

**A TRANSLATION OF THE *ĪṬU* 36,000 *PAṬI* COMMENTARY
OF *TIRUVĀYMOLI* OF NAMMĀLVĀR BY
VAṬAKKUTTIRUVĪTIPPIḶLAI INTO ENGLISH
(1-110 verses)**

VOLUME I

PROFESSOR J. RANGASWAMI, D.Litt.,



**INDIAN INSTITUTE OF ADVANCED STUDY
Rashtrapati Nivas, Shimla**

First Published 2022

© Indian Institute of Advanced Study, Shimla

All rights reserved.

No part of this book may be reproduced
or transmitted, in any form or by any means,
without the written permission of the Publisher.

ISBN: 978-93-82396-76-5

Published by

The Secretary

Indian Institute of Advanced Study,
Rashtrapati Nivas, Shimla-171005.

Typeset at

Sai Graphic Design, New Delhi

Printed at

Dipi Fine Prints, New Delhi

FOREWORD

Among the great *Śrīvaiṣṇava* Saints, known as the *Ālvārs*, Nammālvār is venerated as the chief and foremost. He has contributed four divine *Prabandhas* of which *Tiruvāymoli* with 1102 stanzas in lucid Tamiḷ is considered superb and ambrosia of rich poetic excellence. It supremely delineates the theo-philosophical exposition of the *Śrīvaiṣṇava* themes, whereas no other esoteric work is as excellent as *Tiruvāymoli*. This scholarly work by Professor J. Rangaswami, D. Litt., is an English Translation of the famous *maṇippravāḷa* commentary of the *Iṭu* 36,000 *Paṭi* for the text, *Tiruvāymoli* by Swāmi Vaṭakkuttirvītippiḷai, the well known traditional scholar of the *Śrīvaiṣṇava* religious order. It is really a true and an authentic translation rendered by the learned author for the first 110 verses.

This eminently readable work contains four parts. The first part gives a sharp history of Saint Nammālvār and his mode of poetic composition of *Tiruvāymoli* and also the details of different commentaries upon the Text. The second part serializes the six invocations of *Tiruvāymoli*. Part three furnishes the true translation of the three *Mahāpraveśas*, i.e., the three important introductions of the Commentary. The part four contains the English translation of the *Iṭu* Commentary in 118 divisions. Each section contains introduction, commentary, explanations and the quintessence of the decade given by Śrī Maṇavālamāmuni in poetic form, which is indeed religiously inspiring. The author has added six appendixes which are very relevant to this grandeur commentary. A detailed glossary for more than 750 thematically oriented technical words, description of 144 important similes which help to understand the theo-philosophical concepts used in

the Commentary and a comprehensive bibliography add to the scholarly value of the book.

Through this perfected and wonderful monograph of the highest intellectual acumen, the encyclopedic and theistic trends of *Śrīvaiṣṇavism*, its archaic, anecdotal and analogical style and the regional indigenous treatments of the intrinsic values, the morality and the ethical way of life have been brought into wider understanding. It certainly highlights the noble thoughts and the supreme religious implications of *parajñāna*, *parabhakti* and *paramabhakti* as expounded in the unparalleled treatise, *Tiruvāymoli*. Further, it will pave the way to eliminate the linguistic and religious animosity, which in turn, eventually nurture the secularity of our Nation through the righteous foresight of unity in diversity.

This is the third magnificent work of the renowned author who has already published the texts, *Śrīvacanābhūṣaṇam* and *Ācāryahṛdayam* along with their *maṇippravāla* commentaries of Śrī Maṇavālamāuni in elegant English. I have every hope that, this learned book will meaningfully contribute fresh divine knowledge of *Tiruvāymoli* to the best understanding of the intellectual World.

I congratulate Dr. J. Rangaswami, D.Litt., the eminent author for bringing out this scholarly work with a request that, he may, as an erudite scholar also complete the translation of the remaining part of the *Ītu* Commentary of *Tiruvāymoli*.



Tillait Tirucitrakūṭam Aṭṭagotram,
Professor Dr. U. Ve. Arāṅgāchāri Swāmi,
151, West Street, Chidambaram,
Tamil Nadu.

PREFACE

*“Maṅaiyūm peruñcel vanumakka ḷumarrai vālvuntanṅai
niṅaiyūm patameṅa niṅṅraṅi rāṅkuru kūṅnimalaṅ
puṅaiyūn tamilkkavi yāḷirul nīṅkip poruḷviḷaiki
viṅaiyūn tirivur raṅakurra nīṅkiṅa vēṅaikaḷē”*

‘The immaculate chief of Kurukūr, who is considered in the place of home, salvation, children and everything else in life, eradicated the ignorance, ground our sins to pulp and brought to light the essence, clearing the doubts in the *Vedas* through his (Māraṅ’s) embellished hymns in Tamil¹.

I

The Tamil Nadu, part of South India is an area of *siddhi* ‘realization’ to obtain, where the *Śrīvaiṣṇava* primary source book, *Nālāyira Divya Prabandham* ‘compendium of 4000 holy verses’ including ‘*Tiruvāymoli*’, graciously composed by the 12 *Āḷvārs* ‘Dravidian Saints’ and few more similar treatises have opened an avenue for my research. Of these, the *Tiruvāymoli* is reputedly known and proved to be an excellent hymnology. It is not an exaggeration to say that, *Tiruvāymoli* has elevated the higher status of *bhakti* and *prapatti mārgas* in Tamil language².

Revered Swāminātha Deśikar³ of Thiruvavaduthurai Maṅṅa and esteemed *Śrīvaiṣṇava* Scholar, Vedānta Deśikar⁴ have observed that, it is *Tiruvāymoli* that enabled the aspirants to clarify the doubts that arose in the *Vedas* and the *Vedāntas* of Sanskrit. Because of the fact that, *Tiruvāymoli* was composed by the divinely blessed Saint Nammāḷvār, it is very difficult to comprehend its inner crux of the essence. Though the available commentaries

of this treatise are helpful to delineate its points of quintessence, they are in Sanskritized Tamil known as, '*maṇippravāḷa* style'⁵. As such, various eminent scholars who gave the commentaries to this work were the great authorities both in Tamil and Sanskrit. They were all blessed by the Lord Śrīman Nārāyaṇa and they were also experts in the theoretical wisdom and in practising the same in their day to day life. Significantly, since the Lord Himself is a combination of these two holy ancient languages, these erudite theosophists felt it wise to give their commentaries in a mixture of Tamil and Sanskrit.

As such, *Tiruvāymoli* has five commentaries, i.e., *Ārāyirappaṭi* 'Commentary 6000 *Paṭi*', *Oṇpaṭināyirappaṭi* 'Commentary 9000 *Paṭi*', *Paṇṇirāyirappaṭi* 'Commentary 12,000 *Paṭi*', *Irupattunālāyirappaṭi* 'Commentary 24,000 *Paṭi*' and *Īṭu Muppattārāyirappaṭi* 'Commentary 36,000 *Paṭi*'. Of these, the last mentioned Commentary alone is highly comprehensive. The uniqueness of this academic excellence is its remarkable dexterity, within which, the reputed Commentator Vaṭakkuttiruvītippiḷlai (1167-1264 CE) as an expert, who strung a garland with very many varieties of flowers, compressed his Commentary into a single noble work with the vast varieties of densely placed theo-philosophical doctrines of the *Śrīvaiṣṇavism*. Moreover, this laudable document absorbs the rationalistic views of the *Vedāntic* discourses, imbibes the devotional ideas of the *Ithihāsa Purāṇas*, includes the salient tenets related to socio-cultural and linguistic textures of the *Saiṅgham* literatures of the Tamil Country and takes up the oral tradition and also the age old *ithiḷiyas* of the South India. Besides being dynamic in its *maṇippravāḷa* style and the sophisticated *Śrīvaiṣṇava* thematic contents, it is bound to preach a spiritual wisdom along with the recommendation of following the *prapatti* as the surest *upāya* to realize the Lord Śrīman Nārāyaṇa.

Because the *Īṭu* Commentary is in *maṇippravāḷa* style, it is found to be tough to the devotional and literary public. With a scholarly perusal of all the commentaries including the *Īṭu Muppattārāyirappaṭi* titled, '*Bhagavadviṣayanī*', vol.,1A&B, (Reprint of *Swamy Se. Krishnamacariyar*'s print (1999)) edited and published by Śrī S. Krishnaswamy Iyengar along with the standardized Tamil Commentary, '*Tiruvāymoli Īṭṭin Tamilākkam*, vol.,1

(Hymns 1-110) written by *Vidvān* B.R. Purushothama Naidu of the University of Madras (Reprint 2012) and a few more relevant titles, I have carefully translated the Commentary part of the first centum into English in a comprehensive style.

The concepts behind the verbal explanation of the said Commentary is not easily translatable because it is written in the linguistic pattern of the oldest style of the expression of the 13th century CE. However, on the basis of my learned conceptual knowledge of the above stated standardized Tamil Commentary of highly respected *Vidvān* B.R. Purushothama Naidu and of my intellectual experience of having translated already the two volumes of '*Ācāryahṛdayam* of Aḷakiya Maṇavāḷapperumāḷ Nāyanār' (2015) and the whole text of '*Śrīvacanabhūṣaṇam* of Piḷḷai Lokācārya' (2006), I have translated this wonderful Commentary into readable style in English. I honestly believe that, this English edition will carry the holy message of *Tiruvāymoli* all around the world.

To enhance the readability of this text, the original stanzas of *Tiruvāymoli* in Tamil, alphabetic order of verses, subtlety, *ithikyas*, similes, notes about the traditional scholars, glossary, bibliography and the index are listed out at the end of the book. I am certain that, scholars will be kind enough to offer their valuable comments to improve the contents of this volumes.

II

The greatest divine poet Tiruvalluvar's *Tirukkural* is the Tamil *Veda* of *Saṅgham* Age. This *magnum opus* appreciatively professes the value of gratitude as, 'Who every good have killed, may yet destruction flee; Who 'benefit' has killed, that man shall ne'er 'scape free'⁶. I am gratefully remembering the administrators and scholarly elders, who have been of immense help to finalize this voluminous book as per the counselling of the above said couplet. The reverend officials of the Indian Institute of Advanced Study, Shimla, Esteemed Professor Kapil Kapoor (Chairman), Professor Makarand R. Paranjape (Director), Col. Vijayakumar Tiwari (Secretary), Mr. Prem Chand (Librarian), Dr. Meenu Aggarwal (Residential Medical Officer),

Mr. Ravinder Saini (SPS to the Director) and Ms. Ritika Sharma (ARO) were the source of deep inspiration to me in all the two years of my research cum translation in the IIAS. Unforgettable were their love and affection and to which I pray them devotedly with my hands folded.

Tiruvalluvar also intelligibly envisages about 'learning' as, 'With soul submit they stand, as paupers front a rich man's face; Yet learned men are first; th'unlearned stand in lowest place'⁷. By realizing the truth, I studied the theo-philosophy of *Śrīvaiṣṇavism* from the following spiritual *Gurus*: *Śrī U. Ve. Dr. Arangachari Swami, Chidambaram, Śrī U. Ve. Dr. S. Kotandaraman Swami, Thanjavur and Śrī U. Ve. Dr. M.A. Venkatakrishnan Swami, Chennai*. These three veteran *Śrīvaiṣṇava* traditional scholars and divine intellectuals who were gracious enough in not only supplying the rare books on *Tiruvāymoli* but also enabled me to comprehend the areas that are incomprehensible. They were kind and generous in extending their valuable helps and blessings. During my research work, they have clarified my doubts and spiritually enlightened me in all respects. I am subserviently extending my humble acknowledgments to them.

Dr. V. Gurunathan, Professor of Tamil, Tamil University is a family friend of mine who not only supplied me with equitable quotations of *Saṅgham* literature that were found embedded in the *Īṭu* Commentary but explained their meanings also in detail. I am sincerely extending my thanks to him. I am reverentially remembering the Librarians, Mr. Prem Chand, IIAS, Dr. C. Velmurugan, Tamil university and Dr. S. Sudarshan, Sarasvati Mahal Library, Thanjavur. These three Scholarly Librarians were readily supplying me books and texts relevant to my research. Especially Dr. S. Sudarshan was kind enough to peruse the records of the library and supplied me with very rare books that I needed.

My special thanks to Professor Palani Arangasamy whom I have endearingly call him as my Senior Advisor for all the editorial corrections he made and in fact, he was the official editor of this manuscript. My special thanks to him for fixing words and phrases that were eminently suited in the various contexts of the text.

I am indebted to kith and kin of my family for having helped to satisfactorily complete the onerous task undertaken. Especially to my wife Mrs. Parimala whose assistance and encouragement rejuvenated me on many occasions of my anxieties and worries and I am proud of recollecting her invaluable helps. Blessed I am, to have had her as my partner in life.

At length, I happily and cheerfully submit this voluminous work from the far end of South India to the Indian Institute of Advanced Study in the apex of the Himālayan Mount of North with my reverential thanks to the entire staff of the National Institution. I pay my salute by bowing my head to all of them and never will I forget their help extended in my two years of study over there.

REFERENCE

1. *Caṭakōparantāti* 100.
2. Regarding the elevated status of Tamil language, Kambanāṭar says as,

*“Molīpala vāyina ceppam pīrantatu muttiyeytum
valīpala vāyaviṭṭu onra yatuvalu vānarakak
kulīpala vāyina pālpaṭ ṭanakuḷir nīrpporunai
culīpala vāyolu kuṅkuru kūrentai tōṅralinē”*

‘With the advent of my Father (Nammālṅvār) at Kurukūr, with the serene flow of Tāmraparṇī (river) of cool water with several whirls, truth took place instead of the several heresays. The way to salvation became one instead of several and the slippery pitfalls have disappeared’

- *Caṭakōparantāti* 5.
3. Swāminātha Deśikar highlights the importance of Sanskrit language as,

*“Palkār palakiṇṇun teriyā ulavēṅ
ṛolkāp piyantiru vallūvar kōvai
mūṅṛiṇṇu mūlaiṅkum; āṅṭiṇṇu milaiyēḷ
vaṭanūḷ veḷiperā vaḷaiṅkum eṅpa”*

‘Even after deeply perusing the Tamil works, if there are points remain unknown, clarifications can be found in *Tolkāppiyam*, *Tirukkuraḷ* and *Tirukkōvaiyār*. In these works, there are certain Sanskrit usages that go far beyond the usage of Tamil. Monolingual Tamil scholars cannot

comprehend those differences. Those that cannot be deciphered with the knowledge in Tamil can however be understood easily with the help of Sanskrit’ - *Ilakkaṇakkottu, pāyiraviyal, sūtra* 7.

4. Vedānta Deśīkar highlights the importance of Tamil language as, “*Poykainuṇi pūtattār pēyāl vārtan porunalvaruṇi kurukēcaṇ viṭṭu cittan tuyyakula cēkaraṇnam pāṇa nātan tonṭaraṭip poṭimalicai vanta cōti vayyamelā maraiṇilaṅka vālvēl ēntum maṅkaiyarkōṇ enriṇvarkaḷ makilntu pāṭum ceyyatamiḷ mālaikaḷnān teḷiya vōtit teḷiyāta maraiṇilaṅkaḷ teḷikiṇ rōṇē*” ‘The group of *Ālvārs* such Poykaiyālvār, Bhūtattālvār, Pēyālvār, Nammālvār born at the cool bank of Tāmraparṇi and chieften of Tirukkukurū, Periyālvār, Kulacēkarālvār of pellucid and holy mind, our beloved Tiruppanālvār and Tirumaṅgaiyālvār who has worn the arrow and sword and had secured the holy counseling from the worshipful Lord Śrīman Nārāyaṇa to inculcate the tenets of the *Vedānta*, have cheerfully sung the *Divya Prabandham* in Tamil. By changing, clearly memorizing and learning those hymns, we perfectly understand certain portions of the *Vedas* that were ununderstandable until then’

- *Decikappirabandham, Atikāra Saṅgraham* 1.

Ācāryahrdayam glorifies the text, *Tiruvāymoli* as, *Bhāṣyakārar itukonṭu cūttira vākyāṅkaḷai oruikaviṭuvar* ‘*Bhāṣyakārar* (Śrī Rāmānuja) through this (*Tiruvāymoli*) confirmed the single tune of meaning along with the sentences of *Brahma Sūtra*’ - *Śrīvacanabhūṣaṇam, Sūtra* 65.

Kambanāṭar elevated the status of Tamil language as,

“*Uyirttā raipirpuk kurukurum pāmoru mūṇṇaṇaiyuṇi ceyirttār kurukaivan tārtiru vāymoli ceppalurrāl mayirttā raikaḷpoṭik kuṅkaṅkaḷ nīrmalku māmaraiyuḷ ayirttār ayirtta poruḷveḷi yāmeṅkaḷ antaṇarkkē*”

‘For our *Vedic* Scholars, the essence taken out of the vast *Vedas* by ‘Thousand’ will be revealed, making them shed tears. Due to the influence of the plain truths in *Tiruvāymoli* by the chief who appeared in Kurukūr, the world of delusions due to the three distresses (*Tāpattrayas* - *Ādhiyātmika*, -*Ādhidaivika* and *Ādhibhautika*) which play mischief with the *ātma* stay-put in the world will be a scandal’

- *Caṭakōparantāti* 33.

5. *Maṇippravāla* style is the mixture (*viravi*) of the words of two languages and yields spiritual pleasure to the readers. Here, two languages mean the Tamil and Sanskrit. Like stringed the garland out of pearl and red coral, in this *maṇippravāla* language, the words of Tamil and Sanskrit are united together.

