ArE

tiruttit tiN nilai mU ulagum tammuL

iruttik kAKkum iyalvinarE.

Who else is there other than shrIman nArAyaNan, Who, by His mere will, created all the gods including rudra, indra etc., is the antaryAmi in everyone, a well-wisher for all without exception, ensures an orderly functioning of everything in all the universes, and bestows auspiciousness on all and removes inauspiciousness for all?

SvAmi deshikan presents the aspect of BhagavAn's Supreme Lordship that is sung in this pAsuram as 'jagad avana dhiyam' - He whose mind is set on protection of all things in the worlds that He created - mU ulagum tammuL iruttik kAKkum iyalvinarE.

shrI PBA explains this as 'mU ulaga'ngaLaiyum kAppadaiyE eppOdum sindai seyavan' - He whose thoughts are always on protecting what He has created, which includes everything without exception in all the worlds. Just as He created everything with His mere will, He protects everything with His mere sankalpam (will) as well. He alone is sarveshvaran because His mind is always devoted to protection of all the beings that He created, even as the mind of the mother who gives birth to a child considers it her responsibility to protect the child she gave birth to. One need not be confused thinking that the Protector has to be different from the Creator, as is sometimes incorrectly believed by some. He accomplishes the function of creation of all things by being the antaryAmI of the four-faced brahma, and by being his guide and power.

pAsuram 2.2.9

காக்குமியல்வினன் கண்ணபெருமான்

சேர்க்கை செய்து தன்னுந்தியுள்ளே

வாய்த்த திசைமுகன் இந்திரன் வானவர்

ஆக்கினான் தெய்வ உலகுகளே.

kAKkum iyalvinan kaNNa perumAn

sErkkai seidu tan undiyuLLE

vAitta tisaimugan indiran vAnavar

AkkinAn daiva ulagugaLE.

kaNNA perumAn kAkkum iyalvinan serkkai seidu tan undiyuLLE vAitta tisaimugan indiran vAnavar deivam ulagugal AkkinAn - Bhagavan who takes incarnations such as KaNNan, and has the function of protection of all as His very nature; is the same One who merges all beings within Himself at the time of praLaya, and also creates the likes of brahmA, indra, and all the other gods as part of the function of creation.

SvAmi deshikan captures the gist of this pAsuram through the words 'rakShaNaya avatIrNam' - kAkkum iyalvinan kaNNA perumAn - He who takes incarnations such as KaNNan for the primary purpose of protection. Note that kaNNan says 'paritrANaya sAdhUnam vinAshaya ca duShKR^itAm' - 'For the protection of the good and the destruction of the evil'; the primary purpose of the incarnations is protection, and in order to achieve that, if He has to destroy, then He will. Azhvar also says: 'sERkkai seidu AkkinAn' - He goes through samhAram - destruction - for the purpose of giving new bodies to the jIva-s.

In the previous pAsuram, Azhvar pointed out that Bhagavan is not only the Creator, but the Protector also - 'ellAp poruLum varuttitta mAyap pirAn' and 'kAkkum iyalvinarE'. In the current pAsuram, he points out that samhAram - destruction, is also because of Him - 'sERkkai seidu'; thus, Bhagavan is responsible for creation (AkkinAn), and samhAram or destruction (sERkkai), but He does these as an aid to Protection, which is His very nature and the primary purpose behind the creation and destruction (kAkkum iyalvinan). Because this is His nature, He protects all the jIva-s in His stomach at the time of praLaya, which is called 'destruction' or samhAram traditionally, but it is really protection. This 'samhAram' again, is a prelude to creation that is in the welfare of the jIva-s, by giving them another opportunity to attain Him by giving them a new body and all the comforts to enjoy, and is thus really protection in truth.

The key point to note that it is our KaNNA PerumAn who takes different incarnations among us to offer protection to us, and He is the same One who performs the functions of destruction and creation through the agency of rudra and brahmA, but with the intent of Protection of all as the only goal. Thus, it is He who is sarveshvaran, who controls the sR^iShTi, sthiti, and samhAram of everything, with the welfare of all beings as His only interest.

Bhagavan is the One who creates brahmA first from the brahmANDam that He creates from His navel, and then gives him the power to create all other things, and thus He is the true Creator through brahmA also. He is the One who creates the worlds of rudra and brahmA before they themselves are created, and He is the One who destroys the worlds of rudra and brahmA when the times of brahmA and rudra ends. Thus, it is KaNNan who is responsible for the creation, protection, and destruction of everything starting from the four-faced brahmA to the tiniest blade of grass, and no one else. Thus, He alone is sarveshvaran.

shrI UV comments that through this pAsuram, Azhvar communicates that Bhagavan is the One who is responsible for the functions of creation, protection and destruction; that His powers are

not the least diminished in His incarnations such as KaNNan, that KaNNan is none other than shrIman nArAyaNan - 'ivvaLavAl sR^iShTi, sthiti, samhArangal seyyum perumAn oruvanE enRum, idanAlAm sarveshvaratvamAnadu eLLa avatArangalLilum siRidum kunRada paDiyE uLadu enRum, avan kaNNan mudalAna avatArangal seyyum tirumAlE enRum teLivAga aruLap peRRadu enga' - The Supreme Deity, shrIman nArAyaNan takes incarnations amongst us for the sole purpose of Protection of all the beings in all the words - rakShaNaya avatIrNam.

pAsuram 2.2.10

'கள்வா எம்மையும் ஏழுலகும், நின்
னுள்ளே தோற்றிய இறைவா!' என்று
வெள்ளேறன் நான்முகனிந்திரன் வானவர்
புள்ளூர்திகழல் பணிந்தேத்து வரே.

'kaLvA! emmaiyum Ezh ulagum, nin
uLLE tORRiya iRaiva!' enRu
veL ERan nAnmugan indiran vAnavar
puL Urdi kazhal paNindu EttuvarE.

veL ERan nAnmugan indiran puL Urdi kazhal paNindu 'kaLvA! emmaiyum Ezh ulagum nin uLLE tORRiya iRaiva!' enRu Ettuvar - The one who has the white bull as his vehicle (rudra), the four-faced brahmA (nAnmugan), indra the Chief of deva-s, and all other gods prostrate at the feet of the One who has garuDan as His vehicle (ViShNu), and praise Him by saying: "You are the Supreme Lord who created all of us as well as the worlds we live in, and You are the Cheat who goes around in Your incarnations, acting as if You are subservient to us, and thus cheat us of our position of servitude to You!"

There are stories in purANa-s that we encounter, where BhagavAn in His incarnations, goes and prays to rudra and 'gets His wishes fulfilled'. He indeed puts on that show in His incarnations, as revealed by the likes of rudra in instances such as the bANAsura incident, the ghaNTakarNa incident, etc. For those who still have doubt as to who the Supreme Deity is, AzhvAr reveals in this pAsuram that the same deities - rudra, brahmA, etc., whom some people mistakenly consider the supreme deities - declare loudly and clearly that they are not the supreme deities, and that Lord ViShNu is their Lord and the Supreme Deity. At least that should convince the otherwise mistaken folks, says AzhvAr.

SvAmi deshikan captures the gist of this pAsuram with the words 'rudrAdi stutya IILam' - He who puts on the leela-s where He ends up being worshipped by rudra, brahmA, indra, etc., - veL ERan nAnmugan indiran vAnavar puL Urdi kazhal paNindu EttuvarE. The words 'nin uL tORRiya' reveal

that He is the Cause of all including brahmA and rudra; 'iRaivA!' reveals that He is their Lord and the Supreme Deity, and 'Ettuvar' reveals that these are the very words of these deities themselves.

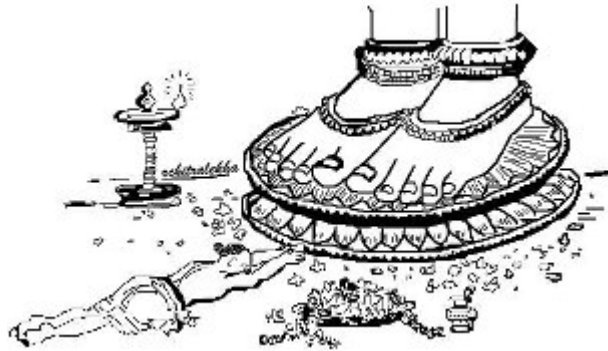
Summary of tiruvAimozhi 2.2

Thus, AzhvAr reveals that BhagavAn's incarnations in this world, among us, in human forms, are endowed with all His Glory undiminished, just as in shrI VaikuNTham. BhagavAn's 'lalita uttu'nga bhAvam' - His guNam of presenting Himself as simple, easily accessible, etc., in His incarnations amongst us - even though He is the Supreme Being with all His infinite kalyANa guNa-s in these incarnations - is revealed by AzhvAr through the following ten examples in this tiruvAimozhi:

- He took incarnation amongst us with all His Glory as KaNNan (2.2.1).
- He is the One who protects the other deities such as rudra whenever they get into difficulties and need His protection - such as removing the curse of the brahmahatti doSham on rudran (2.2.2).
- He took the vAmana incarnation in which, while short in form to start with, He grew to take the trivikrama incarnation where He measured all the three worlds with His foot, and blessed brahmA and rudra by the touch of His feet just as He blessed all the other jIva-s without exception (2.2.3).
- BhagavAn created brahmA first, and then give Him the knowledge and the power to create rudra and the other great deities; He is the only Supreme Deity, and fit to be worshipped (2.2.4).
- Our Lord is the One who has all the knowledge and the power to create all the great gods and everything else by His mere will and without any other accessories, as evidenced by the beautiful lotus-like reddish eyes that befit His Supreme Lordship, and that can remove the sins of all by His mere sight (2.2.5).
- BhagavAn is sarveshvaran - the Only Supreme Deity, because He is the only One who has the absolute and infinite knowledge to contain all the worlds in Himself at the time of the deluge and then recreate them in His next cycle of creation (2.2.6).
- He is also sarveshvaran because He is deep as an ocean - samudra iva gAmbhIrye - in His divine acts that are beyond the comprehension of anyone (2.2.7).
- BhagavAn alone is sarveshvaran because He, having created everything in all the three worlds, has His mind constantly set on protecting all His creation, just as a mother who gives birth to a child considers it her duty to protect the child that she gave birth to (2.2.8).
- He alone is sarveshvaran, who takes incarnations amongst us for the sole function of Protection, though He is also responsible for the other two functions - Creation and

Destruction, as aids to His main purpose of protection (2.2.9).

- If none of the above is sufficient to convince some doubters, these deities - rudra, brahmA, and all the other gods - whom some people mistake as supreme deities, themselves praise Him as the Only Supreme Deity, their Lord, and their Cause and Creator; at least the words of rudra and brahmA themselves should convince anyone that BhagavAn is the Only Supreme Deity (2.2.10).



shlokam 25

tiruvAimozhi 2.3 - Unil

चित्रास्वादानुभूतिं प्रियमुपकृतिभिः दास्यसारस्यहेतुं

स्वात्मन्यासार्हकृत्यं भजदमृतरसं भक्तचित्तैकभोग्यम् ।

सर्वाक्षप्रीणनार्हं सपदि बहुफलस्नेहमास्वाद्यशीलं

सभ्यैः साध्यैः समेतं निरविशदनघाशेषनिर्वेशमीशम् ॥

citra AsvAda anubhUtiM (2.3.1) priyam upakR^itibhiH (2.3.2)

dAsya sArasya hetuM (2.3.3)

svAtmanyAsArha kR^ityaM (2.3.4) bhajad amR^ita rasaM (2.3.5)

bhakta cittaika bhogyam (2.3.6) |

sarvAkSha prINanArhaM (2.3.7) sapadi bahu phala sneham (2.3.8)

AsvAdya shIlaM (2.3.9)

sabhyaiH sAdhyaiH sametaM (2.3.10) niravishad anagha

asheSha nirvesham Isham (2.3) ||

Let us recall the subject matter of the second pattu; it is 'prApyatvam' - that BhagavAn is the final goal to be attained; it has also been described as 'bhogyatvam' - that BhagavAn is the most enjoyable - *ati-bhogyam*, and as 'upeyam' - that BhagavAn is the ultimate Goal to be attained. In the current tiruvAimozhi, AzhvAr describes his union with emperumAn, and describes that this union gives all the rasa-s -- aspects of such a divine union - without anything remaining to be desired.

sAKShAt svAmi identifies the guNam of 'milat sarvAsvAdatvam' (milanam - joining, meeting; AsvAdaH - taste, relish, joy) - One who yields all the joy one can think of in His association with the devotee - as the topic of this tiruvAimozhi. svAmi deshikan captures the guNam sung in this tiruvAimozhi with the phrase 'anagha asheSha nirvesham Isham' (anagha - blemishless, asheSham - complete, without anything left to be desired; nirvesham - joy, gaining, obtaining) - AzhvAr enjoying perfect, blemishless bliss without anything left to be desired in his union with emperumAn.