The Text, *Vīracōliyam* speaks about the faultlessness of *maṇippravāla* language as,

“Cārntavalakkoṭu tappāvaṭavelut taittavirntu
tērtuṇarvārkkku minimaiyaittantucey yuṭkaḷiṇum
nērtucolappaṭ ṭuyarntavarāṇira lēporuḷai
ōrntukoḷappaṭuṇi corkurramarravurupeṇparē”

‘The words that are faultless are those that are found amenable to Tamil usage, avoiding Sanskrit letters, providing a pleasant reading, mingling in the verses of the great scholars and comprehensible without any structural complexity. In the same way, an immaculate body is the one that has got unblemished physical parts. Since it is the fact that customarily Sanskrit words are added into the poems of the Tamil language and in *maṇippravāla* style of writing, mingling of such words is in no way a fault’

- *Vīracōliyam, Alaṅkārappāṭalam 2.*

“Iṭaiyēvaṭavelut teytilviraviya liṇṭetukai
naṭaiyētumillā maṇippiravālanarreyoac collin
kiṭaiyēmuṭiyum patamuṭaittāṅkiḷa vikkaviyiṇ
roṭaiyēturaṇar piraḷikaiyāti ṭuṇintariyē”

‘Mixing of Sanskrit letters makes itself into a topic (*viraviyal*) by itself. When Sanskrit mixes into the text, it is known as *maṇippravālam*. It has no assonance or alliteration. Let it be known further that there are distinctive branches such as *kiḷavikkavi*, *turaikkavi*, *piraḷikkavi* and *viṇāvikkavi*’

- *Vīracōliyam, Alaṅkārappāṭalam 40.*

6. “Eṇṇaṇri koṇṇārkkum uyvuṇṭām uyvillai
ceyṇṇaṇri koṇṇa makarku”

- *Turukkuraḷ 110.*

7. “Uṭaiyārmuṇ illārpōl ēkkarruṇi karrār
kaṭaiyarē kallā tavar”

- *Turukkuraḷ 395.*

NOTES REGARDING TRANSLITERATION

Roman	Tamil	Devanāgarī
a	அ	अ
ā	ஆ	आ
i	இ	इ
ī	ஈ	ई
u	உ	उ
ū	ஊ	ऊ
e	எ	ए
ē	ஏ	ऐ
ai	ஈ	ऎ
o	ஓ	ऒ
ō	ஔ	ओ
au	ஔ	औ
h	-	:
k	க	क
kh	"	ख
g	"	ग
gh	"	घ
ñ	ந்	ण
c	ச	च
ch	"	छ
j	ஜ்	ज
jh	"	झ
ñ	ஞ்	ञ

Roman	Tamil	Devanāgarī
t	ட	ट
th	"	ठ
d	"	ड
dh	"	ढ
ṇ	ண்	ण
t	த	त
th	"	थ
d	"	द
dh	"	ध
n	ந்	न
p	ப	प
ph	"	फ
b	"	ब
bh	"	भ
m/m	ம்	म
y	ய்	य
r	ர	र
l	ல்	ल
v	வ்	व
l	லு	ळ
l	ள	ल
r	ர	ठ
n	ன்	न
ś	ச	श
ṣ	ஷ்	ष
s	ஸ	स
h	ஹ்	ह

CONTENTS

Foreword

Preface

Notes Regarding Transliteration

PART - I

1. THE HISTORY OF NAMMĀLVĀR

- | | | |
|------|---|---|
| 1.1. | Nammālvār - A prodigy child | 1 |
| 1.2. | Madhurakaviyālvār and Nammālvār | 2 |
| 1.3. | Madhurakaviyālvār became a disciple to Nammālvār | 3 |
| 1.4. | Nammālvār's holy scriptures | 3 |
| 1.5. | The unique status of Nammālvār | 4 |
| 1.6. | Nammālvār did <i>maṅgalāsāsanam</i> to the 36 temples | 4 |
| 1.7. | Nammālvār as the <i>Śaṭhāri</i> graces the devotees of the Lord Śrīman Nārāyaṇa | 5 |
| 1.8. | Madhurakaviyālvār and his text, ' <i>Kaṇṇinuṇ Ciṟuttāmpu</i> ' | 5 |
| 1.9. | Nammālvār's period | 5 |

2. THE GLORIES OF NAMMĀLVĀR AND HIS TEXT, *TIRUVĀYMOḶI*

- | | | |
|--------|---|---|
| 2.1. | Nammālvār's supreme status | 7 |
| 2.2. | The greatness of Nammālvār's text, <i>Tiruvāymoḷi</i> | 7 |
| 2.3. | The references of <i>Tiruvāymoḷi</i> in Parimēlaḷakar's commentary on <i>Tirukkural</i> | 8 |
| 2.4. | The references of <i>Tiruvāymoḷi</i> in the Tamil grammatical texts | 9 |
| 2.4.1. | <i>Tiruvāymoḷi</i> and <i>Tolkāppiyam</i> | 9 |

- 2.4.2. The prosodic style of the verses of *Tiruvāymoli* 9
 2.4.3. *Tiruvāymoli* and *Prayoka Vivekam* and *Ilakkaṇak Kottu* 9

3. THE NECESSARY EVIDENCES OF NAMMĀLVĀR FROM HIS TEXTS

- 3.1. Nammālvār's *avatāra* is the great 10
 3.2. Nammālvār is the master of the spiritual knowledge 11
 3.3. Nammālvār's other names and their importances 12
 3.4. Nammālvār's birth place and its importances 12
 3.5. Nammālvār's texts and their poetic style 12
 3.6. Nammālvār's deep rooted love upon the Lord
 Śrīman Nārāyaṇa 13

4. NAMMĀLVĀR'S MODE OF POETIC COMPOSITION

- 4.1. Nammālvār's *prapatti* upon the Lord is his essence
 and existence 14
 4.2. The expression of delightfulness of the *ātma* as
 expressed by Nammālvār 14
 4.2.1. The delightfulness from the sense object and the
 external agencies 14
 4.2.2. The pleasure out of rendering the service for the
 benefit of others 15
 4.2.3. The spiritual pleasure out of intended concentration
 within consciousness 15
 4.2.4. Nammālvār's spiritual ecstasy springs from the *ātma* 16
 4.2.5. The soulful spiritual ecstasy is the eternal 16
 4.3. Nammālvār composed verses out of his desire, which
 is blessed by the Lord 17
 4.4. Nammālvār visualizes the Lord through his eye of
 the spiritual knowledge 18
 4.4.1. Nammālvār's verses are the garlands of nectarean
 hymnal to the Lord 18
 4.4.2. Nammālvār's verses are the ambrosia and they
 eliminate the *karmic* forces 19

- 4.4.3. Nammālvār's verses are not sung by him, but by the Lord Himself 19
- 4.5. Nammālvār's desire to enjoy the auspicious qualities of the Lord 20
- 4.5.1. Nammālvār insatiably enjoys the auspicious qualities of the Lord 20
- 4.5.2. Nammālvār wishes to visualize the Lord through his naked eyes 21

5. THE ŚRĪVAIṢṆAVA PHILOSOPHY IN TIRUVĀYMOLI

- 5.1. The Śrīvaiṣṇava doctrines of the independent realities: *cit*, *acit* and *Īśvara* 22
- 5.2. The philosophy behind the *mukkōl* and its literary evidences 23
- 5.3. *Tiruvāymoli* accepts *mukkōl pakavar* as *pakavar* 24
- 5.4. The references in the text, *Tiruvāymoli* about the *cit*, *acit* and *Īśvara* 25
- 5.5. The specific reference about the *mokṣa* as the *paramapada*, the separate world 25
- 5.6. The Lord Śrīman Nārāyaṇa alone is the three causes of the creation 27
- 5.7. The important *mantra* to be adored upon the Lord Śrīman Nārāyaṇa 28
- 5.8. The Lord Śrīman Nārāyaṇa graces His devotees with the twelve holy names 29

6. NAMMĀLVĀR'S REQUISITION TO THE LORD ŚRĪMAN NĀRĀYAṆA

- 6.1. Nammālvār's expectation from the Lord Śrīman Nārāyaṇa 30
- 6.2. The *bhakti* incurs the demerits, if it is for the personal favour 30
- 6.3. Nammālvār's *bhakti* is the pure love upon the Lord Śrīman Nārāyaṇa 30

- 6.4. Nammālvār devoutly hoped for the love from the Lord Śrīman Nārāyaṇa 32
- 6.5. Nammālvār's *bhakti* is not selfishly motivated 33

7. THE HISTORY OF COMMENTARIES OF *TIRUVĀYMOḶI*

- 7.1. The First Commentators of the text, *Tiruvāymoli* 34
- 7.1.1. Śrī Āḷavantār (916-1041 CE) 34
- 7.1.2. Śrī Nāthamuni (823-951 CE) 36
- 7.2. The history of the commentaries of the text, *Tiruvāymoli* 36
- 7.2.1. Śrī Rāmānuja's guidance to Tirukkurukaipirāṇ Pillāṇ (1060-1161CE) 36
- 7.2.2. The *Ārāyirappaṭi* 'Commentary 6000 *Paṭi*' 37
- 7.2.3. The *Oupatiṇāyirappaṭi* 'Commentary 9000 *Paṭi*' 38
- 7.2.3.1. The historical incident of writing the Commentary 9000 *Paṭi*. 38
- 7.2.3.2. The completion of the Commentary 9000 *Paṭi* with the grace of the Lord 39
- 7.2.4. The *Paṇṇirāyirappaṭi* 'Commentary 12,000 *Paṭi*' 40
- 7.2.4.1. An awful incident happened to Vādikesari Aḷakiya Maṇavāla Jīyar 40
- 7.2.4.2. Jīyar's academic excellence and completion of Commentary 12,000 *Paṭi* 41
- 7.2.5. The *Irupattunālāyirappaṭi* 'Commentary 24,000 *Paṭi*' 42
- 7.2.5.1. Naṭuvil Tiruvītipillai Bhaṭṭar's disobedience to his *Ācārya*-Nampillai 42
- 7.2.6. The *Īṭu Muppattārāyirappaṭi* 'Commentary 36,000 *Paṭi*' 43
- 7.2.6.1. The meaning of the word, '*īṭu*' in Tamil literature 43
- 7.2.6.2. The word, '*īṭu*' means 'the way of write up' as well as, 'equal' 44
- 7.2.6.3. The *Īṭu* 36,000 *Paṭi* Commentary had been kept with *Ācārya*-Nampillai 45
- 7.2.6.4. The supreme command of the Lord Śrī Raṅganāthaswāmi of Śrīraṅgam 45
- 7.3. The specialty of the *Īṭu* 36,000 *Paṭi* Commentary 46

7.3.1.	The <i>Ītu</i> 36,000 <i>Paṭi</i> Commentary specifically deals with the Lord only	46
7.3.2.	The unequivocal status of the <i>Ītu</i> 36,000 <i>Paṭi</i> Commentary	47
7.3.3.	The greatness of the Commentary as honoured by Śrī Raṅganāthaswāmi	48

PART - II

INVOCATIONS (*Tanīyaṅkaḷ*) OF *TIRUVĀYMOLI*

1.	The Invocation by Śrī Nāthamuni	74
2.	The Invocation by Śrī Īśvaramuni	75
3.	The Invocation by Śrī Coṭṭai Nambi	76
4.	The Invocation by Śrī Aṇantaḷvān	77
5.	The Invocation by Śrī Parāśara Bhaṭṭar	79
6.	One more Invocation by Śrī Parāśara Bhaṭṭar	81

PART III

THE INTRODUCTION GRACIOUSLY WRITTEN BY VAṬAKKUTTIRUVĪTIPPIḶLAI IN HIS *ĪṬU* 36,000 *PAṬI* COMMENTARY

THE *MAHĀPRAVEŚAM*: The *Tirumakaḷ Kēḷvan* - The First

1. THE LORD ŚRĪMAN NĀRĀYAṆA'S GRACIOUS ATTITUDE	86	
2. THE THEOLOGY OF OTHER RELIGIONS AND THE <i>ŚRĪVAIṢṆAVISM</i>		
2.1.	The doctrines of the other religions	87
2.2.	The doctrine of the <i>Śrīvaiṣṇavism</i>	89
2.2.1.	The <i>svarūpa</i> of the <i>acit</i> , i.e., the <i>prakṛti</i> , i.e., <i>acetanas</i>	89
2.2.2.	The <i>svarūpa</i> of the <i>cit</i> , i.e., the <i>ātmas</i> , i.e., <i>cetanas</i>	90
2.2.3.	The <i>svarūpa</i> of the <i>Īśvara</i> , who is the Lord Śrīman Nārāyaṇa	90
3. <i>NAMMĀLVĀR</i> IS UNIQUE AND NOBODY IS EQUAL TO HIM		
3.1.	The status of the devotion to the Lord Śrīman Nārāyaṇa in <i>kaliyuga</i>	92

3.2.	The reasons for Nammālvār's <i>avatāra</i>	93
3.3.	Nammālvār is compared with Saint Vālmīki, Śrī Lakṣmaṇa, Arjuna, etc.,	94
3.3.1.	Nammālvār with Saint Vālmīki	94
3.3.2.	Nammālvār with Śrī Lakṣmaṇa	94
3.3.3.	Nammālvār with Arjuna and Dasaratha	95
3.3.4.	Nammālvār with Prahalātha	96

4. THE GREATNESS OF NAMMĀLVĀR'S PRABANDHAS

4.1.	<i>Tiruvāymoli</i> and its kinds of verses with authenticated parts like <i>eluttu</i> , etc.,	96
4.2.	The criticism upon the authoritativeness of <i>Tiruvāymoli</i> and its treatments	97
4.3.	The criticism against the Tamil language of <i>Tiruvāymoli</i> and its treatments	98

5. NAMMĀLVĀR'S DEVOTION TOWARDS ŚRĪMAN NĀRĀYAṆA

5.1.	Nammālvār's spiritual experience in the union as well as in the separation	100
5.2.	To Nammālvār, the Lord is the <i>dhāraka</i> , the <i>boṣaka</i> and the <i>bhokya</i>	101
5.3.	Nammālvār's status of devotion in union and in separation with the Lord	102

6. THE SUBJECT MATTERS OF *TIRUVĀYMOḶI*

6.1.	The subject matters of the <i>Tiruviruttam</i> , <i>Tiruvācīriyam</i> and <i>Periya Tiruvantāti</i>	103
6.2.	The subject matters of the first centum of the text, <i>Tiruvāymoli</i>	104
6.3.	The subject matters of the first decade of the text, <i>Tiruvāymoli</i>	105

7. THE EXPANDED VERSION OF *TATVATTRYA* IN *TIRUVĀYMOḶI*

7.1.	The essential nature of the <i>Īśvara</i> , who is the Lord Śrīman Nārāyaṇa	106
------	--	-----

- 7.2. The essential nature of the *acit*, i.e., the *prakṛti*,
i.e., *acetanas* 107
- 7.3. The essential nature of the *cit*, i.e., the *ātmas*, i.e., *cetanas* 108

8. THE EXPANDED VERSION OF ARTHAPAÑCAKA IN TIRUVĀYMOLI

- 8.1. The *svarūpa* of the *Īśvara*, who is the Lord Śrīman
Nārāyaṇa 108
- 8.1.1. The meaning of the *nārāyaṇa sabda* and the *viṣṇu* and
the *vāsudeva mantras* 108
- 8.1.2. The *svarūpa* of the Lord Śrīman Nārāyaṇa 109
- 8.2. The *svarūpa* of the *ātma* in relation with the Lord
Śrīman Nārāyaṇa 110
- 8.3. The *svarūpa* of the *puruṣārtha* in appropriation with
that of the *ātma* 111
- 8.4. The *svarūpa* of the *puruṣārtha viroti* 112
- 8.4.1. The *kaivalya* and the *aiśvarya* are not the *puruṣārthas* 112
- 8.4.2. The kinds of things to be given up to attain the
puruṣārthas 113
- 8.5. The *svarūpa* of the *upāya* 114
- 8.5.1. The *prapatti upāya* to eliminate the obstacles to obtain
the final *puruṣārtha* 114
- 8.5.2. The authorities to follow the *prapatti upāya* 114
- 8.5.3. Nammālvār's specific views upon the *prapatti upāya* 115
- THE MAHĀPRAVEŚAM: The Tirumakaḷ Kēḷvaṇ - The Second** 153
- THE MAHĀPRAVEŚAM: The Tirumakaḷ Kēḷvaṇ - The Third** 163

PART - IV

FIRST CENTUM (1)

FIRST DECADE (1.1)

- 1.1:1. **The Lord Śrīman Nārāyaṇa possesses the auspicious
qualities** 169
- 1.1:1.1. Introduction: 170

1.1:1.1.1.	The Lord Śrīman Nārāyaṇa bestows the favours upon Nammālvār	170
1.1:1.1.2.	Nammālvār praises the Lord Śrīman Nārāyaṇa's auspicious qualities	170
1.1:1.2.	Commentary	172
1.1:1.2.1.	The Lord Śrīman Nārāyaṇa is the supreme	172
1.1:1.2.2.	The Lord Śrīman Nārāyaṇa's supremacy is the generous	172
1.1:1.2.3.	The Lord Śrīman Nārāyaṇa's supremacy is His eternal status	173
1.1:1.2.4.	The Lord Śrīman Nārāyaṇa is the blissful	173
1.1:1.2.5.	The Lord Śrīman Nārāyaṇa possesses innumerable benign qualities	174
1.1:1.2.6.	The Lord Śrīman Nārāyaṇa transcends His qualities	175
1.1:1.2.7.	The Lord Śrīman Nārāyaṇa removed Nammālvār's ignorance	175
1.1:1.2.8.	The Lord graced vouchsafed divine wisdom and love to Nammālvār	176
1.1:1.2.9.	The Lord Śrīman Nārāyaṇa's grace is for ever with Nammālvār	177
1.1:1.2.10.	The Lord is superior than the celestial deities, <i>nityasūris</i> and <i>muktas</i>	177
1.1:1.2.11.	The Lord Śrīman Nārāyaṇa nullifies the sufferings of His devotees	179
1.1:1.2.12.	The devotees have to worship the Lord Śrīman Nārāyaṇa	180
1.1:1.2.13.	Nammālvār's intended relation with the Lord Śrīman Nārāyaṇa	180
1.1:1.2.14.	Nammālvār worshipped the Lord for so many times	181
1.1:1.2.15.	Nammālvār advised his mind to think about the Lord	182
1.1:1.3.	The crux meanings of the verse	182
1.1:2.	The Lord Śrīman Nārāyaṇa is with the animate and inanimate objects	183
1.1:2.1.	Introduction: The Lord Śrīman Nārāyaṇa possesses the good qualities	184