This tiruvAimozhi is in a sense a continuation of the topic of the first tiruvAimozhi of this pattu, where AzhvAr was suffering from separation from emperumAn. Finally, in the tenth pAsuram (2.1.10 - vEvArA vETkai nOi...) of that tiruvAimozhi, BhagavAn presents Himself to AzhvAr, and

AzhvAr is praying to Him never to be separated from him again ('ini emmaic cOrEIE' - pAsuram 2.1.10). In the current tiruvAimozhi, AzhvAr is singing the joy that resulted in his union with Him.

pAsuram 2.3.1

ஊனில் வாழியிரே நல்லை போ உன்னைப்பெற்று

வானுளார் பெருமான் மதுசூதனென்னம்மான்

தானும் யானுமெல்லாம் தன்னுள்ளே கலந்தொழிந்தோம்

தேனும் பாலும் நெய்யும் கன்னலும் அமுதுமொத்தே.

Unil vAzh uyirE! nallai pO unnaip peRRu

vAnuLAr perumAn madhusUdan en ammAn

tAnum yAnum ellAm tan uLLE kalandu ozhindOm

tEnum pAlum neyyum kannalum amudum ottE.

O my mind who has to live in this body of flesh! You have done very well; because of your help, I who was suffering from separation from my Lord who is the Destroyer of the asura by name maddu and who is the Lord of all nitya-s and mukta-s in shrI vaikuNTham, have now united with Him inseparably with the resultant sweetness reflecting that of honey, milk, ghee, sugar, nectar, and everything else all at once.

SvAmi deshikan describes the anubhavam from this pAsuram with the words 'citra AsvAda anubhUtim' - (citra - variegated, diversified; AsvAdaH - taste; anubhUti = anubhavam, experience) - One who gives all the diverse pleasant tastes through His union.

AzhvAr is describing that this experience of his is the same as what the nitya-sUris and mukta-jIva-s have of Him - by his reference to BhagavAn as vAn uLAr perumAn; he also points out that BhagavAn also removes all the impediments that the jIva in this world may encounter in having such an experience - by his reference to BhagavAn as 'madhusUdan en ammAn' - Destroyer of the asura or evils. 'en ammAn tAnum yAnum' brings out the sheSha-sheShI bhAvam or the eternal Master-servant relationship between emperumAn and ourselves. Also to be enjoyed is the idea that because union with Him gives all the rasam-s without exception, there is nothing more left to be desired in this world.

pAsuram 2.3.2

ஒத்தார் மிக்காரை இலையாய மாமாயா

ஒத்தாயெப்பொருட்கும் உயிராய், என்னைப் பெற்ற

அத்தாயாய்த் தந்தையாய் அறியாதன அறிவித்த

அத்தா! நீ செய்தன அடியேனறியேனே.

ottAr mikkArAi ilai Aya mA mAya!

ottAi ep poruTkum uyirAi, ennaip peRRa

at-tAyAit tandaiyAi aRiyAdana aRivitta

attA! nI seydana aDiyEn aRiyEnE.

My Lord with no one equal to You or to exceed You! You are One full of great wonders! You take incarnations that are compatible with all species in this world! I cannot even comprehend the help You have given to me in the form of mother, father, and AcAryan.

SvAmi deshikan presents the guNam sung in this pAsuram as 'upakR^itibhiH priyam' - He who is dear to us by all the help that He gives us (in the form of our mother, father, AcAryan, etc.) - peRRa at-tAyAit tandaiyAi aRiyAdana aRivitta attA!

sAkShAt svAmi explains the gist of this pAsuram as 'sammilita svarasa sadR^isha rasattai anubhavittavar ippATTil sammilita sarva priya jana sambandha rasattai anubhavikkiRAR - AzhvAr who was enjoying the experience of the nectar of all tastes in his association with emperumAn in the previous pAsuram, is now enjoying the nectar of his association with his well-wishers in the form of his mother, father and AcAryan, for all of which emperumAn is the Sole cause by being their antaryAmi.

pAsuram 2.3.3

அறியாக் காலத்துள்ளே அடிமைக்கண் அன்பு செய்வித்து

அறியாமாயத்து அடியேனை வைத்தாயால்

அறியாமைக் குறளாய் நிலம் மாவலி மூவடியென்று

அறியாமை வஞ்சித்தாய் எனதாவியுள் கலந்தே.

aRiyAk kAlattuLE aDimaikkaN anbu seyvittu

aRiyA mA mAyattu aDiyEnai vaittAyAl

aRiyAmaik kuRaLai nilam mAvali mUvaDi enRu

aRiyAmai va'ncittAi! enadu AviyuL kalandE.

aRiyAmaik kuraLai nilam mAvali mUvaDi enRu aRiyAmai va'ncittAi! enadu AviyuL kalandu aRiyAk kAlattuLE aDimaikkaN anbu seyvittu aRiyA mA mAyattu aDiyEnai vaittAyAl -

You are One who took the VAmāna incarnation that completely disguised the truth about You! In

that incarnation, You cleverly deceived MahAbali by asking him for three feet of land in a way that he did not understand! Even before I reached an age where I could understand it, You took me into Your fold as Your eternal servant even when I was caught in this samsAra.

SvAmi deshikan describes the guNam sung in this pAsuram as 'dAsya sArasya hetum' (sarasam - juicy, tasty, full of love) - He who is responsible for our getting the interest in servitude to Him as a source of delight - aRiyAk kAlattuLLE aDimaikkaN anbu seyvittu vaittAi.

shrI UV gives the alternate pATham as 'datta dAsya iccham Adau' - He who gave the desire for performing servitude to Him in the beginning itself.

AzhvAr is praising the Glory of BhagavAn for involving him in the interest for kai'nkaryam at an age where he did not have any ability to reason out or think logically (aRiyAk kAlattuLLE aDimaikkaN anbu seyvittu), and that too, when he was born with an insentient body in this prakR^iti (aRiyA mA mAyattu aDiyEnai). He is rejoicing at emperumAn's kalyANa guNam of tricking the devotee into devotion to Him without even the devotee being aware of it, just as He tricked MahAbali into giving Him three feet of land without MahAbali being even aware of what was happening.

pAsuram 2.3.4

எனதாவியுள் கலந்த பெருநல்லுதவிக் கைம்மாறு

எனதாவிதந்தொழிந்தேன் இனிமீள்வதென்பதுண்டே

எனதாவி யாவியும் நீ பொழிலேழுமுண்ட எந்தாய்

எனதாவி யார்? யானார்? தந்த நீ கொண்டாக்கினையே.

enadu AviyuL kalanda peru nal udavik kaimmARu

enadu Avi tandu ozhindEn ini mILvadu enbadu uNDE?

enadu Avi Aviyum nI pozhil Ezhum uNDa endAi!

enadu Avi yAr? yAnAr? tanda nI koNDu AkkinaiyE.

pozhil Ezhum uNDa endAi! enadu AviyuL kalanda peru nal udavik kaimmARu enadu Avi tandu ozhindEn; ini mILvadu enbadu uNDE? enadu Avi Aviyum nI; enadu Avi yAr? yAn Ar? tanda nI koNDu AkkinaiyE -

Oh Lord, who swallowed all the seven worlds and kept them in Your stomach! To reciprocate for the great help You rendered to me by mixing with my soul, I have surrendered my soul to You. Now that this has happened, there is no question of its ever returning back to its original state. You are the Soul of my soul also. But then again, who am I to surrender Your belonging to You? What is the true nature of this soul that has been surrendered to You, and what is the true

nature of me who is surrendering it to You? You are making me give Your property back to You now with the realization of 'aham te' - 'This AtmA belong to You', compared to what I have been thinking erroneously all along - 'aham me' - This AtmA belongs to me.

SvAmi deshikan summarises the gist of this pAsuram as 'sva Atma nyAsa arha kR^ityam' - enadu Avi tandu ozhindEn - He develops us to a stage where we offer our souls to Him for eternal kai'nkaryam. He makes us realize He is our Master and we are His eternal servants, creates a desire in us for eternal kai'nkaryam to Him, and develops us to the stage where we surrender ourselves to Him unconditionally with the desire to do nitya kai'nkaryam (eternal service) to Him.

The 'mixing' with the soul that AzhvAr is referring to the state where one does not have to be born again in this world and go through the cycle of birth and death. Note the use of the words 'peru nal udavi' - extremely great help. 'enadu Avi tandu ozhindEn' is bhara samarpaNam - surrender of the self - sharaNAgati; in other words, realizing the eternal state of servitutde to Him as long as this soul exists, and offering it as such to Him - which is forever.

shrImad ANDavan gives the brief summary - 'Atma samarpaNam seidu, AtmA ennuDaiyadalla, avanuDaiya vastuvai avan koDutta buddhiyaI avanE koDukkum paDi seidu avanE svIkarittuk koNDAn enRu ninaikka vENum. idudAn seiyya aDuppadu' - One should do bhara samarpaNam - surrender the soul to His eternal kainkaryam - with the full realization that BhagavAn Himself is making us surrender the soul that belongs to Him, by giving us the ability to realize that, and making us offer it to Him, and He is accepting the offering of His own property. This is the only proper thing to do."

PiLLAn also gives the same interpretation - "paNDE unakku sheShamAi irrukiRa ivvAtmAvaI nI koNDaruLinAi ittainai" - (By making me offer my soul to You), You are just accepting the soul that has always been subservient to You.

pAsuram 2.3.5

இனியார் ஞானங்களால் எடுக்கலெழாத எந்தாய்

கனிவார் வீட்டின்பமே என்கடல்படா அமுதே

தனியேன் வாழ்முதலே பொழிலேழுமேனமொன்றாய்

நுனியார் கோட்டில் வைத்தாய்! உன் பாதம் சேர்ந்தேனே.

iniyAr j~nAna'ngaLAI eDukkal ezhAda endAi!

kanivAr vITTu inbamE! en kaDal paDA amudE!

taniyEn vAzh mudalE! pozhil Ezhum Enam onRAi

nuniyAr kOTTil vaittAi! un pAdam sErndEnE!

iniyAr j~nAna'ngaLAI eDukkal ezhAda endAi! kanivAr vITTu inbamE! kaDal paDa en amudE!
taniyEn vAzh mudalE! Enam onRAi Ezh pozhilum nuni Ar kOTTil vaittAi! un pAdam sErndEn - My
Lord! You are beyond the grasp of anyone through pure knowledge! You are the delight of
Salvation for those with the mature minds that deserve it! You are my delightful and eternal
Nectar for which I didn't have to churn the ocean (I didn't have to make any effort)! You are
the cause for my existence, who has no other go except You! You are the One who lifted the
seven worlds from beneath the Ocean in Your varAha incarnation! At last I have attained Your
feet.

SvAmi deshikan presents the guNam from this pAsuram as 'bhajad amR^ita rasam' - kanivAr
vITTu inbamE! en kaDal paDA amudE! taniyEn vAzh mudalE! pozhil Ezhum Enam onRAi nuni Ar
kOTTil vaittAi! - He who is Nectar for those who have surrendered to Him, without any effort on
their part. The ease of accessibility of BhagavAn to the devotees is sung here by AzhvAr.

shrI UV quotes the ease with which hanumAn could carry lakShmaNan from the battlefield, while
rAvaNan with his twenty hands couldn't even as much as move him - laghutvam agamat kapeH. He
is like the treasure that is inside the house itself, without one having to look for it elsewhere.

In the three words 'bhajad amR^ita rasam', svAmi deshikan captures a lot of thoughts conveyed
by AzhvAr in this pAsuram - kanivAr vITTu inbamE! en kaDal paDA amudE! taniyEn vAzh mudalE!
pozhil Ezhum Enam onRAi nuniyAr kOTTil vaittAi! - He who bestows Salvation to those who
sincerely desire It; there is no effort involved in attaining Him for a devotee; He is available even
for those with scant means, and He uplifts the soul deeply drowned in samsAra and retrieves it to
safety, even as He demonstrated in His varAha incarnation by lifting all the seven worlds from the
depth of the ocean and bringing them to safety.

shrImad ANDavan illustrates this joy with the example of YashodA - tollai inbattu irudi kaNDALE
- YashodA found the upper limit of joy through the pranks of Child KR^iShNa!.

pAsuram 2.3.6

சேர்ந்தார் தீவினைகட் கருநஞ்சைத் திண்மதியை

தீர்ந்தார் தம்மனத்துப் பிரியாதவருயிரை

சோர்ந்தே போகல் கொடாச் சூடரை, அரக்கியை மூக்கு

நர்ந்தாயை, அடியேன் அடைந்தேன் முதல் முன்னமே.

sErndAr tIvinaigaTku aru na'ncait tiN madiyai

tIrndAr tam manattutp piriyaAdavar uyirai

sOrndE pOgal koDAc cuDarai arakkiyai mUkku

IrndAyai aDiyEn aDaindEn mudal munnamE.

From time immemorial, I have been fortunate to become the servant of One who is like destructive poison to the sins of those who have taken refuge in Him, bestows the strong will to be dedicated to Him, does not ever leave the minds of those who have realized that He is both the goal to be attained and the means to attain It, has the divine **tirumEni** (beautiful divine form) that ensures that they will never ever leave Him, and the One who bloodied the nose of shUrpaNakhA.

SvAmi deshikan describes the guNam sung in this pAsuram as '**bhakta cittaika bhogyam**' - He who becomes the only object of enjoyment in the minds of His devotees; He who does not ever leave the minds of His devotees - **tIrndAr tam manattutp piriyaAda avar uyirai aDiyEn aDaindEn**. Once the devotee realizes His eternal servitude to BhagavAn, He occupies the mind of the devotee and gives Him the feeling that it was from time immemorial that the jIva has been the servant of the Lord, and makes him forget all the eons of suffering that the jIva had spent while being immersed in the ocean of samsAra. It is like the feeling of someone who has attained huge wealth suddenly, and will forget that he had been poor earlier. Recall that in the previous pAsuram, AzhvAr sang - '**un pAdam sErndEnE** - I have attained Your feet. In the current pAsuram, he says that he had attained BhagavAn for as long as his soul has existed, not just now - **aDiyEn aDaindEn mudal munnamE**. In other words, the joy experienced on realizing that He is both the final Goal to be attained and the means to attain the Goal and surrendering to Him, is so great that it removes all previous suffering of not having experienced Him - such is the depth of the joy that the devotee gets.

shrI UV explains this as "**bhaktargaLin cittattil orE bhogyamAi vERonRum vERu samayattil idaRku mun anubhavittu tOnRAda paDi anubhavikkap paDugiravan**".

shrImad ANDavan gives the following quote that captures the spirit of this anubhavam: '**prAcIna duHkhamapi me sukhayanniva tvatpAdAravinda paricAra rasa pravAhaH**' (svAmi deshikan's varadarAja pa'ncAsat 41) - 'The unobstructed flood of joy that results from kainkaryam performed at Your divine feet will make all my previous sufferings look like joy also (they will drown out all the previous sorrows)'.
'

BhagavAn achieves this '**bhakta cittaika bhogyatvam**' by giving the devotee the **tiN madi** - the strong mind to remain steadfast in his devotion, by being the '**sOrndE pOugal koDAc cuDar**' - the guiding light that will keep the devotee from falling back into the ocean of samsAra, and by removing all obstacles to devotion to Him - **arakkiyai mUkku IrndAyai**.

pAsuram 2.3.7

முன்னல் யாழ்பயில் நூல் நரம்பின் முதிர்சுவையே

பன்னலார் பயிலும் பரனே பவித்திரனே

கன்னலே அமுதே கார்முகிலே என் கண்ணா

நின்னலாலிலேன் காண் என்னை நீ குறிக்கொள்ளே.

mun nal yAzh payil nUl narambin mudir SuvaiyE!

pal nalAr payilum paranE! pavittiranE!

kannalE! amudE! KAr mugilE! en kaNNA!

nin alAl ilEn kAN ennai nI kuRikkoLLE.

My Lord! You are the pleasing sound that comes out of the strings of the vINA when it is played as declared in the shAstra-s! You are the Superior Being that is sought after and enjoyed by the exalted beings all over! You are One who purifies all! You are sweet as sugarcane and nectar! You are like the showering clouds that pour out their rains for the benefit of all! You are One who has blessed me by giving Yourself to me! Without You I can't survive! Please bless me with Your sight!



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The Lord Who is Supreme Delight in all ways!

namperumAL with ubhaya nAccimAr-s - shrIrangam (Thanks: shrI N Santhanagopalan)

SvAmi deshikan captures the gist of this pAsuram with the words 'sarvAkSha prINanArham' - He who is sweet to be enjoyed by all the indriya-s (senses) (akSha = indriya-s, senses); in other words, He is parama bhogyan - One who is Supreme Delight in all ways.

PiLLAn captures this guNam with the words 'sarva karaNa'ngaLukkum niravadhika bhogyabhUtanAi' - He is the limitless joy in all ways in which we can enjoy Him.

AzhvAr points out that BhagavAn is absolute unadulterated delight no matter whichever way we wish to enjoy Him - sweet for the ears like sound from the vINA played by the likes of sage nArada, sweet for the tongue - like sugarcane juice that is devoid of the tasteless parts of the sugarcane stem etc., cool and fragrant like nectar from kShIrabdhi - cool for the sense of touch and fragrant for the sense of smell, and 'kAr mugilE' and 'en kaNNA' - sweet for the eyes as well. In other words, He is pure delight with no flaw, and nothing left to be desired for the devotee. All the above ideas are packed into three words 'sarva akSha prINanArham' by svAmi deshikan.

shrI UV brings out even more deep thoughts embedded in the pAsuram - the sequence 'pavittiranE! kannalE! amudE!' signifying that He first purifies the devotees' minds, then gives the delight to the devotees through their worship of Him - bhajanam, and then gives them moksham - amudE!; also, He gives these benefits to all devotees without distinction - like the rain clouds that pour the rain for the benefit of all without distinction - kAr mugilE!.

shrI PBA points out that 'pannalAr payilum paranE!' signifies that what has been enjoyed by the nitya sUri-s by their kankaryam to BhagavAn is only a tiny fraction of what there is to be enjoyed - He is such an Infinite source of delight.

pAsuram 2.3.8

குறிக்கொள் ஞானங்களால் எனையூழி செய்தவமும்

கிறிக்கொண்டிப்பிறப்பே சில நாளில் எய்தினன் யான்

உறிக் கொண்ட வெண்ணெய்பால் ஒளித்துண்ணுமம்மான் பின்

நெறிக் கொண்ட நெஞ்சனாய்ப் பிறவித் துயர்கடிந்தே.

kuRikkoL j~nAna'ngaLAI enai Uzhi sey tavamum

kiRik koNDu ippirappE sila nALil eydinan yAn

uRik koNDa veNNai pAl oLittu uNNum ammAn pin

neRik koNDa ne'ncanAip piRavit tuyar kaDindE.

uRik koNDa veNNai pAl oLittu uNNum ammAn pin neRik koNDa ne'ncanAi yAn piRavit tuyar kaDindu kuRik koL j~ nAna'ngaLAI enai Uzhi sey tavamum kiRik koNDu ippirappE sila nALil eydinan

- By directing my mind on that Supreme Lord who stole the butter and milk stored in the pots hanging from the ropes, I overcame the sorrow of rebirth in this world, and in a short period of time in this birth itself I attained the benefits that one normally gets through dedicated effort over the period of several births performing karma yoga, j~nAna yoga and bhakti yoga.

SvAmi deshikan captures the guNam sung in this pAsuram with the words 'sapadi bahu phala sneham' (sapadi - instantly, immediately) - He who is attached to His devotee so much that He bestows all the benefits that are normally attained through several births of intense observance of bhakti yogam, all in a brief period of time - kuRikkoL j~nAna'ngalAI enai Uzhi sey tavamum kiRik koNDu ippiRappE sila nALil eydinan yAn (kiRik koNDu - by adopting easy and trivial means; by doing prapatti; by realizing that He alone is the means to attain Him and by following Him).

Even if the devotee has not practiced karma yoga etc., the very inclination and love towards Him suffices to evoke His mercy, and results in His bestowing all the benefits of several births of intense and dedicated meditation, in an instant itself. Recognizing our friendship to Him, He immediately becomes our friend and bestows all the benefits of the intense and tedious bhakti yoga in an instant. (kiRi = His friendship, attachment, affinity towards the devotee). na'njIyar comments that prapatti is what is being referred to here as the simple means of achieving all the benefits of the difficult bhakti yoga in an instant.

pAsuram 2.3.9

கடிவார் தண்ணந்துழாய் கண்ணன் விண்ணவர் பெருமான்

படிவானமிறந்த பரமன் பவித்திரன் சீர்

செடியார் நோய்கள் கெடப் படிந்து குடைந்தாடி

அடியேன் வாய்மடுத்துப் பருகிக் களிந்தேனே.

kaDi vAr taNNam tuzhAik kaNNan viNNavar perumAn

paDi vAnam iRanda paraman pavittiran sIr

seDiyAr nOygaL keDap paDindu kuDaindADi

aDiyEn vAi maDuttup parugik kaLittEnE.

kaDi vAr taN am tuzhAi kaNNan viNNavar perumAn vAnam paDi iRanda paraman pavittiran sIr seDi Ar nOygaL keDap paDindu kuDaindu ADi vAi maDuttup parugi aDiyEn kaLittEnE - I am rejoicing by completely immersing myself in the servitude of emperumAn - who took incarnation as KaNNan with the beautiful, honey-dripping, and fragrant tuLasI garlands, who is the Lord of all the nitya sUri-s, who has no one superior to Him or equal to Him even in shrI VaikuNTham - by totally immersing myself in His infinite auspicious qualities that destroy all the multitudes of diseases such as all the materialistic desires once and for all and completely.

SvAmi deshikan describes the guNam sung in this pAsuram as 'AsvAdya shIlam' - He who is full of auspicious qualities that are most enjoyable to the devotee (AsvAdanam - tasting, enjoying, experiencing; shIlam - disposition, nature, character) - paDindu kuDaindADi aDiyEn vAi maDuttup parugik kaLittEnE. In this pAsuram, AzhvAr specifically mentions two guNa-s that are of utmost benefit to us - He is 'pavittiran' - He purifies us from all our sins; and devotion to Him will relieve us of all the diseases associated with our bondage to this world - seDi Ar nOygaL keDa. Among His other auspicious qualities that are of immediate and immense benefit to the devotee are His saulabhyam - ease of access to any devotee irrespective of his/her level, saushIlyam - His ability to mix with anyone at their level without any distinction, His vAtsalyam - attachment to the devotee like that of a mother cow to its calf, kAruNyam - His infinite mercy and His forgiving nature even towards the worst sins when one seeks His protection unconditionally, etc.

shrI UV quotes lakShmaNa's words - guNair dAsyam upAgataH (kiShkindA. 12.4) - BhagavAn's qualities (guNa-s) are such that they will endear and enslave anyone to Him. AzhvAr is singing the kalyANa guNa-s of BhagavAn that relieve all the sorrows of the devotee once and for all (seDiyAr nOygaL keDa), and that are a sheer delight to indulge in, meditate on, and enjoy wholeheartedly - kuDaindADi, vAi maDuttup parugik kaLittEn.

pAsuram 2.3.10

களிப்பும் கவர்வுமற்றுப் பிறப்புப்பிணி மூப்பிறப்பற்று

ஒளிக்கொண்ட சோதியமாய் உடன்கூடுவதென்று கொலோ

துளிக்கின்ற வானிந்நிலம் சுடராழி சங்கேந்தி

அளிக்கின்ற மாயப்பிரான் அடியார்கள் குழாங்களையே.

kaLippum kavarvum aRRu piRappup piNi mUppu iRappu aRRu

oLik koNDa codiyamAi uDan kUDuvadu enRu koLO!

tuLikkenRa vAn in-nilam cuDar Azhi sa'ngu Endi

aLikkenRa mAyap pirAn aDiyArgaL kuzhA'ngaLaiyE.

kaLippum kavarvum aRRu, piRappup piNi mUppu iRappu aRRu, oLi koNDa codiyamAi, cuDar Azhi sa'ngu Endi, tuLikkenRa vAn in-nilam aLikkenRa mAyap pirAn aDiyArgaL kuzhA'ngaLai enRu kUDuvadu kol? - When will I be relieved of all the materialistic pleasures, the thoughts about them when I don't have these pleasures, and the never-ending cycles of birth, disease, aging and death, and when will I attain the self-effulgent body and be united with the nitya sUri-s who are eternally serving empirAn who bears the divine cakra and the conch in His hands, and who performs the great wonder of protecting everything including those above the skies (in shrI VaikuNTham) and on this earth?