1.1:2.2.	Commentary	184
1.1:2.2.1.	The Lord Śrīman Nārāyaṇa is realized by the <i>Yogajñāna</i>	184
1.1:2.2.2.	The Lord Śrīman Nārāyaṇa shall not be understood as that of the <i>ātma</i>	185
1.1:2.2.3.	The Lord is understood not as the soulless and the soulful objects	187
1.1:2.2.4.	The Lord Śrīman Nārāyaṇa is the embodiment of knowledge and bliss	187
1.1:2.2.5.	The Lord is realized not by comparing the different kinds of objects.	189
1.1:2.2.6.	The Lord does not have anything as the equal or the higher being	190
1.1:2.3.	The essential meanings of the verse	190
1.1:3.	The Lord Śrīman Nārāyaṇa as the <i>antarātma</i> resides in the <i>līlavibhūti</i>	191
1.1:3.1.	Introduction: The <i>līlavibhūti</i> is property of the Lord Śrīman Nārāyaṇa	191
1.1:3.2.	Commentary	192
1.1:3.2.1.	The Lord Śrīman Nārāyaṇa is not thinkable through the mind	192
1.1:3.2.2.	The Lord's <i>śarīra</i> of the perceived as well as the unperceived worlds	193
1.1:3.2.3.	The aspirants with the perfected knowledge has obtained the Lord	194
1.1:3.2.4.	The Lord grants the grace for the <i>ātma's pāratantryaśeṣatva</i>	195
1.1:3.2.5.	The similar statuses of Bharata, Sītāprāṭṭī and Hanumān	196
1.1:3.2.5.1.	Nammālvār and Bharata	196
1.1:3.2.5.2.	Nammālvār and Sītāprāṭṭī	197
1.1:3.2.5.3.	Nammālvār and Hanumān	197
1.1:4.	The Lord Śrīman Nārāyaṇa controls the objects of the <i>līlavibhūti</i>	198
1.1:4.1.	Introduction:	199

1.1:4.1.1.	The <i>līlāvibhūti</i> is the property of the Lord Śrīman Nārāyaṇa	199
1.1:4.1.2.	The subject matters of the eight verses	199
1.1:4.1.3.	At <i>praḷaya</i> , all the subject matters are with the Lord Śrīman Nārāyaṇa	200
1.1:4.2.	Commentary	200
1.1:4.2.1.	The Lord Śrīman Nārāyaṇa becomes the subject of the world	200
1.1:4.2.2.	The Lord Śrīman Nārāyaṇa is the controller of all the subjects	202
1.1:5.	The Lord Śrīman Nārāyaṇa is the <i>antrātma</i> to the <i>līlāvibhūti</i>	202
1.1:5.1.	Introduction: The Lord is the <i>akāra</i> of the <i>bijākṣra mantra</i>	203
1.1:5.2.	Commentary	204
1.1:5.2.1.	The Lord is perceived by the various degrees of knowledge and tastes	204
1.1:5.2.2.	The Lord Śrīman Nārāyaṇa's grace is the great	205
1.1:5.2.3.	The Lord Śrīman Nārāyaṇa as <i>antaryāmi</i> commands the minor deities	206
1.1:6.	The Lord Śrīman Nārāyaṇa controls the worldly activities	208
1.1:6.1.	Introduction: The Lord controls the activities and the non-activities	208
1.1:6.2.	Commentary	209
1.1:6.2.1.	The Lord associates with the performing and not performing activities	209
1.1:6.2.2.	The Lord Śrīman Nārāyaṇa's nature is not possible to think	210
1.1:7.	The Lord Śrīman Nārāyaṇa's <i>śarīrātmabhāva</i>	211
1.1:7.1.	Introduction: The realization of the Lord's <i>śarīrātmabhāva</i>	212
1.1:7.2.	Commentary	213
1.1:7.2.1.	The Lord Śrīman Nārāyaṇa individually exists within the all subjects	213

1.1:7.2.2.	The Lord is master, protector and controller of the <i>śarīras</i> of all <i>ātmas</i>	213
1.1:7.2.3.	The refutation of the doctrines of <i>Kudṛṣṭis</i> and <i>Lokāyatas</i>	214
1.1:8.	The Lord Śrīman Nārāyaṇa performs the creation and the destruction	214
1.1:8.1.	Introduction: The Lord alone discharges the creation and destruction	215
1.1:8.2.	Commentary	216
1.1:8.2.1.	The Lord Śrīman Nārāyaṇa is the cause and the effect of the <i>prakṛti</i>	216
1.1:8.2.2.	The Lord Śrīman Nārāyaṇa is the superior than the <i>Devas</i>	216
1.1:8.2.3.	The refutation of the doctrines of the <i>Kudṛṣṭi's</i> arguments	217
1.1:9.	The refutation of the doctrines of the <i>Sarva Sūnyavādins</i>	218
1.1:9.1.	Introduction:	219
1.1:9.1.1.	Nammālvār and <i>Sarva Sūnyavādins</i>	219
1.1:9.1.2.	The treatment of 'existence' and 'non-existence' of the God	219
1.1:9.2.	Commentary	220
1.1:9.2.1.	The existence of the God is proved through the logical arguments	220
1.1:9.2.2.	The logical arguments of 'God with form' and 'God without form'	221
1.1:10.	The Lord Śrīman Nārāyaṇa exists in every objects of the universe	222
1.1:10.1.	Introduction: The Lord with comfort pervades the entire universe	223
1.1:10.2.	Commentary	223
1.1:10.2.1.	The Lord comfortably resides within the <i>paramāṇus</i> and <i>pañchabhūtas</i>	223
1.1:10.2.2.	The Lord without any limitation pervades within the <i>ātmas</i>	224

1.1:11.	The aspirants obtain the spiritual benefits as that of Nammālvār	225
1.1:11.1.	Introduction: The short note of this decade and <i>phala</i> of the same	225
1.1:11.2.	Commentary	226
1.1:11.2.1.	The nature of the <i>līlavibhūti</i> and the <i>nityavibhūti</i>	226
1.1:11.2.2.	Nammālvār, out of the grace of the Lord composed this <i>Tiruvāymoli</i>	227
1.1.3.	By following the subject matters of this decade, one leads to the <i>mokṣa</i>	227
1.1.4.	The Saint Maṇavālamāmuni praises this decade	228

SECOND DECADE (1.2)
INTRODUCTION

Nammālvār recommends the <i>sādhyā bhakti</i>	254	
Nammālvār's <i>bhakti</i> is not as that of the <i>bhakti</i> envisaged by the <i>Vedānta</i>	255	
Nammālvār's teachings are not the outcome of his <i>virakta</i>	255	
Nammālvār's teachings possess the special significances	256	
The noble cause of Nammālvār's teachings	257	
The nature of the <i>vaiṣṇavadharmam</i>	257	
The aspirant, by performing the <i>bhakti</i> has obtained the Lord Śrīman Nārāyaṇa	258	
1.2:1.	Give up the other things and surrender to the Lord Śrīman Nārāyaṇa	259
1.2:1.1.	Introduction: Nammālvār advises to the <i>samsāris</i>	259
1.2:1.2.	Commentary	260
1.2:1.2.1.	One has to give up the desire totally	260
1.2:1.2.2.	One has to surrender to the holy feet of the Lord Śrīman Nārāyaṇa	260
1.2:1.2.3.	The Lord Śrīman Nārāyaṇa is the master and proprietor of the world	261
1.2:1.2.4.	The <i>ātma</i> has to accept the Lord Śrīman Nārāyaṇa's protection	261

1.2:2.	Perceiving the demerits of the worldly things lead to the detachment	262
1.2:2.1.	Introduction: One has to detach himself from the worldly things	262
1.2:2.2.	Commentary	263
1.2:2.2.1.	The stableless nature of the <i>śarīra</i>	263
1.2:2.2.2.	The <i>ātma</i> , based on its <i>karma</i> takes the <i>śarīras</i>	263
1.2:2.2.3.	The demerits of the <i>ātmas</i> are not measurable	263
1.2:3.	The means to eliminate the <i>karmas</i>	264
1.2:3.1.	Introduction: The means to eradicate the <i>karmas</i>	264
1.2:3.2.	Commentary	264
1.2:3.2.1.	The egoism and the delusion of the <i>ātma</i> have to be eliminated	264
1.2:3.2.2.	The <i>ahaṅkāra</i> and the <i>mamakāra</i> have to be nullified	265
1.2:3.2.3.	One has to catch hold of the Lord's feet for the final emancipation	266
1.2:4.	The Lord Śrīman Nārāyaṇa is the limitless bliss	266
1.2:4.1.	Introduction: The sweetness of the Lord Śrīman Nārāyaṇa	267
1.2:4.2.	Commentary	267
1.2:4.2.1.	The ever existing <i>ātma</i> and non-existing <i>śarīra</i>	267
1.2:4.2.2.	The enjoyment of the bliss of the Lord Śrīman Nārāyaṇa	268
1.2:5.	The elimination of the obstacles to obtain the status of the <i>mokṣa</i>	268
1.2:5.1.	Introduction: The status of the obstacles to attain the <i>mokṣa</i>	269
1.2:5.2.	Commentary	269
1.2:5.2.1.	The attachment with Lord Śrīman Nārāyaṇa for spiritual enjoyment	269
1.2:5.2.2.	The surrender to the holy feet of the Lord for the enjoyment of Him	270

1.2:6.	The Lord Śrīman Nārāyaṇa is the embodiment of the spiritual love	270
1.2:6.1.	Introduction: The Lord Śrīman Nārāyaṇa is the supreme	271
1.2:6.2.	Commentary	271
1.2:6.2.1.	The Lord Śrīman Nārāyaṇa's supreme quality is His <i>sausīlyam</i>	271
1.2:6.2.2.	The aspirant has to be absorbed in serving the Lord exclusively	272
1.2:6.3.	The commentary by Śrī Parāśara Bhaṭṭar	272
1.2:6.3.1.	The Lord Śrīman Nārāyaṇa is all-in-one, who protects His devotees	272
1.2:6.3.2.	The Lord is the mother, the father, the brother and the final goal	273
1.2:7.	The Lord Śrīman Nārāyaṇa is the protector and proprietor of all <i>ātmas</i>	274
1.2:7.1.	Introduction:	274
1.2:7.1.1.	The Lord Śrīman Nārāyaṇa is the protector	274
1.2:7.1.2.	The realization of <i>sambandhajñāna</i> of the <i>ātma</i> with Śrīman Nārāyaṇa	275
1.2:7.2.	Commentary	276
1.2:7.2.1.	The <i>līlāvibhūti</i> is the divine property of the Lord Śrīman Nārāyaṇa	276
1.2:7.2.2.	The glories of the <i>svasvāmibhāva</i>	276
1.2:8.	The surrender to the Lord Śrīman Nārāyaṇa to get union with Him	277
1.2:8.1.	Introduction: The sense faculties have to be dedicated upon the Lord	278
1.2:8.2.	Commentary	278
1.2:8.2.1.	The three sense faculties are provided by the Lord Śrīman Nārāyaṇa	278

1.2:8.2.2.	The dedication of the three faculties for the Lord's exclusive service	278
1.2:9.	When surrender to the Lord, the hurdles will be vanished	279
1.2:9.1.	Introduction: To get the help, approach the Lord Śrīman Nārāyaṇa	279
1.2:9.2.	Commentary	280
1.2:9.2.1.	The dedication of the <i>ātma</i> to the Lord ceases the unacceptable things	280
1.2:9.2.2.	By removing the <i>śarīra</i> , a devotee waits for the union with the Lord	280
1.2:9.2.3.	The devotee eagerly awaits for the final emancipation	281
1.2:9.2.4.	The removal of the <i>śarīra</i> is the appropriate	282
1.2:10.	The <i>Tirumantra</i> is the appropriate <i>mantra</i> to worship the Lord	282
1.2:10.1.	Introduction:	283
1.2:10.1.1.	The value of the <i>nārāyaṇa mantra</i>	283
1.2:10.1.2.	This verse is the explanation of the <i>Tirumantra</i>	284
1.2:10.2.	Commentary	284
1.2:10.2.1.	The <i>ātma</i> is the abode and the essence of the <i>jñāna</i>	284
1.2:10.2.2.	Better to surrender and merge with the Lord Śrīman Nārāyaṇa	285
1.2:11.	This decade is for the goodness and the well being of the <i>ātma</i>	286
1.2:11.1.	Introduction: A short note of this decade	286
1.2:11.2.	Commentary	287
1.2:11.2.1.	The subject matters of this decade are for the goodness of humanity	287
1.2.3.	The ten stanzas are composed out of the grace of the Lord	287
1.2.4.	The Saint Maṇavālamāuni glorifies this decade	288

THIRD DECADE (1.3)

INTRODUCTION

The greatness of the Lord Śrīman Nārāyaṇa's <i>saulabhyaguṇa</i>	301
The Lord Śrīman Nārāyaṇa is the simple to His devotees	301
The Lord Śrīman Nārāyaṇa is the lake and the lamp to guide His devotees	302
The Lord Śrīman Nārāyaṇa takes the <i>avatāras</i> to show Himself to His devotees	302
The Lord Śrīman Nārāyaṇa's <i>avatāra</i> is easy to approach	303
Nammālṽar merges with the Lord Śrīman Nārāyaṇa through His <i>saulabhyaguṇa</i>	304
1.3:1. The Lord Kṛṣṇa showed His <i>saulabhyaguṇa</i>	305
1.3:1.1. Introduction: The glory of stealing the butter by the Lord Kṛṣṇa	305
1.3:1.2. Commentary	305
1.3:1.2.1. The prime status of the emerging of the <i>bhakti</i>	305
1.3:1.2.2. The Lord Śrīman Nārāyaṇa is the reservoir of the spiritual wealth	306
1.3:1.2.3. The devotees enjoy the auspicious qualities of the Lord	307
1.3:1.2.4. The Lord unconditionally associates with His devotees	307
1.3:1.2.5. The Lord is accessible and naturally associates with His devotees	308
1.3:1.2.6. The Lord Śrīman Nārāyaṇa is the supreme as well as the simple	309
1.3:1.2.7. The Lord Śrīman Nārāyaṇa is eagerly sought by Śrī Lakṣmī	310
1.3:1.2.8. The nature of the Lord Śrīman Nārāyaṇa's simplicity	310
1.3:1.2.8.1. The Lord Kṛṣṇa as Kaṇṇaṇ accepts the punishment	310
1.3:1.2.8.2. The Lord Kṛṣṇa as Kaṇṇaṇ ate the butter under the shadow of light	310
1.3:1.2.8.3. The Lord Kṛṣṇa as Kaṇṇaṇ simply obeyed Yaśodā's command	311

1.3:1.2.8.4. The Lord Śrīman Nārāyaṇa's <i>saulabhya</i> is greater than His <i>paratva</i>	312
1.3:2. The systematic exposition of Lord Śrīman Nārāyaṇa's <i>saulabhyagūṇa</i>	313
1.3:2.1. Introduction:	314
1.3:2.1.1. Nammālvār remained fainted and unconscious	314
1.3:2.1.2. Nammālvār regained his consciousness and started to teach	314
1.3:2.2. Commentary	315
1.3:2.2.1. Within the Lord's <i>saulabhyagūṇa</i> , His status of the <i>paratva</i> is expressed	315
1.3:2.2.2. The Lord Śrīman Nārāyaṇa alone possesses all the glories	316
1.3:2.2.3. The Lord Śrīman Nārāyaṇa's <i>avatāras</i> are to grant the <i>mokṣa</i>	317
1.3:2.2.4. The Lord Śrīman Nārāyaṇa is humble to His devotees	317
1.3:3. The Lord Śrīman Nārāyaṇa's <i>avatāras</i> are beyond comprehension	318
1.3:3.1. Introduction: The Lord's <i>avatāras</i> are secret to understand	319
1.3:3.2. Commentary	319
1.3:3.2.1. The Lord possesses the countless auspicious qualities	319
1.3:3.2.2. The Lord Śrīman Nārāyaṇa commands all the <i>Amarars</i>	319
1.3:3.2.3. Nobody knows the secret of the Lord Śrīman Nārāyaṇa's <i>avatāras</i>	319
1.3:3.2.4. The greatness of the Lord Śrīman Nārāyaṇa's <i>avatāras</i>	320
1.3:4. The Lord Śrīman Nārāyaṇa's <i>avatāras</i> shall be comprehensible	321
1.3:4.1. Introduction: The Lord's <i>avatāras</i> are comprehensible by His devotees	321
1.3:4.2. Commentary	321
1.3:4.2.1. The Lord Śrīman Nārāyaṇa is the simple to His devotees	321

1.3:4.2.2.	The Lord possesses the thousand names and the innumerable <i>śarīras</i>	322
1.3:4.2.3.	The Lord eternally possesses so many holy names and forms	323
1.3:5.	Through the <i>bhakti mārḡa</i>, one can obtain the Lord Śrīman Nārāyaṇa	323
1.3:5.1.	Introduction: The <i>bhakti mārḡa</i> is the means to obtain the Lord	324
1.3:5.2.	Commentary	324
1.3:5.2.1.	The Lord Śrīman Nārāyaṇa is the supreme	324
1.3:5.2.2.	The Lord Śrīman Nārāyaṇa is the primate in the <i>śarīra</i>	325
1.3:5.2.3.	The <i>bhakti mārḡa</i> as envisaged by the <i>Bhagavad Gītā</i>	325
1.3:5.2.4.	'The surrender to Lord Śrīman Nārāyaṇa' eliminates all other <i>mārḡas</i>	326
1.3:6.	The Lord Śrīman Nārāyaṇa is known by the discriminative inquiries	327
1.3:6.1.	Introduction: The <i>bhakti</i> is the medium to realize the Lord	328
1.3:6.2.	Commentary	328
1.3:6.2.1.	The refutation of the doctrines of the <i>Yogācāra</i> and the <i>Kriyāvādi</i>	328
1.3:6.2.2.	The inner nature of the <i>ātma</i> and the Lord Śrīman Nārāyaṇa	329
1.3:6.2.3.	The realization of the Lord and meditation upon Him	329
1.3:7.	Within the lifespan, one has to surrender to the Lord Śrīman Nārāyaṇa	330
1.3:7.1.	Introduction: It is better to surrender to the Lord immediately	331
1.3:7.2.	Commentary	331
1.3:7.2.1.	The duties of the Lord Śrīman Nārāyaṇa (<i>Viṣṇu</i>), <i>Brahmā</i> and <i>Rudra</i>	331
1.3:7.2.2.	The dispassionate investigation upon the <i>Brahmā</i> and the <i>Rudra</i>	332

1.3:7.2.3.	Since the Lord is the supreme, perform the <i>bhakti</i> towards Him	333
1.3:7.2.4.	Within the lifespan, one has to attach with the Lord Śrīman Nārāyaṇa	333
1.3:8.	‘The act of surrender to the Lord’ eliminates the demerits	334
1.3:8.1.	Introduction: The surrender to the Lord for the final emancipation	335
1.3:8.2.	Commentary	335
1.3:8.2.1.	‘The act of surrendering to the Lord’ destroys the devotees’ sins	335
1.3:8.2.2.	‘The act of worshipping the Lord’ vanishes the devotees’ cruel sins	336
1.3:8.2.3.	The devotee has to worship the Lord Śrīman Nārāyaṇa	336
1.3:8.2.4.	‘The act of surrendering to the Lord’ leads to the final emancipation	337
1.3:9.	The Lord’s <i>avatāras</i> are for the annihilation and the reestablishment	338
1.3:9.1.	Introduction: The Lord through His <i>avatāras</i> , creates the spiritual taste	339
1.3:9.2.	Commentary	340
1.3:9.2.1.	The Lord provides the appropriate status to the <i>Śiva</i> and the <i>Brahmā</i>	340
1.3:9.2.2.	The Lord’s <i>avatāras</i> show His desires towards the humanity	341
1.3:9.2.3.	The Lord’s activities of protecting His devotees are countless	342
1.3:9.2.4.	The Lord’s simplicity makes the devotees bewildered	342
1.3:10.	The enjoyment of the Lord Śrīman Nārāyaṇa’s holy feet	343
1.3:10.1.	Introduction: The devotees follow the <i>bhakti mārga</i>	343
1.3:10.2.	Commentary	344
1.3:10.2.1.	The Lord’s <i>avatāra</i> makes the aberrations within the mind	344

1.3:10.2.2. The Lord's inner nature is immeasurable even by the <i>Amarars</i>	344
1.3:10.2.3. The devotee adores the Lord's simplicity through his mind, etc.,	345
1.3:11. The aspirant raises to the level of the <i>nityasūris</i>	346
1.3:11.1. Introduction: The fruit of this decade	347
1.3:11.2. Commentary	347
1.3:11.2.1. The act of churning the milky ocean for the ambrosia	347
1.3:11.2.2. 'The performance of the <i>kainkarya</i> out of words' is better	348
1.3.3. This decade is the full of sweetness in content	348
1.3.4. This decade elevates the devotees to the state of the <i>nityasūris</i>	348
1.3.5. The summary of this decade	349
1.3.6. The Saint Maṇavālamāuni venerates this decade	350

FOURTH DECADE (1.4) INTRODUCTION

The distinct approach of this decade	366
Nammālvār as the <i>Parāṅkuśa Nāyakī</i> , out of desperation composed this decade	367
Nammālvār agitated much out of separation with the Lord Śrīman Nārāyaṇa	367
The <i>Parāṅkuśa Nāyakī</i> of Nammālvār is compared with <i>Sītāprāṭṭī</i>	368
Nammālvār became as the divine consort of the Lord Śrīman Nārāyaṇa	368
Nammālvār as the <i>Prāṭṭī</i> went to the flower garden	369
Nammālvār as the <i>Prāṭṭī</i> mystically had physical union with the Lord Kṛṣṇa	370
The Lord Śrīman Nārāyaṇa's <i>aparādhasahatvam</i> is to accept Nammālvār	371
The crux meaning of 'union' as well as 'separation'	371

1.4:1.	The <i>Parāṅkuśa Nāyakī</i> sends male crane as the messenger to the Lord	372
1.4:1.1.	Introduction: Nammālvār calls male crane for the help	372
1.4:1.2.	Commentary	373
1.4:1.2.1.	Nammālvār as the <i>Prāṭṭī</i> conveys her message to the beautiful crane	373
1.4:1.2.2.	Just like the child looks his mother, the <i>Prāṭṭī</i> looks female crane	373
1.4:1.2.3.	The <i>Prāṭṭī</i> waits to see the Lord Śrīman Nārāyaṇa for the reunion	374
1.4:1.2.4.	'Help to pave the way to get the Lord' has no reciprocation	375
1.4:1.2.5.	The <i>Nāyakī</i> of Nammālvār is compared with <i>Siṭāprāṭṭī</i>	375
1.4:1.2.6.	The Lord Śrīman Nārāyaṇa is differentiated with the <i>Garuḍa</i> bird	376
1.4:1.2.7.	The <i>Nāyakī</i> is compared with <i>Gopīs</i> and the status of the <i>Garuḍa</i> bird	376
1.4:1.2.8.	'The act of going as messenger' is to obtain the final emancipation	377
1.4:1.2.9.	For the goodness of others, the imprisonment is the noble gesture	377
1.4:1.2.10.	The status of the Lord's embrace is the gift of the messengership	378
1.4:2.	The <i>Parāṅkuśa Nāyakī</i> sends koels to the Lord Śrīman Nārāyaṇa	379
1.4:2.1.	Introduction: In separation, the Lord's greatness shall be degraded	379
1.4:2.2.	Commentary	380
1.4:2.2.1.	The <i>Nāyakī</i> experiences the union and the separation with the Lord	380
1.4:2.2.2.	The Lord with the <i>Prāṭṭī</i> possesses the doubled <i>aiśvarya</i>	380
1.4:2.2.3.	The fruitful conversation between the <i>Nāyakī</i> and the koels	381

- 1.4:2.2.4. The holy disc of the Lord Śrīman Nārāyaṇa eradicates devotees' sins 381
- 1.4:2.2.5. Nammālvār in his past births never did divine service to the Lord 382
- 1.4:2.2.6. The Lord Śrīman Nārāyaṇa fulfills Nammālvār's wishes 383
- 1.4:2.2.7. Naturally the devotees of the Lord deserved to get His union 383
- 1.4:2.2.8. The Lord certainly grants the final emancipation to His devotees 384
- 1.4:3. The devotee has to earn the grace of the Lord Śrīman Nārāyaṇa 385**
- 1.4:3.1. Introduction: Nammālvār's committed sins are not to be eradicated 385
- 1.4:3.2. Commentary 386
- 1.4:3.2.1. The *Nāyakī* gives the importance to the union of swan partner 386
- 1.4:3.2.2. The swan's tender walk is compared with Tārā's walk 387
- 1.4:3.2.3. All the *Ālvārs* glorified the Lord Śrīman Nārāyaṇa's act of *brhmachāri* 387
- 1.4:3.2.4. The *Nāyakī* of Nammālvār is the *dirkgha* Cintayantī 388
- 1.4:3.2.5. It is identified that, the *Nāyakī* of Nammālvār is ignorant girl 389
- 1.4:3.2.6. The Lord gives divine knowledge to the *Nāyakī*, but there is separation 390
- 1.4:3.2.7. The Lord Śrīman Nārāyaṇa wouldn't bear the sufferings of the *Nāyakī* 391
- 1.4:3.2.8. The *Nāyakī* of Nammālvār gets the eternal union with the Lord 391
- 1.4:4. The *Parāṅkuśa Nāyakī* sends anṛil birds to the Lord Śrīman Nārāyaṇa 392**
- 1.4:4.1. Introduction: The *Nāyakī* possessed demerits, that cannot be eradicated 392
- 1.4:4.2. Commentary 393

1.4:4.2.1.	The Lord knows that, the <i>Nāyakī</i> suffers because of His separation	393
1.4:4.2.2.	The <i>Nāyakī</i> doesn't have chance to see the Lord's beauty	394
1.4:4.2.3.	The <i>Nāyakī</i> starts to send anṛil birds as the messenger	394
1.4:4.2.4.	Like the Lord Kṛṣṇa's separation with <i>Gopīs</i> , <i>Nāyakī</i> is with the Lord	395
1.4:4.2.5.	The <i>Nāyakī</i> with the Lord is compared with <i>Sītāprāṭṭī</i> with Śrī Rāma	395
1.4:4.2.6.	The <i>Nāyakī</i> expressed her doubtfulness towards anṛil birds	396
1.4:5.	The <i>Parāṅkuśa Nāyakī</i> sends heron to the Lord Śrīman Nārāyaṇa	396
1.4:5.1.	Introduction: The <i>Nāyakī</i> conveys the Lord to preserve His dignity	397
1.4:5.2.	Commentary	397
1.4:5.2.1.	The Lord protects the seven worlds and eliminates the hurdles	397
1.4:5.2.2.	The <i>Nāyakī</i> requests the Lord to shower grace upon His devotees	398
1.4:5.2.3.	The Lord Śrīman Nārāyaṇa fulfills the desires of His devotees	399
1.4:5.2.4.	The Lord is the supreme controller of the universe	400
1.4:5.2.5.	Hérons convey the <i>Nāyakī's</i> message to the Lord Śrīman Nārāyaṇa	401
1.4:5.2.6.	The <i>Nāyakī</i> expects the Lord's intension as, 'no' for the union with her	401
1.4:5.2.7.	The <i>Śrīvaiṣṇavas</i> have to give the respect to the others	402
1.4:6.	The <i>Parāṅkuśa Nāyakī</i> takes care of her essence and existence of life	403
1.4:6.1.	Introduction: The <i>Nāyakī</i> requests the Lord to walk through their street	404
1.4:6.2.	Commentary	404

- 1.4:6.2.1. The Lord Śrīman Nārāyaṇa does not bless *Nāyakī* without any reason 404
- 1.4:6.2.2. The *Nāyakī* through bee requests the Lord to shower His grace 405
- 1.4:6.2.3. One day, the Lord shall pass on the street of His devotees 405
- 1.4:6.2.4. The *Garuḍālvār* and the Lord's holy discus will shower the grace 406
- 1.4:6.2.5. The other devotees suffer because of the separation from the Lord 407
- 1.4:7. The Lord Śrīman Nārāyaṇa has to think of His *aparādhasahatvam*** 408
- 1.4:7.1. Introduction: The *Nāyakī* sends parrot as the messenger to the Lord 409
- 1.4:7.2. Commentary 409
- 1.4:7.2.1. The Lord behaves as one who possesses the limited knowledge 409
- 1.4:7.2.2. The acts of prayer like, 'circumambulation' insult the mercy of the Lord 410
- 1.4:7.2.3. As Tārā to Śrī Lakṣmaṇa, parrot asked the Lord Śrīman Nārāyaṇa 411
- 1.4:7.2.4. The *Nāyakī* of Nammālvār inquires parrot 412
- 1.4:7.2.5. The *Nāyakī* of Nammālvār cajoles parrot as her cherished pet 412
- 1.4:8. The *Parāṅkuśa Nāyakī* shared her emotion with a bush mynah** 413
- 1.4:8.1. Introduction: *Nāyakī* requests bush mynah to find someone 414
- 1.4:8.2. Commentary 414
- 1.4:8.2.1. Through the *ācārya* only, one has to get the blessings from the Lord 414
- 1.4:8.2.2. The *Nāyakī* wished very much to get the union with the Lord 415

1.4:8.2.3.	The <i>Nāyakī</i> stopped bush mynah not to go to the Lord	415
1.4:8.2.4.	The <i>Nāyakī</i> asked mynah to find someone, who can take care of it	416
1.4:9.	The <i>Nāyakī</i> pleads the wind to go to the Lord Śrīman Nārāyaṇa's place	416
1.4:9.1.	Introduction: The biting cool wind touches the <i>Nāyakī's śarīra</i>	417
1.4:9.2.	Commentary	417
1.4:9.2.1.	The Lord's fresh feet become as the immeasurable sweet objects	417
1.4:9.2.2.	The devotee gains the realization through the <i>kaiṅkaryā</i>	418
1.4:9.2.3.	Due to the lack of good <i>karma</i> , the <i>ātma</i> is in separation with the Lord	419
1.4:9.2.4.	The <i>Nāyakī</i> requests the wind to extirpate her <i>śarīra</i>	419
1.4:10.	The <i>Parāṅkuśa Nāyakī</i> sends her heart to the Lord Śrīman Nārāyaṇa	420
1.4:10.1	Introduction: <i>Nāyakī</i> requests the Lord not to leave her	420
1.4:10.2.	Commentary	421
1.4:10.2.1.	The fruit of creation is to facilitate the <i>ātma</i> to attain the <i>mokṣa</i>	421
1.4:10.2.2.	The <i>Nāyakī's</i> heart possesses the greatest fortune	421
1.4:10.2.3.	The Lord created the people to perform the <i>kaiṅkaryā</i>	422
1.4:10.2.4.	The <i>Nāyakī</i> tells her heart to catch hold of the Lord's holy feet	422
1.4:11.	The attainment of <i>paramapada</i> is the <i>phala</i> of reciting this decade	423
1.4:11.1.	Introduction: This decade helps the devotee to attain the <i>paramapada</i>	423
1.4:11.2.	Commentary	423
1.4:11.2.1.	The Lord Śrīman Nārāyaṇa maintains His magnanimity	423
1.4.3.	The whole decade possesses the unlimited glories	424
1.4.4.	This decade helps the devotee to realize the bliss of the <i>kaiṅkaryā</i>	425

1.4.5.	The first kind of summary of the decade	425
1.4.6.	The second kind of summary of this decade	426
1.4.7.	The Saint Maṇavālamāmuni revered this decade	427

FIFTH DECADE (1.5)

INTRODUCTION

Nammālvār has gained the <i>parajñāna</i> through the <i>bhakti</i>	446
Nammālvār started to leave from the Lord Śrīman Nārāyaṇa's side	447
Among the devotees, nobody is disqualified to approach the Lord	448
'Presence of Nammālvār by the side of Lord Śrīman Nārāyaṇa' is His <i>dhāraṇam</i>	448
The Lord's act is comparable with <i>Śrī Rāmāyaṇa</i> and <i>Bhagavad Gītā</i>	449
1.5:1. Nammālvār scorned the Lord Śrīman Nārāyaṇa	449
1.5:1.1. Introduction: The <i>nityasūris</i> enjoy the glory of Lord Śrīman Nārāyaṇa	450
1.5:1.2. Commentary	450
1.5:1.2.1. The Lord Śrīman Nārāyaṇa is the master of the <i>nityasūris</i>	450
1.5:1.2.2. Nammālvār's love towards the Lord made him not to leave	451
1.5:1.2.3. The Lord Kṛṣṇa gave himself at the disposal of Yaśodā's wishes	451
1.5:1.2.4. The Lord Kṛṣṇa as chief of cow-herd clan, killed the seven bulls	452
1.5:1.2.5. Nammālvār, out of his mind, words and deeds scorned the Lord	453
1.5:1.2.6. Nammālvār's sorrowfulness for the statement of previous decades	453
1.5:2. Nammālvār decided to associate with the Lord Śrīman Nārāyaṇa	454
1.5:2.1. Introduction: Nammālvār cursed by himself	454

1.5:2.2.	Commentary	455
1.5:2.2.1.	When the <i>Devas</i> possess <i>satva guṇa</i> , they meditate upon the Lord	455
1.5:2.2.2.	In the process of worship, the Lord gains His personal satisfaction	456
1.5:2.2.3.	At <i>pralāya</i> , the Lord stands as the cause of all the things	456
1.5:2.2.4.	The Lord Śrīman Nārāyaṇa's <i>prakāras</i> alone transformed	457
1.5:2.2.5.	The Lord Śrīman Nārāyaṇa's <i>jñāna</i> becomes the cause of the world	458
1.5:2.2.6.	Nammālvār, by thinking of his lowliness, left from the Lord' side	458
1.5:2.2.7.	The Lord Śrīman Nārāyaṇa possesses the wonderful qualities	459
1.5:3.	Nammālvār stunned upon the Lord Śrīman Nārāyaṇa's simplicity	460
1.5:3.1.	Introduction: Nammālvār concentrates upon the Lord's simplicity	460
1.5:3.2.	Commentary	461
1.5:3.2.1.	The <i>Brahmā</i> possesses the perfected knowledge	461
1.5:3.2.2.	The Lord possesses the motherly affection towards all the <i>ātmas</i>	462
1.5:3.2.3.	Nammālvār enjoyed the Lord's supremacy and adored His simplicity	462
1.5:4.	Nammālvār convinced himself as the Lord Śrīman Nārāyaṇa's servant	463
1.5:4.1.	Introduction: The Lord Śrīman Nārāyaṇa took Nammālvār as His own	463
1.5:4.2.	Commentary	464
1.5:4.2.1.	The Lord Śrīman Nārāyaṇa stands as the three causes of the world	464
1.5:4.2.2.	The Lord has created <i>Brahmā</i> , <i>Śiva</i> and <i>Indra</i>	464
1.5:4.2.3.	Nammālvār with the divine affection called the Lord as, 'my master'	465

1.5:5.	Nammālvār prayed the Lord to perform the <i>kainkarya</i>	466
1.5:5.1.	Introduction: Nammālvār requested the Lord to grace him	467
1.5:5.2.	Commentary	467
1.5:5.2.1.	Śrī Lakṣmī graces the Lord's devotee without expecting his request	467
1.5:5.2.2.	If a devotee approaches the Lord, he shall not suffer	468
1.5:5.2.3.	The Lord Śrīman Nārāyaṇa's devotee will not have enemies	468
1.5:5.2.4.	From the Lord Śrīman Nārāyaṇa's holy feet, the <i>Gaiṅgā</i> is overflowing	469
1.5:5.2.5.	Nammālvār requests the Lord to attain His nectarean lotus feet	469
1.5:6.	Since the Lord Śrīman Nārāyaṇa is delayed, Nammālvār suffered	470
1.5:6.1.	Introduction: Nammālvār's responses to the Lord Śrīman Nārāyaṇa	470
1.5:6.2.	Commentary	471
1.5:6.2.1.	The Lord Śrīman Nārāyaṇa is available for all to associate with Him	471
1.5:6.2.2.	The Lord Kṛṣṇa reached the hamlet of cow-herd to grace them	471
1.5:6.2.3.	The Lord can go at any extent to protect His devotee	472
1.5:6.2.4.	Nammālvār is the spiritual wealth of the Lord Śrīman Nārāyaṇa	472
1.5:7.	To add glories to the Lord Śrīman Nārāyaṇa, Nammālvār leaves	473
1.5:7.1.	Introduction: Nammālvār leaves from the Lord's side	474
1.5:7.2.	Commentary	474
1.5:7.2.1.	The servitude is the discriminative quality of the <i>ātma</i>	474
1.5:7.2.2.	The Lord Śrīman Nārāyaṇa is the approachable	474
1.5:7.2.3.	Nammālvār moves towards the Lord to destroy His glories	475