SvAmi deshikan summarizes the gist of this pAsuram with the words 'sabhyaiH sAdhyaiH sametam' (sabhya - belonging to an assembly, faithful; sAdhya - a particular class of celestial beings) - BhagavAn who is always in the company of the nitya sUri-s and mukta-s who are enjoying the eternal kinkaryam to Him (oLiK koNDa cOdiyamAi uDan kUDuvadu enRu koIO!). AzhvAr is expressing his longing for that company of nitya sUri-s and mukta-s along with BhagavAn in this pAsuram - company from which there is no return back to the cycle of birth, aging, suffering and death.

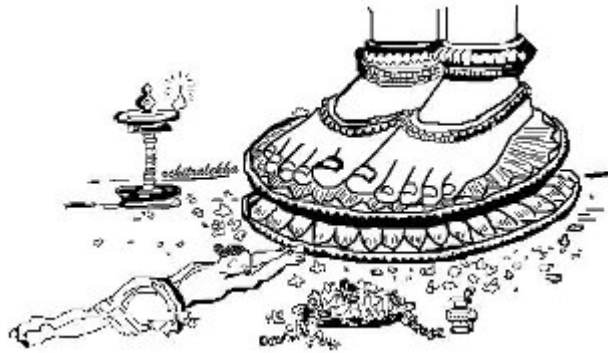
It may be recalled that in the very first pAsuram of this tiruvAimozhi, AzhvAr said that he had all the enjoyment he could desire, without anything left to be desired (kalandu ozhindOm). Now, in the current pAsuram which is the penultimate pAsuram of this tiruvAimozhi, he is saying that he is longing for the day when he can be united with the nitya sUri-s and enjoy the eternal kinkaryam to Him in shrI VaikuNTham. Thus, he is saying that he has something still left to be desired. One may get the impression that the messages of the two pAsuram-s are not totally consistent with each other. That is not the case. In the first pAsuram, AzhvAr refers to his full enjoyment of BhagavAn in this impermanent world, in which there is always a possibility of returning back to samsAra after the current birth ends. AzhvAr wishes the anubhavam expressed in the first pAsuram to continue uninterrupted forever in the future, and this is only possible when he joins the nitya sUri-s in shrI VaikuNTham, with no more return to this world of repeated births and deaths, and that is the thought expressed in the current pAsuram.

Summary of tiruvAimozhi 2.3:

It may be recalled that the subject of this tiruvAimozhi is that BhagavAn bestows all aspects of joy to the devotee without exception while in this world, and it continues in shrI VaikuNTham in the company of the nitya sUri-s and mukta jIva-s. AzhvAr is enjoying perfect, blemishless bliss in his union with emperumAn in this world, and concludes this tiruvAimozhi by longing for his association with the nitya sUri-s in shrI VaikuNTham for the continued joy of eternal kinkaryam to Him.

- Union with Him gives all the pleasant experiences one can dream of, without any exception (2.3.1)
- BhagavAn endears Himself to us by providing us all the help in the form of our mother, father and AcAryan (2.3.2)
- BhagavAn bestows the taste (ruci) in kinkaryam to Him without the devotee even being aware that BhagavAn has given Him this great blessing of the taste in kinkaryam. Note that this is the third pleasant experience that AzhvAr is singing about in this tiruvAimozhi (2.3.3)
- BhagavAn who is the Self of our self, guides it such that it realizes its eternal servitude to Him, and offers itself for eternal kinkaryam to Him (which is the ultimate goal to be achieved). (2.3.4)

- BhagavAn is the insatiable and delightful nectar to the devotee who has taken refuge in Him (2.3.5)
- To those who have ultimately attained Him, BhagavAn gives the extreme joy that makes them feel that they have never ever been separated from Him (2.3.6)
- BhagavAn is the limitless source of delight for enjoyment through all the indriya-s (senses) (akSha = indriya-s, senses); in other words, He is parama bhogyan - One who is Supreme Delight in all ways (2.3.7)
- BhagavAn is so much attached to His devotee that He bestows all the benefits that are normally attained by others over several births of practicing intense and difficult bhakti yogam, in a very short time in this birth itself to His true devotee (2.3.8)
- BhagavAn is sheer delight for a devotee because of His infinite auspicious qualities, which remove all the sins and all the worries resulting from our bondage to our birth and life on this earth. (2.3.9)
- The full and complete uninterrupted enjoyment of emperumAn with all the aspects of the pleasant joy of experiencing Him without anything left to be desired, continues in shrI VaikuNTham in the company of the niyta sUri-s and the mukta jIva-s. (2.3.10)





The Lord Who appeared as nR^isimha for the sake of His devotee prahlAda!
shrI jvAlA nR*simhar - shrI ahobilam
(Thanks: shrI Mukund Srinivasan)

shlokaM 26

tiruvAimozhi 2.4 - ADiyADi

प्रह्लादार्थे नृसिंहं क्षपितविपदुषावल्लभं क्षिप्तलङ्कं

क्ष्वेलप्रत्यर्थिकेतं श्रमहरतुलसीमालिनं धैर्यहेतुम् ।

त्राणे दत्तावधानं स्वरिपुहतिकृताश्वासनं दीप्तहेतिं

सत्प्रेक्षारक्षितारं व्यसननिरसन(नं) व्यक्तकीर्तिं जगाद ॥

prahlAdArthe nR^isimhaM (2.4.1) kShapita vipad uShA vallabhaM (2.4.2)

kShipta la'nkaM (2.4.3)

kShvela pratyarthiketaM (2.4.4) shrama hara tulasI mAlinaM (2.4.5)

dhairya hetum (2.4.6) |

trANe dattAvadhAnaM (2.4.7) sva ripu hati kR^itAshvAsanaM (2.4.8)

dIpta hetim (2.4.9)

satprekShA rakShitAraM (2.4.10) vyasana nirasana vyakta

kIrtiM (2.4) jagAda ||

In this tiruvAimozhi, AzhvAr sings emperumAn's guNam of His never forsaking His devotee under any circumstance. - vyasana nirasana vyakta kIrtiM jagAda (vyasanam - distress; nirasanam - removing; vyakta kIrtim - demonstrated fame) - One whose fame in relieving the distress of the devotees has been well demonstrated. The pAsuram-s of this tiruvAimozhi can be expected to refer to instances that will be in support of this guNam and that should be familiar to most of us - e.g., the prahlAda caritram etc.

In the previous tiruvAimozhi, AzhvAr expressed his deep desire to leave this body and be united with the nitya sUri-s in eternal service to Him. This did not happen right away. So AzhvAr becomes restless. The devotees who see AzhvAr's state are now appealing on his behalf to emperumAn. This tiruvAimozhi is set with AzhvAr in the role of Bhagavan's nAyaki suffering from separation from Him, and the devotees appealing to emperumAn are characterized as the nAyaki's mother appealing to Him on behalf of their daughter.

In a previous tiruvAimozhi - a'nciRaiya maDa nArAi, AzhvAr sent messengers to Bhagavan in the role of His nAyaki; in 'vAyum tirai' tiruvAimozhi, the nAyaki's sorrow from separation from Him is even more intense, and this sorrow is reflected in everything she saw around him. In the current tiruvAimozhi, the nAyaki's sorrow from separation from Him has become so intense that others

around her are feeling that sorrow, and are appealing to Him on behalf of the nAyaki. This demonstrates that as the devotee gets more and more anubhavam - experience - of closeness to Him, the more and more unbearable the separation from Him becomes.

pAsuram 2.4.1

ஆடியாடி அகம் கரைந்து இசை

பாடிப்பாடிக் கண்ணீர் மல்கி, எங்கும்

நாடி நாடி நரசிங்கா என்று

வாடிவாடும் இவ்வாணுதலே.

ADi ADi agam karaindu icai

pADip pADik kaNNIr malgi, e'ngum

nADi nADi narasi'ngA enRu

vADi vADum iv-vAL nudalE.

iv-vAL nudal agam karaindu icai pADip pADi ADi ADi kaNNIr malgi e'ngum nADi nADi narasi'ngA enRu vADi vADum - This daughter of mine with the bright forehead [indicative of her deep devotion to You] is unable to bear the separation from You, and is totally faded and spent because she has been spending all her time singing of You, is moving around hither and thither restlessly, shedding tears all the time because of her separation from You, and is calling out Your nAma 'nArasimha!' hoping that You will appear in front of her just as You did for prahlAda, and not having been blessed with Your appearance after all that, she is totally exhausted in body and mind, and is now unable to even move any more.

SvAmi deshikan presents the key guNam sung in this pAsuram as 'prahlAdArthe nR^isimham' - nADi nADi narasi'ngA enRu - He who appeared as Lord nR^isimha for the sake of prahlAda. The idea is that BhagavAn will appear in any form desired by a true devotee, at any place designated by the devotee, and at the instant in which the devotee desires His appearance - that is His established fame - vyakta kIrti, as shown by the incidence of prahlAda.

While the pAsuram reveals BhagavAn's guNam of being known to help the devotee who seeks Him with sincere devotion, it also shows the kind of intensity with which the devotee should be seeking Him; agam karaindu, kaNNir malgi, vADi vADum, etc., explicitly describe the depth of intensity of the devotion; the words 'ADi ADi', 'pADip pADi' etc., convey the state of despair in which the devotee searches all over aimlessly and calling out His name in all directions during the time when the devotee has not yet reached Him. For such a devotee, BhagavAn is always guaranteed to appear with certainty, as in the case of prahlAda.

pAsuram 2.4.2

வாணுதல் இம்மடவரல் உம்மைக்
காணுமாசையுள் நைகின்றாள், விறல்
வாணாயிரந்தோள் துணித்தீர், உம்மைக்
காணநீர் இரக்கமிலீரே.

vAL nudal im-maDavaral ummaik
kANum Asaiyil naiginRAL, viRal
vANan Ayiram tOL tunittIr, ummaik
kANa nIr irakkam ilIrE.

This young girl with the bright forehead is becoming weaker because of her unfulfilled but steadfast desire to attain You; but You, one who severed almost all the shoulders of bANAsuran with your divine discus, are not blessing her with Your appearance.

SvAmi deshikan captures the guNam sung in this pAsuram through the words - 'kShapita vipad uShA vallabham' (kShapita - to throw, send, cast. vipad - calamity, distress, misfortune) - vANan Ayiram tOL tuNittIr - He who removed the distress of aniruddhan, who was dear to bANAsuran's daughter by name uShA (vANAsuranuDaiya magaLAna uShaikku vallabhanAna aniruddhAzhvAruDaiya Apattaip pOkkinavan - shrI PBA). The reference is to the well-known incident where Lord KR^iShNa rescued His grandson aniruddhan who had been imprisoned by bANAsuran who did not approve of his daughter's relationship with aniruddhan.

One inner meaning revealed in shrI PBA's vyAkhyAnam for this pAsuram is that BhagavAn will remove all obstacles that a devotee may encounter in attaining Him, just as He removed the thousand shoulders of bANAsuran who was an obstacle to aniruddhan in living a happy life with uShA, bANAsuran's daughter. shrI sAKShAt svAmi explains the word 'nIr' in the pAsuram as 'One who is a sulabhan to those who are attached to Him' (anukUlargaLukku sulabharAga prasiddhamAna nIr).

pAsuram 2.4.3

இரக்கமனத்தோடு எரியணை
அரக்கும் மெழுகு மொக்குமிவள்
இரக்கமெழீர் இதற்கென் செய்கேன்
அரக்கன் இலங்கை செற்றீருக்கே.

irakka manattODu eriyaNai
arakkum mezhugum okkum ivaL
irakkam ezhIr idarkku en seigEn
arakkan ila'ngai seRRIrukkE.

This daughter of mine is in extreme distress. Earlier, she resembled the hardened lacquer slowly melting, and now resembles the fast-melting wax held near the fire. But You continue without any sympathy towards her condition. What is there that I can do to deal with You, who destroyed the city of shrI la'nka that was ruled by the rAkShasa by name rAvaNa?

In this third pAsuram of this tiruvAimozhi, AzhvAr makes one more well-known reference to BhagavAn's guNam of His 'vyakta kIrti' of 'vyasana nirasanam' or His well-established trait of removing the distress of His devotees, the instance of His destroying rAvaNa who was causing unbearable distress to the sages and other devotees of the Lord. SvAmi deshikan captures the trait of BhagavAn sung in this pAsuram with the words 'kShipta la'nkam' - arakkan ila'nkai seRRIrukku' - One who destroyed la'nka of rAvaNa. (kShipta - eliminating). BhagavAn not only did not stop with eliminating rAvaNa, but He eliminated all the bad rAkShasa-s in lan'ka (ila'nkai seRRIrukku, not just 'arakkan seRRIrukku'). - such is the extent of His concern for the protection of His devotees.

pAsuram 2.4.4

இலங்கை செற்றவனே என்னும், பின்னும்
வலங்கொள்புள்ளுயர்த்தாய் என்னும், உள்ளம்
மலங்க வெவ்வுயிர்க்கும், கண்ணீர் மிகக்
கலங்கிக் கைதொழும் நின்றிவளே.

ila'nkai seRRavanE ennum, pinnum
valam koL puL uyarttAi ennum, uLLam
mala'nga vevvuyirkkum, kaNNIr migak
kala'ngik kai tozhum ninRu ivaLE.

'My daughter is crying out to You with hope, while breathing out hot air in her agony, recounting that You burnt the whole of la'nka for the sake of sItA PirATTi. She is recounting Your riding with the powerful garuDan, with him being in Your flag as well. Tears are flowing out of her eyes as she is constantly thinking of You with folded hands'.

svAmi deshikan chooses the phrase 'kShvelapratyarthi ketam'- (kShveda - venom, poison;

pratyartha - to combat; pratyarthin - hostile, inimical; keta - mark, sign) - One who has garuDan, the remover of all poison, adorning His high-rising flag - 'valam koL puL uyarttAi'.

It is not very clear what instance in BhagavAn's leelA-s is being referred to here by svAmi deshikan, when he refers to 'garuDan who removes all poison'. The meaning given by shrI Ve'nkaTEshAcArya, shrImad ANDavan, and Sri PBA are all consistent, and give the above meaning for the words 'kShevala pratyarthi ketam'.

In his tAtparya ratnAvali vyAkhyAnam, shrI UV comments that the incident referred to is garuDan removing the poison from the nAgAstram that had bound Lord rAma when indrajit used the nAgAstram (the 'snake' astra) on Lord rAma during the battle. shrI UV notes that the guNam of vyasana nirasanam or removal of distress by BhagavAn is indicated by His appearing at the very instant as the 'garuDa dhvajan' (One with venom-removing garuDan in His flag) to provide help to His devotee.

In his detailed vyAkhyAnam for this pAsuram, shrI UV makes the following comments:

Even though the phrase "valam koL puL uyarttAi" does not pertain to rAmAvatAram (which is referenced by AzhvAr at the start of the pAsuram - 'ila'nkai seRRavanE'), it is used here with reference to instances such as the gajendra mokSham, the incident of His rescuing rukmiNi from shishupAlan, His rescuing of the many girls in narakAsuran's prisons, etc. In all of these cases, He came riding His garuDa vAhanam, though none of these involved the removal of poison etc. In rAmAvatAram itself, when rAma was bound by nAga pAsham by indrajit, garuDan came and released Him from the poison of the nAgAstram, and BhagavAn gave him the high position in His flag. It is said: garuDa dhvajAnusmaraNAt viSha vIryaM prashAmyati - 'meditation on the garuDa dhvaja of BhagavAn removes the power of the worst poison'. It is probably with this in mind that SvAmi deshikan describes the guNam to meditate on in this pAsuram as 'kShvelapratyarthi ketam' - One who has GaruDan who removes all poison adorning His high-rising flag.

The sense in which BhagavAn's guNam is to be understood here is that He is One who helps His devotees in distress by hurrying in His garuDa who has the power to destroy His devotee's enemies. shrI Rangachari has described this guNam of BhagavAn with the following words: "On His ensign is venom's antidote (garuDa) - assurance of security to the distressed".

AzhvAr uses the word 'valam koL puL uyarttAi', where 'valam koL puL' refers to 'the strong and mighty garuDan'. He is both the vAhanam (vehicle) and flag for emperumAn. In pAsuram 1.4.1 (a'nciRaiya maDa nArAi pAsuram), AzhvAr refers to the role garuDan plays in BhagavAn's protection of His devotees - ve'nciRaip puL uyarttArkku, which is captured by svAmi deshikan as 'trANe baddha dhvajatvAt' - 'valam koL puL uyarttAi' - ve'nciRaip puL uyarttArkku - BhagavAn has raised His flag declaring that He will protect His devotee at all costs. It is the same idea

that is conveyed here.

pAsuram 2.4.5

இவளிராப்பகல்வாய் வெரீஇ, தன்

குவளையொண் கண்ணநீர் கொண்டாள், வண்டு

திவளும் தண்ணந்துழாய் கொடீர், என

தவளவண்ணர் தகவுகளே.

ivaL irAp pagal vAi verI, tan

kuvaLai oN kaNNa nIr koNDAL, vaNDu

tivaLum taNNam tuzhAi koDIr, ena

tavaLa vaNNar tagavugaLE.

Because she has not succeeded in having Your sight, she is incoherent in her talk day and night, and is full of tears welling in her beautiful eyes constantly. You decorate Your **tirumEni** with the cool and fragrant tuLasI garlands that attract a large crowd of bees, but You are not giving Your tuLasI garland to her, which is all what she asks for. Is this the type of behavior that speaks for Your impartial and unbounded Mercy towards Your devotees?

The attribute or guNam of emperumAn that is to be enjoyed in this pAsuram is the very beauty of His **tirumEni**, further enhanced by the beautiful, cool, and fragrant tuLasI garland that He wears - the very meditation on which will remove all sins of the devotee. SvAmi deshikan captures this thought through the words '**shrama hara tulasI mAlinam**' - One who wears the tulasI garlands that remove the devotee's distress. That the very sight of His **tirumEni** destroys all our sins and purifies us is well known.

The above guNam identified by svAmi deshikan is a reflection of AzhvAr's words - '**vaNDu tuvaLum taNNamtuzhAi koDIr**'. AzhvAr in the nAyaki's role longs for the tulasI grland that has come in contact with His **tirumEni**, since even the contact with the tuLasI garland will help remove the distress that AzhvAr is undergoing when separated from Him.

pAsuram 2.4.6

தகவுடையனே என்னும், பின்னும்

மிக விரும்பும் பிரானென்னும், எனது

அகவயிர்க்கமுதே யென்னும், உள்ளம்

உக உருகி நின்றுள்ளுளே.

tagavu uDaiyavanE ennum, pinnum
miga virumbum pirAn ennum, enadu
aga uyirkku amudE ennum, uLLam
uga urugi ninRu uLLuLE.

tagavu uDaiyavanE ennum; pinnum miga virumbum; uLLam uga urugi ninRu uLLuLE pirAn ennum; enadu agam uyirkku amudE ennum - This daughter of mine keeps singing of You as The Most Merciful, and keeps showering her love on You; (Because she is not able to unite with You) she is suffering deeply in her mind, and is appealing to You in her mind as 'pirAn' - One who is ever helpful to others; she is saying that You are the most enjoyable to her inner soul.

SvAmi deshikan gives the gist of the guNam to be enjoyed from this pAsuram as 'dhairya hetum' - He who supports the devotee by giving the devotee the courage to continue to seek the union with Him until it finally materializes - enadu aga uyirkku amudE. He gives the sustenance in the form of courage to the inner soul - aga uyir - of the devotee, and sustains it.

In his ARAyirappaDi vyAkhyAnam, PiLLAn nicely describes this guNam: The devotee first recalls His infinite Mercy; this automatically leads to the confidence that such a Merciful One will never forsake the devotee, and this results in even more desire to attain Him. But since He is not realized right away, the devotee's inner self is filled with the feeling that He is the most enjoyable there is.

pAsuram 2.4.7

உள்ளுலாவி உலர்ந்துலர்ந்து, என
வள்ளலே கண்ணனே யென்னும், பின்னும்
வெள்ள நீர்க் கிடந்தாயென்னும், என
கள்விதான் பட்ட வஞ்சனையே.

uL uL Avi ularndu ularndu, ena
vaLLalE kaNNanE ennum, pinnum
veLLa nIrk kiDandAi ennum, ena
kaLvi tAn paTTa van'canaiyE.

uL uL Avi ularndu ularndu en vaLLalE! en kaNNanE ennum pinnum veLLam nIr kiDandAi ennum en kaLvi tAn paTTa van'canaiyE - My daughter's inner soul that is more delicate than the mind is all dried up; (and yet, she is hiding all this suffering from me, and) she is calling Your names with affection - 'My most merciful One! My own dear lovely KR^iShNa!', and continues on: 'Oh My Lord

reclining in the overflowing Milk Ocean!' It is astounding that she who manages to cheat me by hiding her sorrow from me, is being squarely cheated by You!

Or, alternately,

My daughter who is capable of attracting You to herself, is now caught in the dragnet of Your guNa-s, and is suffering because You are cheating her by not showing Yourself to her.

svAmi deshikan captures the guNam that stands out in this pAsuram through the words 'trANe dattAvadhAnam' - (trANe - in/for protection; avadhAnam - attention; datta - He who gives; He who devotes His attention to the protection of His devotees) - veLLa nIrk kiDandAi ennum - BhagavAn has His abode in tirup pArkkaDal - the Milky Ocean, only so that He is easily accessible to the likes of the deva-s when they need His protection.

sAKShAt svAmi brings out another aspect of BhagavAn's dedication for the protection of the devotees from this pAsuram. He gives the interpretation for the word 'vaLLal' as 'One who gives His own AtmA to us' - He protects us all by being our antaryAmI - the Soul of our souls. AzhvAr himself reminds us of BhagavAn's utmost concern for the protection of all the jIva-s in several places - e.g., 'kAKkum iyalvinan kaNNa perumAn' (2.2.9).

shrI UV has suggested an alternate pATham for svAmi deshikan's description of the guNam for this pAsuram - dAne dattAvadhAnam - He who devotes great attention to giving or bestowing His blessings to the devotees. Beyond giving this alternate pATham, he does not discuss the reason for his alternate choice. One wonders whether the motivation for the alternate pATham is sAKShAt svAmi's interpretation given above for the word 'vaLLal' from the pAsuram, with its emphasis on BhagavAn giving His own AtmA for the protection of all.

pAsuram 2.4.8

வஞ்சனே! என்னும் கைதொழும், தன
நெஞ்சம் வேவ நெடிதுயிர்க்கும், விறல்
கஞ்சனை வஞ்சனை செய்தீர் உம்மைத்
தஞ்சமென்றிவள் பட்டனவே.

van'canE! ennum kai tozhum, tana
nen'cam vEva neDidu uyirkkum, viRal
kan'canai van'canai seidIr ummait
tan'cam enRu ivaL paTTanavE.

My daughter cries out: "You Cheat who subjugates me to You without my knowledge!" And she folds her hands in prayer in gratitude for that act of Yours! She breathes out very heavily in her suffering. You who blessed all the good people by cheating the evil kamsa out of his life! The suffering that this daughter of mine is undergoing by trusting You who helps people in distress is beyond description!