1.5:8.	The objects touched by devotees of the Lord stand for His sustenance	476
1.5:8.1.	Introduction: If Nammālvār leaves from the Lord, he will reach the hell	476
1.5:8.2.	Commentary	477
1.5:8.2.1.	The Lord, out of His <i>saikalpa</i> , took the <i>Kṛṣṇāvatāra</i> and ate the soil	477
1.5:8.2.2.	The butter became the spiritual object for the Lord's sustenance	478
1.5:9.	The Lord Śrīman Nārāyaṇa ceased Nammālvār's thought	479
1.5:9.1.	Introduction: The Lord Śrīman Nārāyaṇa accepts all the things	479
1.5:9.2.	Commentary	480
1.5:9.2.1.	The Lord Kṛṣṇa sucked Pūtaṇā's poisonous milk as the nectar	480
1.5:9.2.2.	The Lord Śrīman Nārāyaṇa is the wonderful divine personality	481
1.5:9.2.3.	The Lord possesses the distinct form and protects His devotees	481
1.5:10.	The Lord Śrīman Nārāyaṇa decorates the <i>paramapada</i>	482
1.5:10.1.	Introduction: The <i>paramapada</i> needs no more beautification	483
1.5:10.2.	Commentary	483
1.5:10.2.1.	Nammālvār is available for the Lord Śrīman Nārāyaṇa to get union	483
1.5:10.2.2.	The Lord Śrīman Nārāyaṇa spreads His spiritual energy everywhere	484
1.5:10.2.3.	The Lord Śrīman Nārāyaṇa takes Nammālvār to the <i>paramapada</i>	484
1.5:11.	This decade makes devotee to unite with the Lord Śrīman Nārāyaṇa	484
1.5:11.1.	Introduction: It is unnecessary to think of one as unqualified	485

1.5:11.2.	Commentary	485
1.5:11.2.1.	Kurukūr Śaṭhkōpaṇ was convinced by the Lord Śrīman Nārāyaṇa	485
1.5:11.2.2.	The Tamil - Scholars constantly remembered the glories of the Lord	486
1.5.3.	Those, who are conversant with this decade will not suffer	486
1.5.4.	The crux meaning of the verses of this decade	487
1.5.5.	The Saint Maṇavālamāmuni glorified the subject matters of this decade	488

SIXTH DECADE (1.6)

INTRODUCTION

It is easy to worship the Lord Śrīman Nārāyaṇa	505
The Lord's desirableness, etc., are not the reasons for not to worship Him	505
The Lord Śrīman Nārāyaṇa is easily approachable and worshippable	506
The Lord Śrīman Nārāyaṇa's holy feet dispel all the inauspicious qualities	507
The Lord Śrīman Nārāyaṇa accepts all the offerings with the great desire	508
The Lord accepts all the actions just like the interaction with His own wife	509
1.6:1. The Lord Śrīman Nārāyaṇa is the <i>paripūrṇaṇ</i>	509
1.6:1.1. Introduction: The Lord Śrīman Nārāyaṇa is easily worshippable	510
1.6:1.2. Commentary	510
1.6:1.2.1. The Lord Śrīman Nārāyaṇa has intimate relation with His devotees	510
1.6:1.2.2. If a devotee offers a thing with submissiveness, the Lord accepts it	511
1.6:1.2.3. The Lord accepts all the things from His devotees as great offerings	512

1.6:2.	The devotees need not think of his lowliness towards the Lord	512
1.6:2.1.	Introduction: All the devotees are equal to the Lord Śrīman Nārāyaṇa	513
1.6:2.2.	Commentary	513
1.6:2.2.1.	The Lord wears the cool <i>tuḷacī</i> garland, shedding abundance of honey	513
1.6:2.2.2.	The Lord is <i>sarvādhikaṇ</i> and <i>paripūrṇaṇ</i> , but, He is easily worshippingable	514
1.6:2.2.3.	The performance of the <i>kaiṅkarya</i> is the qualification to serve the Lord	514
1.6:3.	Nammālvār, out of his mind, etc., adored the Lord Śrīman Nārāyaṇa	515
1.6:3.1.	Introduction: Nammālvār forgot his purpose of the <i>paropadeśam</i>	515
1.6:3.2.	Commentary	515
1.6:3.2.1.	The Lord Śrīman Nārāyaṇa has equal relationship with His devotees	515
1.6:3.2.2.	Nammālvār is not able to explain the Lord Śrīman Nārāyaṇa's glories	516
1.6:3.2.3.	Since Nammālvār with the divine love, his <i>śarīra</i> starts to dance	516
1.6:4.	Nammālvār's love towards the Lord Śrīman Nārāyaṇa is the eternal	517
1.6:4.1.	Introduction: Nammālvār's love upon the Lord is matured	517
1.6:4.2.	Commentary	517
1.6:4.2.1.	The Lord's inner nature is the unlimited auspicious qualities	517
1.6:4.2.2.	Nammālvār emotionally thinks upon the Lord's glory	518
1.6:5.	The Lord Śrīman Nārāyaṇa becomes the most sweet to His devotees	518
1.6:5.1.	Introduction: The Lord Śrīman Nārāyaṇa checks out His devotees	518

1.6:5.2.	Commentary	519
1.6:5.2.1.	The Lord Śrīman Nārāyaṇa will never discriminate His devotees	519
1.6:5.2.2.	The Lord becomes the distinct ambrosia to His devotees	519
1.6:6.	The <i>Devas</i>' desire to enjoy the ulterior benefits only	520
1.6:6.1.	Introduction: The Lord Śrīman Nārāyaṇa alone is the enjoyable	520
1.6:6.2.	Commentary	520
1.6:6.2.1.	The Lord gives the ambrosia to the <i>Devas</i> for their immortality	520
1.6:6.2.2.	The Lord reclines in the milky ocean, where the nectar found out	521
1.6:7.	The devotees spend the time to enjoy the Lord Śrīman Nārāyaṇa	521
1.6:7.1.	Introduction: The Lord Śrīman Nārāyaṇa is the sweet to His devotees	522
1.6:7.2.	Commentary	522
1.6:7.2.1.	The devotees spend the time, by thinking of the valour of Śrī Rāma	522
1.6:8.	The Lord Śrīman Nārāyaṇa eliminates the obstacles of His devotees	523
1.6:8.1.	Introduction: One has to meditate upon the valiant history of Śrī Rāma	523
1.6:8.2.	Commentary	523
1.6:8.2.1.	By eliminating the worldly pleasures, one can worship the Lord	523
1.6:8.2.2.	The Lord accepts the <i>kaiṅkarya</i> , then, the <i>ātma</i> never returns back	524
1.6:9.	The Lord Śrīman Nārāyaṇa always associates with Śrī Lakṣmī	525
1.6:9.1.	Introduction: The Lord eradicates His devotees' obstacles	525

1.6:9.2.	Commentary	525
1.6:9.2.1.	The Lord Śrīman Nārāyaṇa's <i>svarūpa</i> favours His devotees	525
1.6:9.2.2.	The Lord Śrīman Nārāyaṇa breaks the twofold <i>karmas</i>	526
1.6:10.	The Lord Śrīman Nārāyaṇa and Śrī Lakṣmī eliminate the obstacles	526
1.6:10:1.	Introduction: The Lord and Śrī Lakṣmī instantly remove the obstacles	527
1.6:10.2.	Commentary	527
1.6:10.2.1.	The Lord, at the first sight destroys His devotee's enemies	527
1.6:10.2.2.	The Lord Śrīman Nārāyaṇa forgives His devotee's mistakes	527
1.6:11.	Those who learns and practices this decade will not get rebirth	528
1.6:11.1.	Introduction: There is no rebirth to the Lord's devotees	528
1.6:11.2.	Commentary	528
1.6:11.2.1.	The Lord Śrīman Nārāyaṇa is away from defectiveness and evilness	528
1.6.3.	Those who understands this decade will spend his life with the Lord	529
1.6.4.	The condensed version of this decade	529
1.6.5.	The Saint Maṇavālamāuni glorifies this decade	530

SEVENTH DECADE (1.7)

INTRODUCTION

The worship of the Lord Śrīman Nārāyaṇa is pleasurable and enjoyable	537	
Nammālvār disregards the <i>kevalars</i>	538	
1.7:1.	Nammālvār abused <i>kevalars</i> because they enjoy the ulterior benefit	538
1.7:1.1.	Introduction: The Lord Śrīman Nārāyaṇa alone is inexhaustibly sweet	539

1.7:1.2.	Commentary	539
1.7:1.2.1.	Based on the good <i>karnas</i> , etc., different results will be occurred	539
1.7:1.2.2.	‘The rebirth’ is the cause and ‘renouncing all for the <i>ātma</i> ’ is the effect	540
1.7:1.2.3.	The people surrender to the Lord Śrīman Nārāyaṇa’s holy feet	541
1.7:1.2.4.	Nammālvār forgot to perform the <i>kaiikarya</i> to the Lord	541
1.7:1.2.5.	Nammālvār abused the unacceptable activities of the <i>kevalars</i>	542
1.7:1.2.6.	The <i>bhaktiyoganiṣṭars</i> experience the beautiful form of the Lord	542
1.7:2.	The Lord Śrīman Nārāyaṇa’s attitude towards His devotees	542
1.7:2.1.	Introduction: The devotees surrendered to the holy feet of the Lord	543
1.7:2.2.	Commentary	543
1.7:2.2.1.	The Lord Śrīman Nārāyaṇa is the <i>prāpyatva</i> as well as the <i>prāpakatva</i>	543
1.7:2.2.2.	The Lord shall not permit His devotees to finish by themselves	544
1.7:2.2.3	The bliss of the Lord is higher than the bliss of other little gods	544
1.7:2.2.4	The Lord shall not permit His devotees to degrade by themselves	545
1.7:2.2.5.	The Lord Śrīman Nārāyaṇa is the chief of the cow-herd-clan	545
1.7:3.	The Lord Śrīman Nārāyaṇa eliminated the Nammālvār’s obstacles	546
1.7:3.1.	Introduction: Nammālvār enjoys the auspicious qualities of the Lord	546
1.7:3.2.	Commentary	546
1.7:3.2.1.	Nammālvār muses upon the Lord Kṛṣṇa’s act of stealing the butter	546

1.7:3.2.2.	Every beating of the cow-herds caused shining on Lord Kṛṣṇa's <i>śarīra</i>	547
1.7:3.2.3.	Nammālvār brakes the cords of ignorance that bound to rebirth	548
1.7:4.	The Lord's supremacy makes Nammālvār not to leave Him	548
1.7:4.1.	Introduction: Nammālvār stays calm and relax at the side of the Lord	549
1.7:4.2.	Commentary	549
1.7:4.2.1.	The Lord Śrīman Nārāyaṇa's spiritual <i>śarīra</i> becomes radiant	549
1.7:4.2.2.	The Lord gives the spiritual attributes again and again to Nammālvār	550
1.7:4.2.3.	Nammālvār thinks all the ways about the glories of the Lord	550
1.7:4.2.4.	Nammālvār stationed himself by the side of Lord Śrīman Nārāyaṇa	550
1.7:5.	Nammālvār has no possibility to leave the Lord Śrīman Nārāyaṇa	551
1.7:5.1.	Introduction: When <i>Gopīs</i> give up, Nammālvār also gives up the Lord	551
1.7:5.2.	Commentary	552
1.7:5.2.1.	The Lord continuously showers His grace upon Nammālvār	552
1.7:5.2.2.	The cow-herd girls came and saw the Lord Kṛṣṇa	552
1.7:5.2.3.	The Lord Śrīman Nārāyaṇa made Nammālvār as His own property	553
1.7:6.	The Lord Śrīman Nārāyaṇa won over Nammālvār	553
1.7:6.1.	Introduction: The Lord Śrīman Nārāyaṇa didn't leave Nammālvār	554
1.7:6.2.	Commentary	554
1.7:6.2.1.	The Lord's <i>avatāras</i> are for the benefit of His devotees	554
1.7:6.2.2.	Nammālvār didn't have chance to leave the Lord Śrīman Nārāyaṇa	555

1.7:7.	Though Nammālvār leaves the Lord, He never leaves him	556
1.7:7.1.	Introduction: Nammālvār wouldn't leave the Lord Śrīman Nārāyaṇa	556
1.7:7.2.	Commentary	556
1.7:7.2.1.	The Lord Śrīman Nārāyaṇa made Nammālvār's heart as His own	556
1.7:7.2.2.	The Lord wouldn't allow Nammālvār to move away from His side	557
1.7:8.	Nammālvār will never leave the Lord Śrīman Nārāyaṇa	557
1.7:8.1.	Introduction: The Lord Himself shall not separate Nammālvār	558
1.7:8.2.	Commentary	558
1.7:8.2.1.	The Lord will never push Nammālvār into the <i>samsāra</i> fold	558
1.7:8.2.2.	The Lord treats Nammālvār as the retinue of His personal quarters	559
1.7:9.	The Lord Śrīman Nārāyaṇa and Nammālvār became a single subject	560
1.7:9.1.	Introduction: The Lord Śrīman Nārāyaṇa couldn't leave Nammālvār	560
1.7:9.2.	Commentary	560
1.7:9.2.1.	The Lord Kṛṣṇa gave Himself to the cow-herd community	560
1.7:9.2.2.	If two objects possess the <i>nityatadāśarayatvam</i> , there is no separation	561
1.7:10.	Nammālvār never satisfied with the auspicious qualities of the Lord	561
1.7:10.1.	Introduction: The Lord eternally mingled with Nammālvār	562
1.7:10.2.	Commentary	562
1.7:10.2.1.	If the devotee approaches the Lord, He will near to him	562

1.7:10.2.	Nammālvār enjoys the Lord in all the possible means and ways	563
1.7:11.	This decade facilitates to attain the holy feet of Śrīman Nārāyaṇa	563
1.7:11.1.	Introduction: This decade destroys the obstacles to perform the <i>bhakti</i>	564
1.7:11.2.	Commentary	564
1.7:11.2.1.	The Lord nullifies His devotees' sins and grants <i>paramapada</i> to them	564
1.7.3.	The condensed version of this decade	565
1.7.4.	The Saint Maṇavālamūni sanctifies the Lord and Nammālvār	566

EIGHTH DECADE (1.8)

INTRODUCTION

The Lord Śrīman Nārāyaṇa through His <i>ārjavaguṇa</i> bonded with the <i>cetanas</i>	574	
The Lord subdues His temperament in accordance with the <i>cetanas</i>	575	
1.8:1.	Sincere engagement of the Lord Śrīman Nārāyaṇa with the <i>nityasūris</i>	575
1.8:1.1.	Introduction: The Lord engages with different kinds of the <i>nityasūris</i>	576
1.8:1.2.	Commentary	576
1.8:1.2.1.	The <i>Garuḍālvār</i> carries the Lord Śrīman Nārāyaṇa for the <i>darśana</i>	576
1.8:1.2.2.	At the <i>paramapada</i> , all the forms of <i>śarītras</i> of <i>cetanas</i> became as such	577
1.8:1.2.3.	The Lord cannot sustain without the company of the <i>nityasūris</i>	577
1.8:1.2.4.	At the <i>paramapada</i> , all the entities are joyfully engaging with the Lord	578
1.8:1.2.5.	The Lord is the master of the <i>nityasūris</i> and the <i>nityasamsāris</i>	578

1.8:2.	The Lord Śrīman Nārāyaṇa eliminates the enemies of His devotees	578
1.8:2.1.	Introduction: The Lord bonded together with the <i>samsāris</i>	579
1.8:2.2.	Commentary	579
1.8:2.2.1.	Since the Lord killed Keśi, His big eyes became blossomed	579
1.8:3.	The Lord Śrīman Nārāyaṇa stationed at Vēnkaṭam	579
1.8:3.1.	Introduction: The Lord is mother of the <i>nityasūris</i> and the <i>samsāris</i>	580
1.8:3.2.	Commentary	580
1.8:3.2.1.	The Lord Śrīman Nārāyaṇa is the controller of celestials and mortals	580
1.8:3.2.2.	The Lord at Vēnkaṭam shows Himself to <i>nityasūris</i> and <i>samsāris</i>	580
1.8:4.	The Lord's āṛjavaguṇa is blessed upon Nammālvār	581
1.8:4.1.	Introduction: The Lord Śrīman Nārāyaṇa's āṛjavaguṇa is the grateful	581
1.8:4.2.	Commentary	581
1.8:4.2.1.	The Lord Śrīman Nārāyaṇa is the divine personality	581
1.8:4.2.2.	Nammālvār meditates upon the auspicious qualities of the Lord	582
1.8:5.	The Lord Śrīman Nārāyaṇa enjoys Nammālvār's śarīra	582
1.8:5.1.	Introduction: Nammālvār enjoyed the Lord's auspicious qualities	582
1.8:5.2.	Commentary	583
1.8:5.2.1.	The Lord Kṛṣṇa ate the butter smartly	583
1.8:5.2.2.	Nammālvār shied from the Lord Śrīman Nārāyaṇa	583
1.8:6.	The Lord Śrīman Nārāyaṇa blended into Nammālvār's ātma	583
1.8:6.1.	Introduction: The Lord bears Nammālvār's goodness	584