The key idea that svAmi deshikan stresses as supporting BhagavAn's guNam of **vyasana nirasana vyakta kIRti** (the guNam at the tiruvAimozhi level) in this pAsuram, is His destroying the evil but mighty kamsa and thereby relieving the distress of the devotees. His words for identifying the corresponding guNam for the current pAsuram are - '**sva-ripu-hati-kR^ita-AshvAsanam**' - 'He who destroyed the evil but mighty kamsa, and thereby put the minds of His devotees at rest and in peace'.

shrI PBA explains the above thought as follows: "**tannaik kolla ninaitta kamsanaik konRozhittu ippaDiyE Ashrita virOdhikaLai pOkka vallavan enRu aDiyavarkku AshvAsa janakanAmavan**" - The devotees look at this incident of His eliminating the mighty but evil kamsa, and get the relief and confidence that likewise He will eliminate all their obstacles readily.

shrI Ve'nkaTeshAcArya gives a different interpretation for svAmi deshikan's words '**sva-ripu hati kR^ita AshvAsanam**' - '**miDukkanAna kamsanai azhiyac ceidu tan-nimittamAna bhayattait tIrttu AshvAsanam paNNiyum**'. The key words that give the difference in interpretation are - '**tan nimittamAna bhayattaip pOkki**' - By removing the fear of the elders regarding His safety. By waiting to kill kamsa till He grew up, rather than killing Him even when He was only a child (as He did with the likes of pUtanA etc.), He relieved the fear and worry of devaki and vasudevar, who had pleaded with Him to hide His true identity from kamsa at the time He was born.

In either interpretation, the key guNam revealed through the kamsa incident is that BhagavAn instills the confidence in the minds of His devotees that just as in the case of kamsa, He will always remove all the obstacles that come in the path of His devotees.

pAsuram 2.4.9

பட்ட போதெழுபோதறியாள், விரை

மட்டலர் தண்டுழாய் என்னும், சுடர்

வட்டவாய் நுதி நேமியீர், நுமது

இட்ட மென்கொல் இவ்வேழைக்கே.

paTTa pOdu ezhu pOdu aRiyAL, virai

maTTu alar taN tuzhAi ennum, cuDar



He removes the distress of His devotees - gajendra moksham

vaTTa vAi nudi nEmiyIr, numadu

iTTam en kol iv EzhaikkE.

This daughter of mine does not know the difference between day and night any more; she just keeps meditating on the cool and fragrant honey-dripping tuLasI garlands that You wear. You with the piercing sharp cakra with its circular mouths spitting flames all around in Your hand! What is Your plan regarding this daughter of mine who has no other go but You!

SvAmi deshikan captures the guNam reflected in this pAsuram in support of BhagavAn's **vyasana nirasana vyakta kIrti** - His well-demonstrated trait of removing the distress of the devotee - with the words 'dIpta hetim' - **cuDar vaTTa vAy nudi nEmiyIr** - One who carries the flame-spitting sharp-edged cakra in His hand, ever ready to protect His devotee from their enemies (**heti** - a missile weapon; **hetirAjan** - the King of heti-s is a reference to **cakrAyudham**; **dIpta** - flaming).

Does He really need the cakra or any other weapon for the purpose of protecting His devotee? Far from it - He can protect anyone from any harm whatsoever just by His mere will. But still He carries the divine weapons in order to instill confidence in the devotee's mind. Another **anubhavam** is that He is ever ready with the weapons in His hand just so there is no time lost in looking for them if they are ever needed for protecting the devotee.

This aspect of BhagavAn's guNam of concern for the protection of the devotee is also reflected in the following pAsuram of AzhvAr in periya tiruvantAdi (87):

எப்போதும் கை கழல நேமியான் நம் மேல் வினை கடிவான்

eppOdum kai kazhala nEmiyAn nam mEl vinai kaDivAn -

He is never separated from His divine cakra in His hand, which He carries for our protection; and also in shrI ra'ngarAja stavam (pUrva shatakam 12):

पातु प्रणतरक्षायां विलम्बमसहन्निव ।

सदा पञ्चायुधीं बिभ्रत्स नः श्रीरङ्गनायकः ॥

pAtu praNata rakShAyAM vilambam asahanniva |

sadA pa'ncAyudhIM bibhrat sa naH shrI ra'nganAyakaH || -

May Lord RanganAtha - who ever stands ready with five weapons on His arms, as if to demonstrate that He cannot bear any delay in offering protection to the devotee - grant us protection!

pAsuram 2.4.10

ஏழை பேதை இராப்பகல், தன
கேழிலொண் கண்ணநீர் கொண்டாள், கிளர்
வாழ்வை வேவ, இலங்கை செற்றீர், இவள்
மாழை நோக்கொன்றும் வாட்டேன்மினே.

Ezhai pEdai irAp pagal, tana
kEzh il oN kaNNA nIr koNDAL, kiLar
vAzhvai vEva, ilan'kai seRRIr, ivaL
mAzhai nOkku onRum vATTEnminE.

Ezhai pEdai irAp pagal kEzh il oN tan kaNNA nIr koNDAL; ilan'kai vEva kiLAr vAzhvaic seRRIr!
ivaL mAzhai nOkku onRum vATTEnmin - This poor girl of mine keeps longing for You, without realizing that You are very difficult to attain, and has beautiful eyes that are brimming with tears all the time. You who destroyed the life of ill-begotten pleasures of rAVaNa of la~nka by burning it to ashes! For Your own sake, make sure You protect the beauty of her eyes that are incomparable in their beauty'.

Looking at the detailed interpretations of our pUrvAcArya-s for this pAsuram, a couple of points stand out:

kiLar vAzhvu ilan'kai seRRIr - BhagavAn destroyed la~nka with all its prosperity, and in doing so, He left nothing stand in His way. So also, He will let nothing stand in His way when it comes to removing the obstacles of His devotees. This is conveyed in sAkShAt svAmi's vyAkhyAnam - pratibandha'ngalaiyum nIrE pOkkik koNDu INDena vandu rakshittu aruLa vENDum.

mAzhai nOkku onRum vATTEnminE - Don't ruin the beauty of her eyes that are incomparable in their beauty, for her sake as well as for Your own sake. The idea here is that for BhagavAn, the welfare of the devotee is the most important. The notion that BhagavAn subjugates Himself willingly to the devotee who surrenders to Him is well known and well established (through instances such as His being the charioteer for arjuna, His letting Himself be tied up by YashodA, etc.).

The above thoughts that are conveyed in this pAsuram stand out to support the guNam of 'vyasana nirasana vyakata kIRti' that is the subject of this tiruvAimozhi. SvAmi deshikan captures the specific guNam sung in this pAsuram with the words 'sat prekShA rakShitAram' - 'He who protects the way of life of those who are dedicated to following the prescribed code of conduct'.

shrI UV explains prekShA as 'shAstrAdi mUlamAip peRRa teLivu' - the clarity of knowledge that

those of righteous conduct have attained through means such as the shAstra-s.

Summary of tiruvAimozhi 2.4:

To recapitulate, the guNam sung in this tiruvAimozhi - namely, that BhagavAn is One whose fame in relieving the distress of the devotees has been well demonstrated - is supported by the following ten guNa-s sung in the ten pAsuram-s of this tiruvAimozhi:

- BhagavAn appeared at an instant in the pillar as Lord nR^isimha to make prahlAda's word come true, and thus relieved the ordeals to which prahlAda was subjected (2.4.1)
- He relieved the distress of aniruddha, His grandson, by severing the thousand shoulders of BANAsuran when the latter was imprisoned by the asura (2.4.2).
- He destroyed rAvana who was causing enormous distress to the deva-s and to the other devotees, and He went further and destroyed all the other evil rAKShasa-s as well (2.4.3)
- He has the mighty garuDan who can remove even the worst poison afflicting the devotee, on His flag (2.4.4).
- He is endowed with the beautiful divine tirumEni, decorated with the sacred tuLasI garlands that will remove all the distress of the devotee at the very sight of them (2.4.5).
- He provides uninterrupted courage and sustenance to the inner soul of the devotee and keeps the hope alive that the devotee will ultimately attain Him (2.4.6).
- He is intensely concerned about the protection of the devotees as His primary function, by reclining in tiruppARkkaDal to be within easy reach of the deva-s when they need to go to Him to seek His protection; or, He protects and guides all the jIva-s by being their antaryAmi (2.4.7)
- He will eliminate all the obstacles that stand in the path of His devotees, as demonstrated by His act of eliminating the evil kamsa (2.4.8)
- He carries the divine cakra and other weapons in His hands ever ready to offer protection to His devotees without the slightest delay (2.4.9)
- He ensures that the path chosen by those who observe the proper code of conduct as laid down in the shAstra-s is preserved and protected (2.4.10)

AzhvAr sings BhagavAn's well-demonstrated trait of relieving the distress of the devotees readily through several examples in this tiruvAimozhi, and concludes by recalling His vAmana incarnation, where He begged for His own belongings in order to bless mahAbali and the rest of the jIva-s along with him. This single act of His alone stands out as a reinforcement of His 'vyasana nirasana vyakta kIrti', and no one can ever say that BhagavAn does not have concern for His devotees - vATTam il pugazh vAmanan (2.4.11).



The Lord of shrIvaikuNTham - namperumAL and tAyAr panguni uttiram serti - shrIrangam
Thanks: www.thiruvarangam.com

shlokaM 27

tiruvAimozhi 2.5 - andAmattanbu

स्वप्राप्त्या सिद्धकान्तिं सुघटितदयितं विस्फुरत्तुङ्गमूर्तिं

प्रीत्युन्मेषातिभोग्यं नवघनसुरसं नैकभूषादिदृश्यम् ।

प्रख्यातप्रितिलीलं दुरभिलपरसं सद्गुणामोदहृद्यं

विश्वव्यावृत्तिचित्रं ब्रजयुवतिगणख्यातनीत्याऽन्वभुङ्क्ते ॥

sva-prAptyA siddha kAntiM (2.5.1) sughaTita dayitaM (2.5.2)

visphurat-tun'gamUrtiM (2.5.3)

prItyunmeShAtibhogyAM (2.5.4) navaghana surasaM (2.5.5)

naikabhUShAdidR^ishyam (2.5.6) |

prakhyAta prIti lIlaM (2.5.7) durabhilaparasaM (2.5.8)

sadguNAmoda hR^idyaM (2.5.9)

vishva vyAvR^itti citraM (2.5.10) vraja yuvati gaNakhyAta

nItya anvabhu~Nkta (2.5) ||

tirukkurugaip pirAn PiLLAn gives the gist of ths tiruvAimozhi in the following words:

nitya nirdoSha niratishaya kalyANa divya dhAmattil paNNum prEmattai en pakkalilE paNNik koNDu sarva divya bhUShaNAYudha bhUShitamAi niratishaya saundayAdi kalyANa guNa vishiShTamAi shuddha jAmbUnada prabhamAna divya rUpattODE vandu ennODu kalandaruLinAn - enkiRAR.

The essence of the above words is that BhagavAn has the guNam of presenting Himself to His devotee in this world in the same form in which He presents Himself to the nitya sUri-s in shrI vaikuNTham, and derives even more pleasure when He is associated with His devotee than the pleasure that the devotee gets by association with Him. This guNam is the subject of this tiruvAimozhi. sAkShAt svAmi calls this guNam 'svApti-muditatvam' - (tAn AshritarODu samshleShikkap peRRAI niratishayamAga Anandikkum svabhAvam) - His becoming happy beyond measure when He is in union with His devotees.

SvAmi deshikan presents this guNam with the words - 'vraja yuvati gaNakhyAta nItya anvabhu~Nkta' - (vraja yuvati gaNAH - the gathering of cowherd girls; khyAta nItya - by the same rule, in the same way; anvabhu~Nkta - rejoiced, felt immense pleasure) - AzhvAr felt happy the same way the cowherd girls felt happy because KR^iShNa was happy by associating with them.

Note that they were not happy because they got to associate with Him; but they were happy because His mingling with them made kR^iShNa happy, and it was kR^iShNa's happiness that made them happy. It was His pleasure that was important to them. AzhvAr's happiness, conveyed in this tiruvAimozhi, follows the same logic - (vraja yuvati gaNAkhyAta nItYA), as we will see in the different pAsuram-s of this tiruvAimozhi. AzhvAr rejoices the union with Him because it makes Him happy to mingle with AzhvAr.

pAsuram 2.5.1

அந்தாமத் தன்பு செய்து என்னாவிசேர் அம்மானுக்கு

அந்தாமவாழ் முடிசங்கு ஆழிநூலாரமுள

செந்தாமரைத் தடங்கண் செங்கனிவாய் செங்கமலம்

செந்தாமரையடிகள் செம்பொன் திருவுடம்பே.

an-dAmattu anbu seidu en Avi sEr ammAnukku

an-dAma vAzh muDi sa'ngu Azhi nUl Aram uLa

sen-tAmarait taDam kaN se'nkani vAi se'nkamalam

sen-tAmarai aDik-kaN sempon tiru uDambE.

Having the same great attachment to me that He displays towards the nitya sUri-s in shrIvaikuNTham, and having intermingled with my soul, BhagavAn's divine ornaments (His divine conch and cakra, as well as His Sacred thread and His pearl necklace), and His divine tirumEni all shine with new brilliance. His divine eyes become wide and beautiful like the freshly blossomed lotus flower; His beautiful lips are smiling and look like the wide open beautiful red lotus flower, and His divine Feet display the same happiness by turning beautiful like the freshly blossomed red lotus flower. His whole beautiful body is glittering like gold - all because of His extreme delight in associating with His devotee.

svAmi deshikan describes the guNam reflected in the first pAsuram as 'sva-prAptyA siddha kAntim' - 'an-dAmattu anbu seidu en Avi sEr ammAn' - He who attains a special effulgence in His whole appearance, including all His weapons etc., as soon as He unites with His devotee. The description is self-explanatory, based on AzhvAr's pAsuram and its meaning given above.

sAKShAt svAmi describes that in this pAsuram, AzhvAr brings out the point that just as the divine beauty of His tirumEni and the beauty of the divine weapons are attributes of emperumAn, the natural union of emperumAn with His devotee is also a natural trait of emperumAn - 'en Avi sEr ammAn'.

shrImad ANDavan describes this as 'viDAyar maDuviLE serumAp pOIE sErndAn' - He embraces

His devotee with the same intensity with which an extremely thirsty person will jump and consume the water when he spots a pool of water. And He does this because He is the Lord of the devotee, and the devotee is His own property from whom He has been separated for too long.

shrImad ANDavan notes that this tiruvAimozhi is sung in the spirit of 'puNarcci magizhdal' - a girl sharing with her close friend the delight of her union with her beloved consort. BhagavAn's guNam of seeking His devotee and blessing Him and feeling great joy in the process is compared to Ganges coming by itself and soaking a lame person wherever he stands.

pAsuram 2.5.2

திருவுடம்பு வாஞ்சுடர் செந்தாமரை கண் கைகமலம்

திருவிடமே மார்வம் அயனிடமே கொப்பூழ்

ஒருவிடமும் எந்தை பெருமாற்கு அரனேயோ

ஒருவிடமொன்றின்றி என்னுள் கலந்தானுக்கே.

tiru uDambu vAn cuDar sen-tAmarai kaN kai kamalam

tiru iDamE mArvam ayan iDamE koppUzh

oruvu iDamum endai perumARku aranEyO

oruvu iDam onRinRi ennuL kalandAnukke.

endai perumARku oruvu iDam onRu inRi ennuL kalandAnukku tiru uDambu vAn cuDar; kaN sen-tAmarai; kai kamalam; mArvam tiru iDamE; ayan iDam koppUzh; oruvu iDam aranE -Oh! Oh! What a great wonder! As soon as BhagavAn - My own Lord and the Lord of all - mingled with me and became one with me with His whole tirumEni completely, His divine tirumEni attained a unique intense brilliance; His eyes blossomed like the full-bloomed lotus, and so did His divine hands become beautifully reddish like the lotus petals; He who thus shines beautifully because of His association with me with His whole tirumEni, gave a place to Periya PirATTi on His vakSha sthalam only, a place to the four-faced brahmA in the lotus rising from His navel only, and a place to rudra only in a small place on the left-over space. But in my case, He mingled with me with His whole tirumEni without any exception.

SvAmi deshikan identifies the guNam sung in this pAsuram with the words 'sughaTita dayitam' - oruvu iDam onRu inRi ennuL kalandAn. - He who intermingles with His dear devotee with all the intense affection of a beloved (sughaTita - well-joined, united, contrived, arranged; dayitam - cherished, beloved, dear). The thought to be enjoyed here is that BhagavAn gave only a small part of His tirumEni to pirATTi, and a small part to brahmA and rudra each, but He gave the whole of His tirumEni and mingled with AzhvAr - oruvu iDam inRi ennuL kalandAn.

pAsuram 2.5.3

என்னுள் கலந்தவன் செங்கனிவாய் செங்கமலம்
மின்னும் சுடர்மலைக்குக் கண்பாதம் கை கமலம்
மன்னுமுழுவேழலகமும் வயிற்றினுள்
தன்னுள் கலவாதது எப்பொருளும் தானிலையே.

ennuL kalandavan se'nkani vAi se'nkamalam

minnum cuDar malaikkuk kaN pAdam kai kamalam

mannu muzhu Ezh ulagum vayiRRinuLa

tannuL kalavAdadu epporuLum tAn illaiyE.

ennuL kalandavan minnum cuDar malaikku se'nkani vAi se'nkamalam kaN pAdam kai kamalamE;
mannum muzhu Ezh ulagum vayiRRin uLa; tannuL kalavAdadu epporuLum tAn illaiyE - By the very
act of intermingling with me, My Lord's tirumEni (divine form) grew like an effulgent beautiful
huge mountain; His beautiful mouth, His lotus eyes, His hands, His feet, all got the beauty of the
freshly blossomed red lotus flower; This huge divine form that He got because of His great
happiness in intermingling with me resulted in His accommodating and protecting all the seven
worlds in His stomach. There was nothing left behind that did not become part of Him.

SvAmi deshikan describes the bhagavad guNam reflected in this pAsuram with the words
'visphurat tun'ga mUrtim' - minnum cuDar malai - He who grows immensely with happiness when He
associates with His devotee (visphurat - glittering; tun'ga - high, tall; mUrti - form, body).

AcArya-s who have written vyAkhyAna-s for this pAsuram enjoy 'ennuL kalandavan' as another
nAma for emperumAn, just like His other nAma-s such as nArAyaNa, vAsudeva, mukunda, etc. In
other words, the nAma 'ennuL kalandavan', shows that it is part of His nature to redeem the jIva-s
by mingling with them and drawing them to Him. Just as the rest of the world suffers by being
away from Him, He suffers when He is not united with the jIva-s who have not attained Him, and
feels great happiness when He gets to mingle with His devotees, and shines like a glittering
mountain when He unites with them.

pAsuram 2.5.4

எப்பொருளும் தானாய் மரகதகுன்றமொக்கும்

அப்பொழுதைத் தாமரைப்பூக் கண் பாதங்கை கமலம்

எப்பொழுதும் நாள் திங்களாண்டுழி யூழிதொறும்

அப்பொழுதைத் கப்பொழுதென் ஆரா அமுதமே.

epporuLum tAnAi maragadak kunRam okkum
appozhudait tAmaraiPPUK kaN pAdam kai kamalam
epozhudum nAL tin'gaL ANDu UzhiyUzhi toRum
appozhudaikkappozhudu en ArAvamudE.

tAn epporuLumAi maragatak kunRam okkum tAn; nAL toRum, tin'gaL toRum, ANDu toRum Uzhi toRum Uzhi toRum appozhudukku appozhudu en ArA amudam kaN pAdam appozhudait tAmaraiPU, kai appozhudaik kamalam - He is the antaryAmi in all things; He is like the beautiful green emerald mountain; He is the insatiable nectar to me every second of my life, every day, month, year, every yuga, and always. His whole divine form - His eyes, His hands, His feet, all look beautiful like the freshly blossomed lotus flower.

SvAmi deshikan describes the primary attribute sung in this pAsuram as 'prItyunmeSha atibhogyam' (unmeSha - ever increasing, bhogyam - delight to experience and enjoy) - He who becomes even more delectable when He unites with His devotee - eppozhudum nAL tin'gaL ANDu Uzhi Uzhi toRum appozhudaikkappozhudu en ArAvamudE. He is the Insatiable Nectar every instant no matter how many eons have passed.

shrI UV gives an alternate pATham, describing the guNam as 'pratyunmeShAtibhogyam', where unmeSham means 'a small amount of time', and pratyunmeSham refers to His being enjoyable every instant of time - pratikShaNam.

pAsuram 2.5.5

ஆராவமுதமாய் அல்லாவியுள் கலந்த

காரார் கருமுகில் போல் என்னம்மான் கண்ணனுக்கு

நேராவாய் செம்பவளம் கண்பாதம் கை கமலம்

பேரார நீண்முடி நாண் பின்னும் இழைபலவே.

ArAvamudamAi al-AviyuL kalanda

kArAr karu mugil pOl en ammAn kaNNanukku

nErA vAi sempavaLam kaN pAdam kai kamalam

pErAra nIN muDi nAN pinnum izhai palavE.

The dark blue water-laden clouds don't really stand anywhere in comparison to the divine dark-blue tirumEni of My Lord kaNNan, nor do the deep red corals stand any comparison to His beautiful red lips; so also, the freshly blossomed red lotus does not stand any comparison to His beautiful eyes, hand and feet. Decorated with big and beautiful necklaces, the huge crown, the

waistband, and other innumerable ornaments, my Lord is the Insatiable Nectar who still blessed me by intermingling with a lowly person like me.

AzhvAr has been singing the beauty of BhagavAn's beautiful red lips, His hands and His feet by comparing them to the freshly blossomed lotus flower in previous pAsuram-s. In the current pAsuram, he says that they are only poor comparisons to the beauty of His lips etc. - en ammAn kaNNanukku nErA.

SvAmi deshikan describes the guNam revealed in this pAsuram as 'nava ghana surasam' - He who is like the fresh water-laden cloud ready to shower His blessings on all - kArAr karu mugil pOl en ammAn.

pAsuram 2.5.6

பலபலவே ஆபரணம் பேரும் பலபலவே

பலபலவே சோதி வடிவு பண்பெண்ணில்

பலபல கண்டுண்டு கேட்டுற்று மோந்தின்பம்

பலபலவே ஞானமும் பாம்பணை மேலாற்கேயோ.

pala palavE AbharaNam pErum pala palavE

pala palavE cOdi vaDivu paNbu eNNil

pala pala kaNDu uNDu kEttuRRu mOndu inbam

pala palavE j~nAnamum pAmbaNai mElARkEyO.

pAmbaNai mElARku paNbu eNNil AbharaNam pala pala pErum pala pala cOdi vaDivu pala pala; kaNDu uNDu kETTU uRRu mOndu inbam pala pala; j~nAnamum pala pala - If one tries to comprehend the true nature of the One who has AdisheShan as His bed, His ornaments are innumerable; His nAma-s signifying His auspicious qualities such as j~nAna, shakti, vIrya, etc., are also numerous; His divine forms such as the matsya, kUrma, varAha, etc., are also numerous; the objects that He has created for enjoyment in these different incarnations, such as milk, butter, etc., are also many; the types of knowledge that He has created, such as the knowledge of medicine, yoga, grammar, etc., are also countless. The diversity of extensions of His attributes is beyond description. What a great wonder!

SvAmi deshikan presents the trait of BhagavAn that supports His guNam of svApti muditatvam in this pAsuram as 'naika bhUShAdi dR^ishyam' - He presents Himself in various divine forms with a variety of beautiful ornaments and numerous auspicious qualities to the devotee and makes Himself intensely likable. In other words, BhagavAn presents Himself as a ParipUrNan - perfect in all respects, when He intermingles with AzhvAr, and AzhvAr in turn is delighted that BhagavAn

is happy when He unites with His devotee.

shrI PBA refers us to PeriyAzhvAr's pAsuram describing the variety of decorations of PerumAL -
naika bhUshAdi dR^ishyam.