1.8:6.2.	Commentary	584
1.8:6.2.1.	The Lord made Nammālvār as His sincere slave devotee	584
1.8:7.	The Lord Śrīman Nārāyaṇa desires Nammālvār as that of <i>paramapada</i>	584
1.8:7.1.	Introduction: The Lord made Nammālvār as His subservient servant	585
1.8:7.2.	Commentary	585
1.8:7.2.1.	The Lord considered Nammālvār as the residents of the <i>paramapada</i>	585
1.8:7.2.2.	The Lord arrived Tirunagari to enjoy the servitude of Nammālvār	585
1.8:8.	The Lord Śrīman Nārāyaṇa took so many <i>avatāras</i> for Nammālvār	586
1.8:8.1.	Introduction: The Lord's <i>avatāras</i> are aimed towards Nammālvār	586
1.8:8.2.	Commentary	586
1.8:8.2.1.	The Lord Śrīman Nārāyaṇa's <i>avatāras</i> are considered as <i>vidyāvātāras</i>	586
1.8:8.2.2.	For the sake of Nammālvār, the Lord took so many <i>avatāras</i>	587
1.8:9.	The Lord Śrīman Nārāyaṇa manifests with the distinct symbols	587
1.8:9.1.	Introduction: The Lord Śrīman Nārāyaṇa's symbols show His <i>aiśvarya</i>	588
1.8:9.2.	Commentary	588
1.8:9.2.1.	In the Lord Śrīman Nārāyaṇa's <i>avatāras</i> , at times His weapons visible	588
1.8:9.2.2.	The Lord Śrīman Nārāyaṇa's aim is to capture His entire devotees	588
1.8:10.	The <i>Veda</i> gratefully glorifies the Lord Śrīman Nārāyaṇa	588
1.8:10.1.	Introduction: The <i>Veda</i> fiercely spoken about the eminences of Lord	589

1.8:10.2.	Commentary	589
1.8:10.2.1.	The Lord Śrīman Nārāyaṇa transformed the existence of Nammālvār	589
1.8:10.2.2.	The <i>Veda</i> glorifies the Lord Śrīman Nārāyaṇa	589
1.8:11.	This decade sings the glories of <i>ārjavaguṇa</i> of Lord Śrīman Nārāyaṇa	590
1.8:11.1.	Introduction: The Śrīman Nārāyaṇa's <i>ārjavaguṇa</i> is glorified	590
1.8:11.2.	Commentary	590
1.8:11.2.1	Nammālvār, out of the empathy composed this decade	590
1.8.3.	The condensed version of the decade	591
1.8.4.	The Saint Maṇavālamāmuni glorifies the subject matters of this decade	591

NINTH DECADE (1.9)

INTRODUCTION

The Lord Śrīman Nārāyaṇa fulfilled Nammālvār's desires	598	
The Lord Śrīman Nārāyaṇa shares His spiritual enjoyment with Nammālvār	598	
Nammālvār chants the glories of the Lord Śrīman Nārāyaṇa	599	
1.9:1.	The Lord Śrīman Nārāyaṇa never leaves from Nammālvār's vicinity	599
1.9:1.1.	Introduction: There is no difference in enjoying the Lord	600
1.9:1.2.	Commentary	600
1.9:1.2.1.	All the references of the entities lead to the Lord Śrīman Nārāyaṇa	600
1.9:1.2.2.	Nammālvār's ambrosia became as the Divine Couple	601
1.9:1.2.3.	The Lord Śrīman Nārāyaṇa possesses the merciful qualities	602
1.9:2.	The Lord Śrīman Nārāyaṇa came nearer to Nammālvār	602

1.9:2.1.	Introduction: The Lord Śrīman Nārāyaṇa moved towards Nammālvār	603
1.9:2.2.	Commentary	603
1.9:2.2.1.	The Lord takes the <i>avatāras</i> with the <i>jātibheda</i> and the <i>avāntarabheda</i>	603
1.9:2.2.2.	Though the Boar <i>avatāra</i> is lowly, but, it has become radiant	604
1.9:2.2.3.	The Lord Śrīman Nārāyaṇa stayed very close to Nammālvār	604
1.9:3.	The Lord Śrīman Nārāyaṇa wouldn't leave Nammālvār	605
1.9:3.1.	Introduction: The Lord engages differently with <i>Tiruvāṭi</i> , etc.,	606
1.9:3.2.	Commentary	606
1.9:3.2.1.	The <i>nityasūris</i> enjoy the auspicious qualities of Lord for sustenance	606
1.9:3.2.2.	The Lord Śrīman Nārāyaṇa delights to accept Nammālvār's service	606
1.9:3.2.3.	The Lord engages with Nammālvār like He with the <i>nityasūris</i>	607
1.9:4.	The Lord Śrīman Nārāyaṇa is performing the impossible activities	607
1.9:4.1.	Introduction: The Lord seated at Nammālvār's hip	608
1.9:4.2.	Commentary	608
1.9:4.2.1.	The Lord's three queens establish the Lord's supremacy	608
1.9:4.2.2.	The Lord descends from the <i>paramapada</i> to the milky ocean	609
1.9:5.	The Lord Śrīman Nārāyaṇa destroys the enemies of His devotees	610
1.9:5.1.	Introduction: The Lord entered into Nammālvār's heart	610
1.9:5.2.	Commentary	610
1.9:5.2.1.	The Lord Kṛṣṇa shows the gratitude towards Pūtanā	610

1.9:5.2.2.	The Lord, by consuming Pūtanā's breast milk and killed her	611
1.9:5.2.3.	The Lord stationed within the <i>śarīra</i> of Nammālvār	612
1.9:6.	The Lord Śrīman Nārāyaṇa engaged with Nammālvār	612
1.9:6.1.	Introduction: The Lord Śrīman Nārāyaṇa is the <i>Sarveśvaraṇ</i>	613
1.9:6.2.	Commentary	613
1.9:6.2.1.	The Lord through His devotees' hands as the tools reveals Himself	613
1.9:6.2.2.	The Lord Śrīman Nārāyaṇa stayed on Nammālvār's shoulder	614
1.9:7.	The Lord decorated Himself for Nammālvār's delightfulness	614
1.9:7.1.	Introduction: The Lord enters into Nammālvār's tongue	615
1.9:7.2.	Commentary	615
1.9:7.2.1.	The Lord Śrīman Nārāyaṇa gives the <i>tuḷacī</i> only to Nammālvār	615
1.9:7.2.2.	Since the Lord wore the <i>tuḷacī</i> leaves, His Lordship is glorified	616
1.9:7.2.3.	The Lord Śrīman Nārāyaṇa's lotus feet also protect Him	616
1.9:7.2.4.	The Lord is within the subject matters of Nammālvār's words	617
1.9:8.	The Lord Śrīman Nārāyaṇa is the wisdom, arts and manifested forms	618
1.9:8.1.	Introduction: Nammālvār realized the Lord through the <i>pramāṇas</i>	618
1.9:8.2.	Commentary	618
1.9:8.2.1.	The Lord, out of His grace destroys as well as creates the world	618
1.9:8.2.2.	The Lord has the divine complexion as that of the <i>kavi</i> flower	619
1.9:8.2.3.	The Lord Śrīman Nārāyaṇa is always within the sight of Nammālvār	619

1.9:9.	The Lord Śrīman Nārāyaṇa has raised over Nammālvār's forehead	620
1.9:9.1.	Introduction: The Lord raised over Nammālvār's forehead	620
1.9:9.2.	Commentary	621
1.9:9.2.1.	Nammālvār's <i>indriyas</i> became subservient to the Lord	621
1.9:9.2.2.	The Lord Śrīman Nārāyaṇa stayed in Nammālvār's forehead	621
1.9:10.	The Lord Śrīman Nārāyaṇa has raised over Nammālvār's head	622
1.9:10.1.	Introduction: The Lord is difficult to approach even by <i>Brahmā</i> , etc.,	622
1.9:10.2.	Commentary	622
1.9:10.2.1.	The Lord Śrīman Nārāyaṇa's crown is ornated with the <i>tulacī</i> leaves	622
1.9:10.2.2.	All the little gods placed their heads at the lotus feet of the Lord	623
1.9:11.	The Lord's holy feet will be upon the head of reciter of this decade	624
1.9:11.1.	Introduction: This decade unites the devotees with the Lord	624
1.9:11.2.	Commentary	624
1.9:11.2.1.	The Lord Śrīman Nārāyaṇa became the chief of the little gods	624
1.9.3.	If one learns this decade, the Lord will be stayed in his head	625
1.9.4.	The condensed version of this decade	626
1.9.5.	The Saint Maṇavālamāuni glorifies this decade	626

TENTH DECADE (1.10)

INTRODUCTION

After the <i>sarvāṅga samśleṣa</i> , there is no further requirements for Nammālvār	635
The Lord Śrīman Nārāyaṇa is the cause for Nammālvār's goodness	635
Nammālvār's spiritual joyfulness with the Lord Śrīman Nārāyaṇa	636

1.10:1.	The Lord Śrīman Nārāyaṇa showed His innate form to Nammālvār	637
1.10:1.1.	Introduction: The Lord received the earth from Mahābali	637
1.10:1.2.	Commentary	638
1.10:1.2.1.	The Lord's weapons themselves compete with each other	638
1.10:1.2.2.	Sugrīva and Śrī Lakṣmaṇa doubt Vibhīṣaṇa and Bharata	638
1.10:1.2.3.	The Lord Śrīman Nārāyaṇa's weapons protect His devotees	638
1.10:1.2.4.	The individuals without following the <i>sādhanas</i> can worship the Lord	639
1.10:1.2.5.	Nammālvār perceived the Lord Śrīman Nārāyaṇa through his eyes	640
1.10:2.	Śrīman Nārāyaṇa is available for the <i>paramabhakti</i> and <i>paraḡaṇanai</i>	640
1.10:2.1.	Introduction: The Lord is graciously available for His devotees	641
1.10:2.2.	Commentary	641
1.10:2.2.1.	The Lord enters into Nammālvār's eyes and fills his heart	641
1.10:2.2.2.	The devotee needs only <i>apraṭiṣedha</i> to get the Lord's grace	642
1.10:2.2.3.	The qualified person need not to give up his qualification	642
1.10:2.2.4.	Since the Lord takes care of the <i>ātma</i> , it wouldn't be worried	643
1.10:3.	Nammālvār instructs his heart to behave as such of its <i>svarūpa</i>	643
1.10:3.1.	Introduction: Nammālvār's heart has realized the <i>svarūpa</i> of the Lord	644
1.10:3.2.	Commentary	644
1.10:3.2.1.	The Lord Śrīman Nārāyaṇa looked Nammālvār with cooled mind	644
1.10:3.2.2.	The Divine Couple is the worshippingable	645

1.10:4.	Nammālvār instructs his heart to hold on the Lord Śrīman Nārāyaṇa	646
1.10:4.1.	Introduction: Nammālvār glorifies his heart	646
1.10:4.2.	Commentary	646
1.10:4.2.1.	Nammālvār and his heart jointly glorify the Lord Śrīman Nārāyaṇa	646
1.10:4.2.2.	Nammālvār advises his heart as, 'relentlessly hold on the Lord'	647
1.10:5.	Nammālvār's heart received the Lord Śrīman Nārāyaṇa's blessings	648
1.10:5.1.	Introduction: Nammālvār's previous statement seems to be too much	649
1.10:5.2.	Commentary	649
1.10:5.2.1.	It is hard to delineate the Lord Śrīman Nārāyaṇa's simplicity	649
1.10:5.2.2.	When the Lord measured the earth, the people received His mercy	649
1.10:6.	The Lord Śrīman Nārāyaṇa will not leave His devotees	650
1.10:6.1.	Introduction: The Lord Śrīman Nārāyaṇa is easily approachable	650
1.10:6.2.	Commentary	651
1.10:6.2.1.	The Lord, out of His graciousness keeps His devotees with Him	651
1.10:6.2.2.	Nammālvār conveys his heart about the Lord Śrīman Nārāyaṇa	651
1.10:6.2.3.	The Lord as the master takes the <i>avatāras</i> to maintain His supremacy	652
1.10:7.	Nammālvār leaves from the side of the Lord Śrīman Nārāyaṇa	653
1.10:7.1.	Introduction: Nammālvār assumes himself as unqualified	653
1.10:7.2.	Commentary	654

1.10:7.2.1. Nammālvār thinks that, he is not suitable to glorify the Lord	654
1.10:7.2.2. Nammālvār destroyed the Lord Śrīman Nārāyaṇa's <i>aiśvarya</i>	654
1.10:8. Nammālvār, by hearing the name, 'Śrīman Nārāyaṇa', mesmerized	655
1.10:8.1. Introduction: It is not possible for Nammālvār to forget the Lord	655
1.10:8.2. Commentary	656
1.10:8.2.1. By hearing the name, 'Śrīman Nārāyaṇa', Nammālvār sheds tears	656
1.10:8.2.2. The Lord Śrīman Nārāyaṇa, as friend has pursued Nammālvār	657
1.10:8.2.3. The great personalities glorify the Lord as the <i>paripūrṇaṇi</i>	657
1.10:9. Nammālvār has no reason to forget the Lord Śrīman Nārāyaṇa	658
1.10:9.1. Introduction: It is not possible for Nammālvār to forget the Lord	658
1.10:9.2. Commentary	658
1.10:9.2.1. The Lord resides at Southern Kurukūr for Nammālvār	658
1.10:9.2.2. The Lord favoured Nammālvār by showing His beautiful form	659
1.10:10. The Lord Śrīman Nārāyaṇa eternally resides at Nammālvār's heart	660
1.10:10.1. Introduction: Nammālvār is not able to forget the Lord	660
1.10:10.2. Commentary	660
1.10:10.2.1. The Lord is eternally dwelling in the heart of Nammālvār	660
1.10:10.2.2. The Lord is always available for Nammālvār's spiritual enjoyment	661
1.10:11. This decade counsels to perform the <i>kainkarya</i> to Śrīman Nārāyaṇa	662

1.10:11.1. Introduction: 'Performing the <i>kaiikarya</i> to the Lord' is unsurpassed	662
1.10:11.2. Commentary	662
1.10:11.2.1. Through this decade, Nammālvār did the <i>kaiikarya</i> to the Lord	662
1.10.3. Those, who master this decade will get the unsurpassed wisdom	663
1.10.4. The condensed version of this decade	664
1.10.5. The condensed version of the ten decades, i.e., the first centum	664
1.10.6. The performance of the <i>kaiikarya</i> to the Lord is the highest and final <i>purusārtha</i>	665
1.10.7. The Saint Maṇavālamāuni venerates the tenth decade	665

APPENDIXES

<i>Appendix 1</i> - The stanzas of <i>Tiruvāymoli</i> in Tamil: First Centum (1)	674
<i>Appendix 2</i> - The alphabetic order of the verses of <i>Tiruvāymoli</i> (First Centum: English Transliteration)	690
<i>Appendix 3</i> - The great traditional <i>Śrīvaiṣṇava</i> Scholars who specifically expressed the subtlety (<i>nayaiṅka!</i>) of the <i>Īṭu 36,000 Paṭi</i> Commentary	694
<i>Appendix 4</i> - The <i>aitihyas</i> 'evidences of authority from oral tradition' of <i>Śrīvaiṣṇavism</i> as expressed in the <i>Īṭu 36,000 Paṭi</i> Commentary	705
<i>Appendix 5</i> - The similes (<i>uvamaika!</i>) as expressed in the <i>Īṭu 36,000 Paṭi</i> Commentary	716
<i>Appendix 6</i> - A short note about the <i>Śrīvaiṣṇava</i> Traditional Scholars who are all associated with the <i>Īṭu 36,000 Paṭi</i> Commentary	727
<i>Glossary</i>	737
<i>Bibliography</i>	785
<i>Index</i>	819

Śrī Lakṣmī, the Goddess of Fortune
Homage to Śrī Rāmānuja, who is endowed with the grace of the
Goddess Śrī Lakṣmī
Long Live, the Flowery Feet of Māraṇ

PART - I

1. THE HISTORY OF NAMMĀLVĀR

*“Tēna rāmakilt toṭaiyalum mauliyun tirukkiḷar kuḷaikkātum
kāṇa rāmalart tirumukac cōṭiyum kayiravat tuvarvāyum
mōṇa mākiya vaṭivanum nārvaṇum nuttirait tirukkaiyum
jñāna tēcikan caranaṭā maraiyumeṇ nayanamviṭ ṭakalāvē”.*

‘My intended eye sight will never be deviated, but, concentrates only upon the holy lotus feet of my spiritual *guru* ‘teacher’, possessing knowledge galore, who with garlands of flowers with honey never dried up, with holy mattered locks of hair, with beautiful ear of well hooked lustrous ornaments, with shining face, comparable to honey laden flowers, with reddish mouth as that of lily with well postured *śarīra* of passiveness of a hermit, with broad chest and with auspicious hands displaying the holy *mudrā* ‘hand pose’¹.

1.1. Nammālvār - a prodigy child

In South India, Tirunelvēli district of the Pāṇḍiya Kingdom, on the bank of Tāmraparṇī river, in a city named Ālvār Tirunagari, a traditional *Vaiṣṇavaite*, Śrī Kāriyār, the dignified devotee of the Lord Śrīman Nārāyaṇa lived. At an appropriate age, he married Śrīmathi Uṭaya Naṅkaiyār, the

daughter of Tiruvālmārpar of Tiruveṅparicāram. For quite a long time, they didn't have a child. But, with the grace of *Ādipirāṇ* of Tirukkuruṅkuṭi, in the month of *vaikāci*, during the star of *visāka*, they were blessed by a baby boy. The child, starting from date of birth was not normal, because the infant did not suck milk from his mother's breast and even did not pursue normal activities. By watching this paralyzed condition of child, his parents worried much. After 12 days of the child's birth, his parents named him as, 'Māraṇ'² and left the child in front of *Polintu Niura Pirāṇ*, the Lord of city. The child by crawling to the nearby tamarind tree of the temple and submissively sat over there. The child was nobody else, but, Saint Nammālvār, who sat as such under the tree, spent sixteen long years without opening his eyes and without speech and normal activities, but, passed timewith absolute concentration upon the Lord Śrīman Nārāyaṇa. In spite of this spiritual union between the Lord and the *Ālvār*, by not knowing his transcendental state, his parents, by seeing their abnormal son, worried much. In this inconvenient circumstance, under the merciful will of the Lord, an important incident took place³.