செங்கமலக் கழலில் சிற்றிதழ் போல் விரலில்

சேர் திகழாழிகளும் கிண்கிணியும், அரையில்
தங்கிய பொன்வடமும் தாள நன் மாதுளையின்
பூவொடு பொன்மணியும் மோதிரமும் கிறியும்
மங்கல ஐம்படையும் தோள்வளையும் குழையும்
மகரமும் வாளிகளும் சுட்டியும் ஒத்திலக

எங்கள் குடிக்கரசே!

sen'kamalak kazhalil ciRRidazh pOl viralil

sEr tikazh AzhigaLum kiN kiNiyum araiyil
tan'giya pon vaDamum tALa nan mAduLaiyin
pUvoDu pon maNiyum mOdiramum kiRiyum
man'gala aimpaDaiyum tOL vaLaiyum kuzhaiyum
makaramum vALigaLum suTTiyum ottilaga

en'NgaL kuDikkaraSE!..... --periyAzhvAr tirumozhi 1.6.10

"Your feet are like the lotus flowers; the fingers of Your feet are like the lotus petals; the
bracelets, the waist band, the rings decorating Your fingers, the coral strands, the decorations on
Your shoulders, the beautiful ear-rings, the decoration in Your forehead, all shine beautifully...

emperumAnAr describes BhagavAn's multitude of ornaments in his sharaNAgati gadyam:

किरीट मकुट चूडावतंस मकरकुण्डल ग्रैवेयक हार केयूर कटक श्रीवत्स कौस्तुभ मुक्तादाम उदरबन्धन पीताम्बर
काञ्चीगुण नूपुराद्यपरिमित दिव्यभूषण !

kirITa makuTa cUDAvataMsa makara kuNDala graiveyaka hAra keyUra kaTaka shrIvatsa
kaustubha muktAdAma udarabandhana pItAmbara kAn'cIguNa nUpurAdyaparimita divya
bhUShaNa... -

'Oh nArAYANa! You are decorated with all kinds of ornaments such as the Crown bearing the
central diadem of lustrous stone, other head ornaments, ear ornaments, necklaces, and other neck
ornaments, garlands, shoulder-bracelets, bracelets in the hands, shrIvatsa and kaustubha, pearl

garlands, waistlets, lace cloths, gold waist band, and leg ornaments and others precious and innumerable'.

pAsuram 2.5.7

பாம்பணைமேல் பாற்கடலுள் பள்ளியமர்ந்ததுவும்

காம்பணை தோள் பின்னைக்கா ஏறுடனேழ் செற்றதுவும்

தேம்பணைய சோலை மராமரமேழ் எய்ததுவும்

பூம்பிணையதண்டுழாய்ப் பொன் முடியும்போரேறே.

pAmbaNai mEl pARkaDalul paLLi amarndaduvum

kAmbaNai tOL pinnaikkA EruDan Ezh seRRaduvum

tEmbaNaiya sOlai marAmaram Ezh eydaduvum

pUmbiNaiya taN tuzhAip pon muDi am pOrERE.

pAl kaDalul pAmbaNai mEl paLLi amarndaduvum kAmbu aNai tOL pinnaikkAi Ezh Eru uDan seRRaduvum tEmbaNaiya sOlai marAmaram Ezh eydaduvum pUmpiNaiya taN tuzhAi pon muDi ampOr ErERE - My Lord is the same one who presents Himself like a ferocious bull ready to knock out anything that opposes it; He is the same One who wears the fragrant, cool tuLasI on His golden crown, is reclining on the AdisheShan in the Milky Ocean for the protection of all, destroyed the seven wild bulls for the sake of nappinnai, and pierced all seven huge trees with one arrow to please sugrIvan.

AzhvAr's anubhavam is that BhagavAn performs all these feats just for endearing Himself to AzhvAr.

SvAmi deshikan describes the bhagavad guNam central to this pAsuram as 'prakhyAta prIti lIlam - He who is full of many famous sports that are motivated by His desire to please His devotee as part of His leelA (prakhyAta - famous; prIti lIlam - His famous sports that are meant to please His devotee). It should be noted that all these leelA's of BhagavAn are a result of His prIti - affection and attachment - to His devotees.

pAsuram 2.5.8

பொன்முடியம் போரேற்றை எம்மாணை நால் தடந்தோள்

தன் முடிவென்றிலாத தண்டுழாய் மாலையனை

என் முடிவுகாணாதே என்னுள் கலந்தானை

சொல்முடிவு காணேன் நான் சொல்லுவதென் சொல்லீரே.

pon muDi ampOrERRai emmAnai nAl taDam tOL

tan muDivu onRillAda taN tuzhAi mAlaiyanai

en muDivu KANAdE ennuL kalandAnai

sol muDivu KANEn nAn solluvadu en sollIrE.

I cannot describe through words the saushIyam of my Lord who wears the beautiful golden crown on His head, who is invincible by anyone, with His four broad shoulders, and decorated with the cool and fragrant tuLasI garlands, and yet with all His greatness on one side, He chooses to mingle with me who is the lowliest of lowly beings, without the least hesitation, and enjoys every bit of this union with me.

SvAmi deshikan describes the bhagavad guNam sung in the pAsuram as 'durabhilapa rasam' - He who gives delight beyond description to the devotee - 'sol muDivu KANEn nAn' (abhilapa - description; durabhilapa - beyond description).

shrI UV points out that the idea conveyed here - that BhagavAn's guNam, His beauty, His saushIyam, etc., are all beyond description through words - is the same thought that is expressed in the kenopaniShad mantra - 'na vidmo na vijAnImo yathaitadanushiShyAt' (1.3) - 'We do not know Brahman fully as such. We are not aware how it can be taught' (as it cannot be known by external or internal sense organ). The taittirIya upaniShad mantra - 'yato vAco nivartante aprApya manasA saha' also conveys the same thought.

pAsuram 2.5.9

சொல்லீரென்னம்மாளை என்னாவியாவிதனை

எல்லையில் சீரென் கருமாணிக்கச்சுடரை

நல்ல அமுதம் பெறற்கரிய வீடுமாய்

அல்லிமலர் விரையொத்து ஆணல்லன் பெண்ணல்லனே.

sollIr en ammAnai en AviyAvi tanai

ellai il sIr en karumANikkac cuDarai

nalla amudam peRaRkariya vIDumAi

allimalar virai ottu ANallan peN allanE.

nalla amudam peRaRku ariya vIDumAy alli malar virai ottu AN allan peN allan ellai il sIr en karu mANikkac cuDarai en AviyAvi tannai en ammAnai sollIr -

All of you should sing the praise of my Lord who is Supreme Nectar here itself, obtained only through realizing and adopting Him as the only means, is like the fragrance of the lotus flower,

very different from all those called men and women, is endowed with infinite auspicious qualities, is enjoyable and shining like the precious blue diamond, and is the Lord of my soul.

SvAmi deshikan has described the main guNam sung in this pAsuram as 'sad-guNa Amoda hR^idyam' - (Amoda - delight, joy, pleasure; hR^idya - loved.) - He who is extremely likable because of His infinite kalyANa guNa-s and His delightful appearance.

shrI UV lists the following guNa-s sung by AzhvAr in this pAsuram:

ammAn - svAmittvam, His being the Lord of all;

Avi - His act of controlling everything;

en karu mANikkac cuDar - His saulabhyam or easy accessibility;

ellai il sIr - His unlimited generosity associated with His unlimited wealth. In another dimension, He is a delight to enjoy in all respects

cuDar - a delight for the eyes;

amudu - a delight for the tongue;

virai - a delight for the nose;

Avi - a delight for the mind; and

sollIr - a delight for the ears.

pAsuram 2.5.10

ஆணல்லன் பெண்ணல்லன் அல்லா அலியுமல்லன்

காணலுமாகான் உளனல்லன் இல்லையல்லன்

பேணுங்கால் பேணுமுருவாகும் அல்லனுமாம்

கோணை பெரிதுடைத்து எம்பெம்மாளைக்கூறுதலே.

AN allan peN allan allA aliyum allan

kANalum AgAn uLan allan illai allan

pENumkAl pENum uruvAgum allanumAm

kONai peridu uDaittu em-pemmAnaik kUrudalE.

My Lord is not like the males in all the worlds, nor like any woman, nor an enuch. He is of easy access to a believer, and impossible to access for a non-believer. He takes whatever form a

believer wants Him to take, but at the same time, He is not One, Who can be said to have that as His form. In short, my Lord is beyond any description in a straightforward way.

SvAmi deshikan captures the spirit of this pAsuram with the words 'vishva vyAvR^itti citram' - 'He who is of a wonderful appearance that is unlike anything else that exists in all the worlds' (vyAvR^itti - exclusion, distinction, removal, difference). Recall that the guNam at the dashakam level is 'vraja yuvati gaNakhyAta nItYA anvabhu~Nkta - (vraja yuvati gaNAH - the gathering of cowherd girls; khyAta nItYA - by the same rule, in the same way; anvabhu~Nkta - rejoiced, felt immense pleasure) - AzhvAr felt happy the same way the cowherd girls felt happy because kR^iShNa was happy by associating with them. In the current pAsuram, AzhvAr sings the exceptional beauty in form and in guNa-s that is natural to BhagavAn, and this is a natural result of His happiness in uniting with His devotee.

Several supports are given from the shruti-s that convey the point that BhagavAn is beyond description, which is what AzhvAr is conveying in this pAsuram.

न भूतसङ्घ संस्थानो देहोऽस्य परमात्मनः

na bhUta san'gha saMmsthAno deho'sya paramAtmanaH

---mahAbhArata - shAnti parva 206-60

His body is not made up of the combination of elements like earth, water, etc. etc.

नैनं वाचा स्त्रियं ब्रुवन् । नैनमस्त्रीपुमान्ब्रुवन् । पुमांसं न ब्रुवन्नेनम् । वदन्वदति कश्चन ।

अ इति ब्रह्म ।

nainaM vAcA striyaM bruvan | nainam astrI pumAn bruvan |

pumAMsaM na bruvan na enam | vadan vadati kashcana |

a iti brahma |

---R^ig veda AraNyaka 2.2

'One who tries to explain the paramAtman neither describes Him as a male, nor a female, nor a eunuch; that Supreme Brahman is represented by the letter 'a'.

स वै न देवासुरमर्त्यातिर्यङ् न स्त्री नषण्ढो न पुमान्न जन्तुः ।

नायं गुणः कर्म न सन्न चासन्निषेधशेषो जयतादशेषः ॥

sa vai na devAsura-martya-tiryang

na strI na ShaNDho na pumAn na jantuH |

nAyaM guNaH karma na san na cAsan

niShedha-sheSho jayatAd asheShaH ||

---shrImadbhAgavatam 8.3.24

'He is neither demigod nor demon, neither human nor bird nor beast. He is not woman, man or neuter, nor is He an animal. He is not a material quality, a furtive activity, a manifestation or nonmanifestation. He is the last word in the discrimination of "not this, or not that," and He is unlimited. All glories to the Supreme Personality of Godhead'.



The Supreme Bliss! - namperumAL and shrIranganAcciyAr serti utsavam - shrIrangam
Thanks: shrI N Santhanagopalan

Summary of tiruvAimozhi 2.5:

In the ten pAsuram-s of this tiruvAimozhi, AzhvAr enjoys and describes the Supreme Bliss of PerumAL. This Supreme Bliss is attributed to His having mingled with His devotee - AzhvAr. sAKShAt svAmi describes this guNam of BhagavAn as 'svApti muditatvam'. AzhvAr in turn rejoices because PerumAL is happy. SvAmi deshikan compares AzhvAr's joy with that of the gopi-s - whose whole joy in mixing with BhagavAn is purely based on the fact that BhagavAn's happiness is because He is mingling with His devotees - vraja yuvati gaNakhyAta nItYA anvabhu~Nkta. In the ten pAsuram-s, we will be seeing AzhvAr describing BhagavAn's Supreme Bliss from different

aspects:

- His whole divine **tirumEni** and His divine weapons etc., get a new effulgence when Bhagavan gets to unite with His devotee (2.5.1)
- He intermingles with His dear devotee with all the intense affection towards a beloved (2.5.2)
- He acquires a whole new level of effulgence and grows like a glittering mountain when He mingles with His devotee intimately, and this unique effulgence is seen in His beautiful eyes, His reddish hands that look soft like the fresh lotus petals, etc. (2.5.3)
- He continues to be the Insatiable Nectar and a delight to the devotee irrespective of how many yuga-s have passed (2.5.4)
- He showers His mercy on His devotees like a fresh water-laden cloud during the rainy season (2.5.5)
- He presents Himself with a variety of beautiful ornaments, in innumerable forms, etc., to the devotee because of His joy in mingling with the devotee (2.5.6)
- He is full of many famous sports (leela-s) that are motivated by His desire to please His devotee (**prakhyAta** - famous; **prIti Ilam** - His famous sports that are meant to please His devotee). (2.5.7)
- He is attached to His devotees beyond description through words (2.5.8)
- He presents Himself as extremely likable to the devotee through His infinite kalyANa guNa-s and His delightful appearance. (2.5.9)
- He possesses guNa-s that are beyond description, as well as a form that is beyond description. (2.5.10)

॥ श्रीमते श्रीरङ्गरामानुज महादेशिकाय नमः ॥

|| shrImate shrI ran'iga rAmAnuja mahA deshikAya namaH ||

dAsan kR^iShNamAcAryan

From tiruvAimozhi 2.6 - To be Continued in Part 2, Vol.2