1.2. Madhurakaviyālvār and Nammālvār

A *Śrīvaiṣṇava* Saint called Madhurakaviyālvār got *avatāra* in the month of *cittirai* and star of *cittirai* at Tirukkōḷūr near Ālvār Tirunagari in *antaṇar* lineage even for few years before the *avatāra* of Saint Nammālvār. Madhurakaviyālvār in his early age mastered the four *Vedās*, six *Vedāṅgas* and *Tamiḷ* literature. Once he wanted to undertake a pilgrimage to *divya deśam* 'holy places' such as Ayodhyā, where the Lord Śrīman Nārāyaṇa resides and facilitates the aspirants to attain *mokṣa*. During his holy pilgrimage, he resided at the banks of *Gaiṅgā*. One night, while he was coming out of his residence, at southern horizon of sky, he noticed a big glowing ball of light and got astonished. In the next day also, he observed the same light. Madhurakaviyālvār, then thought that, in the southern region, there must be some mystical phenomenon and he wished to spot it in person. From that day onwards, during night he used to walk and in day time he took rest. As such, he travelled for so many days. At the time of reaching over at Tirukkuruṅkuṭi, he didn't observe the glowing light.

Then, he asked the people of city about that unusual occurrence of a glowing ball of light at the place. Then, after hearing about it, Madhurakaviyālvār reached the holy tamarind tree, where he saw Saint Nammālvār, who in a meditative posture sat under the tamarind tree by emitting divine glow of light⁴.

1.3. Madhurakaviyālvār became a disciple to Nammālvār

Since then, Nammālvār neither opened his eyes nor his mouth but, he was in absolute trance. Madhurakaviyālvār wanted to test his real condition. So, to make sound, he dropped a stone in front of him. By hearing the sound, Nammālvār suddenly opened his eyes. Madhurakaviyālvār without loosening time, questioned the *Ālvār*, *cettatan vayirrir ciriyatu pirantāl ettait tinru enkē kiṭakkum?* ‘if a subtle entity born within the womb of dead, where it could eat and stay?’. For it, Nammālvār, all of a sudden, by broking his life long silence answered, *attait tinru anikē kiṭakkum* ‘that eats itself and rests there itself’⁵. By hearing the apt answer from the *Ālvār*, Madhurakaviyālvār was surprised and with much of spiritual comfort, accepted Nammālvār as his *guru* and throughout the *Ālvār’s* life time, he pleurably stayed with him and served him only. While Madhurakaviyālvār is with the *-Ālvār*, he taught Madhurakaviyālvār about the theo-philosophy of ‘*cit, acit* and *Īśvara*’. Madhurakaviyālvār also mystically realized his own self and thoroughly learned all the aspects of *Śrīvaiṣṇava* tradition and its philosophy from Nammālvār.

1.4. Nammālvār’s holy scriptures

Nammālvār spent the time by observing absolute concentration upon the Lord Śrīman Nārāyaṇa and never thought of any trace of worldly activities. Since he remembered the glories of the God, he uninterruptedly enjoyed His ecstatic bliss and graciously started to compose verses about the countless auspicious qualities of the Lord Śrīman Nārāyaṇa. These verses are traditionally categorized as four *prabandhas* entitled as, *Tiruviruttam*, *Tiruvāciriam*, *Periya Tiruvantāti* and *Tiruvāymoli*. It is the opinion of *Śrīvaiṣṇava* scholars that, these four *prabandhas* are the essence of the four *Vedas*⁶.

1.5. The unique status of Nammālvār

In *Śrīvaiṣṇava* tradition, the each *Ālvār*, he is said to be the best of the other *Ālvārs*, but, it is an accepted truth that, Nammālvār alone deserved to be called as the best among the other *Ālvārs*. All the *Vaiṣṇavites* consider the each and every *Ālvār* as *avayava* ‘part of the like limb, etc’, but, Nammālvār is specified as *avayavi* ‘śarīra possessing the parts like limb’. He is specifically honored with an unique name as, *Prapanna Jana Kūṭastha* ‘chief among the Lord’s devotees of *Śrīvaiṣṇavas*, who follows *prapatti mārga*’. Though the traditional scholars gave apt name to all the texts of Nammālvār, they gloriously mention his fourth text as, ‘*Tiruvāymolī*’. In it, Tamil word, ‘*vāymolī*’ appropriately refers to the *Veda* as learnt orally and not from written text and ‘*tiru*’ means holiness. So, ‘*Tiruvāymolī*’ is a spiritual record which is intentionally very important and it has the grandeur qualities as that of the *Vedas*. Here, it is to be mentioned that, the polemic text, *Ācāryahrdayam* lucidly explains the importance of Nammālvār and greatness of all his texts with a special note to the speciality of *Tiruvāymolī*⁷.

1.6. Nammālvār did *maṅgalāsāsanam* to the 36 temples

The *Ālvār* did *maṅgalāsāsanam* to the 36 glorified temples. Among them, there are decades, which specifically adored the glories of temples. There are few temples, which are venerated in the midst of verses. Since the *Ālvār* got *avatāra* in the Pāṇḍiya Kingdom, he adored many holy cities, which are within the circle of this kingdom and the temples nearby Malaināḍu (Kerala), i.e., the regions covering Tiruvāṅkūr. Though the other *Ālvārs* did *maṅgalāsāsanam* and glorified 40 temples, which are found within the Chola Kingdom (Tamil Nadu), Nammālvār did *maṅgalāsāsanam* to 24 temples, which are found within the Pāṇḍiya kingdom (Tamil Nadu) and the Malaināḍu. The other decades of the *Ālvār* are devoted for Tiruvēṅkaṭam and the temples of other holy cities. He alone did *maṅgalāsāsanam* to the temples, which are present within the Malaināḍu. Specifically, he devoted much to Tiruvēṅkaṭam. Among the *prabandhas* of the *Ālvār*, in his *Tiruviruttam*, he did *maṅgalāsāsanam* to Tiruvēṅkaṭam⁸.

1.7. Nammālvār as the Śaṭhāri graces the devotees of the Lord Śrīman Nārāyaṇa

Thus, by enjoying the ecstatic posture out of intended concentration upon the Lord and composing verses upon Him and teaching salient features of Śrīvaiṣṇavism to Madurakaviālvār, Nammālvār lived for thirty six years. Then he attained the *paramapada*, the abode of the Lord Śrīman Nārāyaṇa⁹. It is the strong faith of Śrīvaiṣṇavism that, Nammālvār always resides at the holy feet of the Lord. Therefore, it is the custom of *vaiṣṇava* temples to put the feet of Lord on the head of devotees in the name of Śaṭhāri¹⁰.

1.8. Madhurakaviyālvār and his text, 'Kaṇṇinuṇ Ciṟuttāmpu'

Madhurakaviyālvār, after becoming the sincere disciple of Nammālvār, faithfully considered him as his personal God and composed a text with 11 holy verses. Since this book starts with the phrase, "*kaṇṇinuṇ ciṟuttāmpu*", it is named as, '*Kaṇṇinuṇ Ciṟuttāmpu*' and added it within *Nālāyira Divya Prabandham*, the compendium of the stanzas of the 12 Ālvārs. It is one of the primary source books of Śrīvaiṣṇavism. The Śrīvaiṣṇava tradition strongly believes and accepts the text, '*Kaṇṇinuṇ Ciṟuttāmpu*' is an important one, which comments on the specified meaning of middle term of *Tirumantra*, '*aum namo nārāyaṇa*'¹¹. It is to be noted that, Madhurakaviyālvār constructed a temple for his *Guru*, Nammālvār and all along his life performed *pūja* and worshipped him. Since Nammālvār got *avatāra* at Tirukkurukūr, the holy place is religiously venerated with the Ālvār as, '*Ālvār Tirunagarī*'. At present the name, Tirukkurukūr is used for textual connection only¹².

1.9. Nammālvār's period

According to historians, Saint Nammālvār's period may be 7th century CE. The first three Ālvārs - Poykai, Bhūtam and Pēy, who lived in between 5th and 6th century CE., and they composed their verses in *venpā* 'one of the principal kinds of stanza form' meter. Tirumalīcaiyālvār, who lived earlier composed his Tamil verses in *venpā* and *kalippā* 'one of the four principle kinds of stanza forms in Tamil' meters. Nammālvār composed his verses in *venpā*, *ācīriyappa* 'one of the four chief kinds of meter of the

stanza' and *kalippā* meters. By considering the period of the *Ālvārs* and their verses in the said meters, it is assumed that, Nammālvār's period may be the 7th century CE. It is to be noted that, the other five *Ālvārs*¹³ have not composed their verses in *venpā* meter¹⁴.

To specify Nammālvār's period, the truth behind the history of *Śrīvaiṣṇava* tradition related with Saint Nāthamuni (825 to 924 CE) is to be traced out. Saint Nāthamuni had indomitable desire to get the text, *Nālāyira Divya Prabandham*. He thought that, the glorified *prabandham* would have been present in the region of Ālvār Tirunagari, where Nammālvār got his *avatāra*. So, he reached over the city, where he, at the first had *darśanam* of *Polintu Niṉṉrapirāṇi*, then, inquired Śrī Parāṅkusadāsa, the disciple of Madhurakaviyālvār. Saint Nāthmuni asked him, 'does anybody over here, who recites *Tiruvāymoli*?' and 'does the particular manuscript is available?'. Parāṅkusadāsa responded that, over here, the tradition of reciting *Tiruvāymoli* is obsoleted¹⁵ and the text *Tiruvāymoli* and the other texts of *Nālāyira Divya Prabandham* are not available. To sum up, based on the meters of verses of the first three *Ālvārs* along with Tirumalīcaiyālvār and the historical incident of Saint Nāthamuni, it is said that, Nammālvār's period may be during the 7th century CE¹⁶. Furthermore, Śrī Maṇavāḷamāmuni (1370-1443 CE) in his *Upadeśa Ratṇamālai*, distinctively placed Nammālvār in the fifth places as,

“Poykaiyār pūtattār pēyār pukaḷmalīcai
ayyan aruḷmāraṇ cēralarkōṇi - tuyyapaṭṭa
nātaṇṇapar tāḷtūḷi naṟpāṇaṇ naṟkaliyaṇ
ītivartōr rattataivām inku”

‘The order of *avatāra* of the *Ālvārs* in this earth is: Poykai is the first, Bhūtham is the second, Pēy is the third, the reputed Thirumalīcai Pirān is the fourth, Nammālvār of illustrious grace is the fifth, Kulacēkara Perumāḷ is the sixth, sacred Periyālvār, who is free of any blemish is the seventh, Toṇṭaraṭippoṭi, the dust of lovable feet is the eighth, Tiruppāṇar, the *parama sātviḷka* ‘individual of absolute goodness or virtue’ is the ninth in order, dear Tirumaṅgai is the tenth. This is the order, in which they incarnated on *bhūmaṇḍalam* ‘earth’¹⁷.

2. THE GLORIES OF NAMMĀLVĀR AND HIS TEXT, TIRUVĀYMOḶI

2.1. Nammālvār's supreme status

Though the 12 *Ālvārs* are gratefully praised, among them, Nammālvār is specifically honoured as an adorable devotee of the Lord Śrīman Nārāyaṇa. As such, his four *prabandhas* are equally acclaimed. Specifically among his contributions, *Tiruvāymoli* is glorified as exemplary. There are so many books in Tamil and Sanskrit which are venerating Nammālvār and his works. Even at the life span of the *Ālvār*, his disciple Saint Madhurakaviyālvār through his wonderful divine work, '*Kaṇṇinunū Cīruttāmpu*' praised Nammālvār and his sanctified texts. Madhurakaviyālvār multifariously and devotionally eulogized as, 'I spelled his name and found my joy, I served his feet and found the truth. I do not know another God, I sing his song and roam the street'¹⁸. Through the ages, Saint Madhurakaviyālvār is reputed as, 'Madhurakaviyālvār' and honorably added him with the other *Ālvārs*. All the more, his grandeur work, *Kaṇṇinunū Cīruttāmpu* is also added among the sanctified *Nālāyira Divya Prabandham*.

2.2. The greatness of Nammālvār's text, *Tiruvāymoli*

Kaviccakravarti means the emperor in composing poems. So, Kambar is *Kaviccakravarti*. He contributed a rare book called *Caṭakōparantāti* with 100 verses. In it, he specifically praised the greatness of *Tiruvāymoli* more than praising Nammālvār. Kambar conveyed that, though the *Ālvār* enjoyed spiritual greatness of Tirumāl, his acquisition of *Tiruvāymoli* is worthy and specifically a gift in life to him. He, by asserting the text as *ārāvamutakkāvīyāyiram* 'insatiate ambrosia of rich poetic excellence of thousand verses', commented it that, no other esoteric texts shall be comparable with *Tiruvāymoli*'s theo-philosophical exposition¹⁹. There is a text called *Tiruvāymoli Nūrrantāti* with 100 verses contributed by Saint Maṇavālamāuni. In it, each verse condenses and glorifies the greatness of each decade consisting of 10 verses of *Tiruvāymoli*²⁰. Through the tradition of Nammālvār's lineage at Tirikkurukūr, there are many religious poets, who rightly wrote about the greatness of *Tiruvāymoli*. Among the texts, *Māraṇ Alaṅkāram*, *Māraṇ Pāppāvinam*, *Māraṇ Tirupatikkōvai*, *Māraṇ Akapporuḷ*

are commendable. There is a notable book called *Māraṅkōvai* of Tiruvēṅkaṭattuṛaiṅ Kavirāyar, which aptly glorified the religious importance and societal relevance of *Tiruvāymōḷi*. Rarely, there are two texts in Sanskrit named, *Drāviḍopaniṣad Saṅkati* and *Drāviḍopaniṣad Tātparyā Ratnāvāli*, which also glorified *Tiruvāymōḷi*. It is commendable that, there are two Sanskrit works, which adore the greatness of Tamil text, that is only to *Tiruvāymōḷi*. More specifically, *Andra Kīrvāṅacsakaśraṁ* with the 1000 verses in Telugu language and 1000 verses in Sanskrit praised its gratefulness. Like that, in Kannaḍa language also, there are books, which sanctified the *Tiruvāymōḷi*. So, because of its subtlety in verse, sweetness in literary exposition, perfection in grammatical structure and spiritualism in the religious principle, there are many works in Tamil as well as in other languages, which rightly elucidated the greatness of *Tiruvāymōḷi*²¹.

2.3. The references of *Tiruvāymōḷi* in Parimēlaḷakar's commentary on *Tirukkuraḷ*

Since *Tiruvāymōḷi* is the best among other esoteric texts, the Commentators of important Tamil texts freely took the literary materials, religious points and notes for their grammatical expositions. Parimēlaḷakar, the scholarly Commentator of the text, *Tirukkuraḷ*, while commenting the *kuraḷ* 'couplet' (349), 'at the movement in which desire has been abandoned, other births will be cut off, when that has not been done, impermanence will be seen'²², he took the line, 'when all attachments cease, the *ātma* becomes free' from *Tiruvāymōḷi*²³. For the commentary upon *kuraḷ*, 'removal of ambition, whose nature it is never to be satisfied, will immediately confer a nature that can never be changed'²⁴, Parimēlaḷakar took the verse, 'go well beyond knowledge and break the limit of *indriyas*, contemplate the great endless continuum, repeatedly. Shed attachments and go beyond pain and pleasure. That liberation, then and there, is the only one there is' from *Tiruvāymōḷi*²⁵. In the place of describing king in the name of the God Himself, Parimēlaḷakar specified the part of verse, 'seeing wealthy nobles, she says, I have seen my Tirumāl'²⁶ as an appropriate quotation. To the *kuraḷ*, 'the removal of desire, whose nature it is never to be satisfied'²⁷, he, by taking the verse of *Tiruvāymōḷi*, 'getting rid of pleasures worldly and resultant sufferings, birth and death, old age and pestilence, Oh! when

shall I enter and enjoy the holy gatherings'²⁸, commented in prose form as, 'since the *ātma* is being blissfully unsurpassed without the vices of pleasure, resultant sufferings, birth and death and pestilence, he referred to the state of *mokṣa* as, 'pērāvīyarkkai'.

2.4. The references of *Tiruvāymoli* in the Tamil grammatical texts

2.4.1. *Tiruvāymoli* and *Tolkāppiyam*

Cēnāvaraiyar, one of the Commentators of *Tolkāppiyam*, the earliest extant grammatical text of Tamil language, for grammatical note of the phrase, "nīṭṭum vaḷi nīṭṭal"²⁹, took the word "vīṭṭumīṇ" from the verse "vīṭṭumīṇ murravum"³⁰. Nacciṇārkkīṇiyar, the other Commentator of *Tolkāppiyam*, while commenting the *sūtra*, "tharavu' is having four, six and eight standard lines (of four feet)³¹, by referring to *Tiruvāymoli*, comments that, each verse of every decade of text is in the form of four lines with tune of 'tāḷicai', i.e., a subdivision in each of the four kinds of verse. He also avers that, each decade systematically explicates the particular concept and they belong to 'eluttu eṇṇi varum kaṭṭalaik kalitturai taravu kockakam'³².

2.4.2. The prosodic style of the verses of *Tiruvāymoli*

It is not so correct by measuring the verses of *Tiruvāymoli* with the grammatical tools of latter grammatical books and mention them as *viruttappākkaḷ* 'one of the three kinds of verse' and the verses of *Tiruviruttam* as *kattalaik kalitturai*³³. Instead, by measuring lines with the grammar as expounded in *Tolkāppiyam*, they are accordingly identified as *tāḷicaikaḷ* as well as *taravu kockakam*³⁴.

2.4.3. *Tiruvāymoli* and *Prayoka Vivekam* and *Ilakkaṇak Kottu*

Subramaniya Dikṣitar (17th century CE), in his *Prayoka Vivekam* has taken so many quotations from *Tiruvāymoli* for his grammatical descriptions. In the commentary of the second verse, he used the line, 'contemplate, quick, the feet of Tirunārāyaṇa and arise'³⁵, in the eleventh, he utilized the part, 'he made me his and himself mine'³⁶, in the thirty fifth verse, he used the phrase, 'the Lord on hooded serpent bed' of the verse, 'before your numbered days'³⁷, in the thirty sixth, he utilized the line 'Padmanābha' is the mighty one, higher than the highest'³⁸, in the thirty ninth, he placed the

part of verse, 'do one day go begging, leg bitten by a black bitch, bowl broken'³⁹, in the forty seventh verse, he covered the lines, 'Oh! Flickering egrets picking worms in my flowery marshes!'⁴⁰ and in the commentary of forty ninth verse, he used the lines, 'the plunderer evening has killed the valiant day, whose young wife West stands wailing with the milk-dribbling child Moon on her waist'⁴¹ and 'hot tempered Sun eats up the four-parted earth, sucks in the juice and spits out the dry desert'⁴², as quotations. Thus, *Prayōka Vivekam* utilized so many other phrases of *Tiruvāymoli*. More specifically, this text used Nammālvār's name as, 'Kāri Māraṇ'⁴³. As such, Swāminātha Deśikar also in his work, *Ilakkaṇak Kottu* quotes the line, 'do one day go begging, leg bitten by a black bitch, bowl broken'⁴⁴. Hence, since *Tiruvāymoli* possesses so much of multifarious importance, there are so many Commentators and latter authors of the books have taken many lines from this text and used as the references as well as quotations to delineate their concepts.

3. THE NECESSARY EVIDENCES OF NAMMĀLVĀR FROM HIS TEXTS

3.1. Nammālvār's *avatāra* is the great

There are necessary evidences from Nammālvār's texts to know about his life history. It is that, Śrī Kariyār and Śrīmathi Uṭaiya Naṅkaiyār, the glorified parents of the *Ālvār* did not have a child for quite a long time, but, with the blessed grace mercifully granted by the Lord Tirukkuṟuṅkuṭi Nambi for their arduous prayer, they were blessed by the Child Nammālvār. There is a stanza in *Tiruviruttam*, 'Oh! the sinner that I am! My fragile fawn-like daughter who has for long time worshipping Kṛṣṇa's feet has gone. The desert that surrounds us is filled with terrible bow-wielding hunters, cattle-lifters, murderers and youthful swift runners whose drums beat all night'⁴⁵. This stanza comes under the category of societal practice of *uṭaipōkku*⁴⁶. Specifically, this poem comes under mother's crying for her daughter's *uṭaipōkku*. The mother, by thinking of heroine daughter's tenderness and also the harshness caused out of her elopement with her hero lover through the dangerous path in the Sun soaked desert, worried

much about her daughter's sufferings. In this verse, Nammālvār, by lovably becoming as such of the heroine's mental condition and going along with the hero and by empathetically assuming himself as the heroine's mother, mercifully composed this wonderful verse. In it, he conveyed himself in the tune of heroine's mother to utter the unbearable difficulties faced to give one of eve births of her daughter. Here, it is to be specifically noted that, through this particular verse with poetic technique of expressing the mother's sufferings and worries, the innermost meaning of greatness of *avatāra* of Child Nammālvār is crystal clear⁴⁷.

The verse quoted above shall be twisted a little as, 'Oh! the sinner that I am! My fragile fawn like daughter who has for a long time worshipping Kṛṣṇa's feet'⁴⁸ and the necessary meaning shall be derived. This citation clearly shows that, *Śrīmathi* Uṭaiya Nānkaiyār, for a long time by praying upon the holy feet of Tirumāl and out of His grace only got birth of the Child Nammālvār. Also, from the statement, '*nalkūrtār celvamakaḷ*'⁴⁹, it is elucidated through the inference that, the heroine Nammālvār is a rare born child for her parents and grown luxuriously with much of parental affection and elation and she is sensibly slender and so young. So, from these notes, it shall be rightfully observed that, Nammālvār possessed all the noble qualities as noted above .

3.2. Nammālvār is the master of the spiritual knowledge

The *Śrīvaiṣṇava* tradition sincerely accepted the truth that, Nammālvār is a prodigy blessed with supreme grace of the Lord Śrīman Nārāyaṇa. He gained the divine knowledge without reading and learning anything. There is a particular verse in *Tiruvāymoli*, i.e., 'my years of innocence were steeped in the *māya* of delusion. You crept into my heart and planted the love for devotion'⁵⁰. From this, it is recognized that, as the knowledgeable even at his very young age, Nammālvār possessed the supreme love upon the Lord. From this verse, it is also realized that, the Lord Himself, out of His grace ordained the *Ālvār* to show his unsurpassed love upon Him. So, it is clearly envisaged that, Nammālvār is a master of spiritual knowledge⁵¹.

3.3. Nammālvār's other names and their importances

Nammālvār's real names are Śaṭhakōpaṇ and Māraṇ and only at the latter period, he is mentioned as, 'Nammālvār'. Maṇavālamāmuni in his *Upadeśa Ratnamālai* has mentioned that, 'Oh! good heart, you praise Namperumāl, Nammālvār, Nañjīyar, Nampillai have gained their name supremacy because of their life-time achievements, which are astonishingly grateful'⁵². Among the two names of Nammālvār in the *Śrīvaiṣṇava* tradition, the name, Śaṭhakōpaṇ is frequently used in practice. At the end of *Tiruviruttam* and at the end of each decade of *Tiruvāymoli*, the *Ālvār* placed one verse to refer to the *phala* 'fruit' of observing that particular decade in practice. In those poems, he mentioned his name as Kurukūr Śaṭhakōpaṇ only. Among his texts, the name, Māraṇ comes for six times only⁵³. Specifically, along with his name, by adding his father's name, he is mentioned as, 'Kāri Māraṇ'⁵⁴. From this analysis, it is understood that, the name Śaṭhakōpaṇ may be his actual name, but, in latter period, through the tradition, the name Māraṇ would be customarily used. But, the *Śrīvaiṣṇava* convention believes that, Māraṇ is his actual name⁵⁵.

3.4. Nammālvār's birth place and its importances

The region of Tirukurukūr is customarily known as, 'Vaḷutināṭu' as well as 'Vaḷuti Vaḷanāṭu'. Generally, this region is also termed as the country called, 'Pāṇṇināḍu'⁵⁶. Nammālvār in one place expressed as, 'composed by Śaṭhakōpaṇ of Ten (southern) Kurukūr'⁵⁷. From this expression, it is inferred that, Vaḷutināṭu would be part of the Pāṇḍinādu and the city Kurukūr belongs to that region⁵⁸. Nammālvār, through his verses in so many different ways has glorified Kurukūr, where he took *avatāra*. Traditionally, his devotees used to place a garland strung with *makīla* (*minusaps elangi*) flowers around his neck. The *Ālvār* himself has announced, 'by Māraṇ Śaṭhakōpaṇ, wearing on chest, the fragrant *makīla* garland'⁵⁹.

3.5. Nammālvār's texts and their poetic style

All the 1102 verses of Nammālvār's *Tiruvāymoli* are in *antāti* meter⁶⁰. He himself in many places of *Tiruvāymoli* stated as such. Among his texts except *Tiruvaciriyam*, the first word of a verse is similar to the last word

of previous verse. The verses of *Tiruvāciriyam* are not composed as mentioned above. It is the old fashion to compose poem in *antāti* style⁶¹. For example, in the age old text, the fourth ten of *Patirruppattu*, a fact is noticed that, all the ten verses of text are composed in *antāti* meter⁶². Tirumaṅgaiyālvār, who composed his six *prabandhas* as the six *aṅgas* 'bodies' to the four *prabandhas* of Nammālvār. He has not composed his verses in the *antāti* meter. In spite of that, the ten verses of the eleventh decade of the third *Periya Tirumoli*, Tirumaṅgaiyālvār has composed the ten verses in the *antāti* meter. Through this particular *Tirumoli*, it is known that, he did not miss the tradition of Nammālvār to follow the arrangement of poems in the *antāti* meter⁶³.

3.6. Nammālvār's deep rooted love upon the Lord Śrīman Nārāyaṇa

The *Śrīvaiṣṇava* tradition faithfully asserts that, from the date of birth itself and onwards, Nammālvār out of indomitable love and affection, twined himself with the Lord Śrīman Nārāyaṇa and he never and ever thought of the worldly pleasure. This fact is deduced and confirmed from his words, 'my years of innocence were steeped in the *māyā* of delusion'⁶⁴. Therefore it is understood that, Nammālvār from his very early young days merged within the blissful condition with the Lord and didn't think about the worldly pleasures. This is to confirm that, the *Ālvār* has never composed even a single line as, *penkaḷin kāmavalaipattu ulanrēn* 'roaming behind ladies with maddening passion'. But, if it is analyzed throughout the texts of Nammālvār, there are few lines, which explicate these kind of ideas and views. Though these lines rarely occurred in his texts, it is to be amicably convinced that, they are expressed as such only with reference to general custom of the world⁶⁵. So, after a detailed analysis, the glorious truth is found that, right from his younger age, Nammālvār lived very happily with a deep concentration and blessed spiritual attachment with the Lord Śrīman Nārāyaṇa. Hence, from his rare declaration, 'my food, drink and the betel I chew, are all my *Kaṇṇan*'⁶⁶, it is comprehended that, the *Ālvār* lived with spiritual love of the Lord, which is his essence and the crux of life.

4. NAMMĀLVĀR'S MODE OF POETIC COMPOSITION

4.1. Nammālvār's *prapatti* upon the Lord is his essence and existence

To Nammālvār, the lovable aspect upon the Lord Śrīman Nārāyaṇa is intensively deepened day by day even from his early years of innocence. His ineffable love upon the Lord is natural, genuine and inborn, whereas it is not so as that of, 'I have to think of the Lord with love and with devotion I shall pray upon Him'. The *Ālvār* became as an individual, who would not be able to live without the conscious thinking of reverential qualities of the Lord Śrīman Nārāyaṇa. It is a well known fact that, generally the people are not able to live without food. Similarly, Nammālvār is not able to live without the intended thinking of the Lord and without the ever blooming love upon Him. To him, thinking of the Lord became as a pleasurable spring. So, *Śrīvaiṣṇava* tradition states that, though the *Ālvār* followed *prapatti* but, it became his *dehayātraśeṣam* 'one, who could not live without the *prapatti* to the Lord Śrīman Nārāyaṇa'⁶⁷.

4.2. The expression of delightfulness of the *ātma* as expressed by Nammālvār

4.2.1. The delightfulness from the sense object and the external agencies

Generally, there are two possibilities for mental consciousness to get delightful experience. When the five *indriyas* enjoy their external objects, the mental consciousness gets pleasant experience. If somebody sees his kith and kin, friends and beautiful scenarios through eyes, hearing melodious music, the consciousness certainly gets the delightfulness. Also, when parents hearing their infant's prattle, their consciousness experiences the joy⁶⁸. Like that, there are many more possibilities for the delightful experiences. Except these kind of pleasure gained out of contact between the five *indriyas* and their external objects, there is another possibility of acquiring pleasure of spiritual ecstasy within the consciousness without these kinds of contact. This grandeur attitude is considered as the highest spiritually oriented conscious state⁶⁹.

4.2.2. The pleasure out of rendering service for the benefit of others

By leaving out the said possibilities, there is also another way to get pleasure out of enjoying the painful activities. As to *Bhagavad Gītā*, those who get internal pleasure within the consciousness out of his own spiritual *ātma*, he is called *sthitaprajñā*⁷⁰. As such, Mahatma Gandhi has stated, 'pleasure and bliss gained out of declaring, 'I can do begging and can voluntarily undergo sufferings, they give *ānanda*, which is nothing but, inner pleasure of the *ātma*'⁷¹. If somebody who works hard for maintaining his family in good condition, may get pleasure out of the sincere work, also, in it, he may not feel suffering, instead, he feels it as immense pleasure. Indeed, the freedom fighters of our Nation, though utmost struggled a lot for freedom, they took thriftiness not as suffering but, positively as a dignified pleasure only⁷².

Śrī Rāmānuja (d. 1137 CE), who has theo-philosophically stabilized *Śrīvaiṣṇava* tradition through his *viśiṣṭādvaita* philosophy, while interpreting the line of *Tiruvāymoli*, 'why, were he to cage you both, indeed, would that hurt you?'⁷³, he avers, 'if one is imprisoned for the intended benefit of others, does he not acquire the supreme value of the *parārtha* 'activities for the benefit of others?'. The implied meaning of truth is that, the stature of imprisonment for others may cause sufferings only for *śarīra*, but, in the experience of mind, it certainly provides unalloyed and immense pleasure only⁷⁴.

4.2.3. The spiritual pleasure out of intended concentration within consciousness

Generally, the experience of pleasure and pain are related and they are conceived within the realm of consciousness. So, when the absence of relation with *śarīra*, there is the possibility of sensing pleasure within the pure and isolated mental faculty. *Tirukkural*, the world manifesto of dictum, asserts this truth as, 'if troubles come, laugh, there is nothing like that, to press upon and drive away sorrow'⁷⁵ and 'the elevation, which his enemies motive, will be attained by him, who regard trouble as pleasure'⁷⁶. Thus, the pleasure emerged from mental consciousness without a contact with *śarīra* is very great. For Nammālvār, the spiritually oriented pleasurable

flood flourished within the consciousness is bereft of contact of *śarīra*, i.e., it is not the pleasure out of five *indriyas*, which gained from the worldly activities.

4.2.4. Nammālvār's spiritual ecstasy springs from the *ātma*

The *Ālvār*'s ecstasy is divine, gained within the spiritual *ātma*. If this pleasure is related with *indriyas*, the spiritual ecstasy wouldn't be emerged out. In this context, Nammālvār didn't witness the Lord Śrīman Nārāyaṇa through physical eyes, but, experienced the spiritual essence out of remembering His esoteric glories again and again. Since he delightfully perceived the Lord through his eye of perfect knowledge, he uninterruptedly experienced the unalloyed spiritual ecstasy. As the mixture and totality of pleasurable aspects gained out of multifaceted worldly objects, to Nammālvār's consciousness, the ecstasy flourished out of his sheer remembrance of the bliss of the Lord Śrīman Nārāyaṇa only. He himself narrated his ecstatic experience as, 'the Lord, sweet like milk, honey, sugar and ambrosia! I only sang that, I may rejoice'⁷⁷. In this verse, specifically through the poetic statement, 'I only sang that, I may rejoice', the *Ālvār* expressed the various possibilities of his mystical position as, 'by thinking of the glories of the Lord, I am getting pleasure as by tasting honey, milk, sugar, ambrosia etc.', 'since I am getting pleasure as such, I am adoring the glory of the Lord' and 'since I am getting pleasure out of praising Him alone, I am living in the world, otherwise my life is a waste and I can't live'. Here the phrase, 'I may rejoice' means, not as getting better physical stature, but, certainly realizing the essential meaning of sheer existence of the *Ālvār*'s *ātma*. So, it is deduced that, food and water are essential for normal people, but, for him, the absolute concentration upon the Lord Śrīman Nārāyaṇa and remembering His super natural glories are food to eat and water to drink⁷⁸.

4.2.5. The soulful spiritual ecstasy is the eternal

For soulful spiritual ecstasy, Nammālvār avers, 'the Lord stays sweetly in my heart'⁷⁹ and 'every moment, every day, every month, every year, every age, age after age, my insatiable ambrosia flows like fresh juice, just made'⁸⁰. Through these lines, he has explained his experience

that, by the way of remembering the aesthetic glories of the Lord Śrīman Nārāyaṇa again and again, he experienced the different status of mystical ecstasy afresh and anew, which are not as previous experiences as that of drinking different varieties of ambrosias stage by stage. Thus, the *Ālvār* himself says that, the lovable ecstasy gained from the Lord is not out of sensibility from *indriyas*, but, it is emerged out from the inner essence of the *ātma* itself. It is transcendental from the level of ordinary sense experience⁸¹. As he mentioned, 'Oh! the formless Lord that takes wonderful forms at will! Insatiable ambrosia, delight of my heart'⁸² and 'Oh! the Lord of celestials, beautiful cloud-hued natural grace, Oh! ambrosial the wonder Lord, entering sweetly into feeling!'⁸³, it is observed that, the soulful ecstasy of the *Ālvār* is most introvert experience being eternally existing within the sacred *ātma* itself. It is to be realized that, Nammālvār has mentioned his multifaceted devoutness of spiritual experiences in so many places of his brilliant texts.

4.3. Nammālvār composed verses out of his desire, which is blessed by the Lord

Nammālvār's spiritual ecstasy deepened further and further and exceeded beyond the limit as such of drinking countless new items of ambrosia again and again. When he is not able to bear the intensity of spiritual enlightenment and overwhelmed inner content, he started to compose verses upon the God. Generally, one, who has extra ordinary talent to compose verses, while noticing a good performance of any kind, shall not restrict himself to compose the same about the incident. For example, Iḷaṅkovaṭikaḷ, who is a master, who composed an epic with the story of Govalaṅ and Kaṇṇakī, could not be ideal for himself, but, without delay, gracefully composed the grand heroic epic called, '*Cilappatikāram*'⁸⁴. Like that, when the ecstatic temper upon the Lord uncontrollably upheaves and overwhelms exceedingly, Nammālvār realized the supreme status of not to restrict himself to compose songs about the greatness and glories of the Lord Śrīman Nārāyaṇa. As a result, he, with absolute obedience to the Lord, started to compose the verses. This fact is honestly accepted by the

Ālvār himself in one of his verses as, ‘lustily do my eyes feast on the form exquisite, of the chief of the celestials in Heaven, who did eradicate, my age long ills and evils and made me His vassals, blessed am I to feed the devout with this garland of nectarean hymnal’⁸⁵.

4.4. Nammālvār visualizes the Lord through his eye of the spiritual knowledge

The traditional *Śrīvaiṣṇava* scholars, by analyzing the text, *Tiruvāymoli* unanimously accepted that, wherever the *Ālvār* mentioned, ‘I have perceived the Lord and attained spiritual exaltation’, the statement means the truth that, though it is experience of mind and of eye of knowledge, but, within his mental consciences, he blissfully enjoyed the auspicious qualities of the Lord Śrīman Nārāyaṇa. So, in the verse above, the statement, ‘lustily do my eyes feast on the form exquisite’ connotes the fact that, Nammālvār visualized the Lord only through his eye of spiritual knowledge.

4.4.1. Nammālvār’s verses are the garlands of nectarean hymnal to the Lord

The *Ālvār*, by perceiving the Lord through his eye of knowledge enjoyed His prosperous excellences. In turn, as the outcome of this exalted condition, he, as revealed, ‘feeds the devout with this nectarean hymnal’, began to sing the songs of garlands strung with words of flower. Since it is referred to as, ‘nectarean hymnal’, it doesn’t mean that, the entire verses of whole *Tiruvāymoli* are one garland only. It is apt to take it for granted that, each and every verse of the text is a garland, which has decorated around the neck of the Lord Śrīman Nārāyaṇa. In the text, every verse is a garland to Him and in the verse, every word is a flower of the garland, in that word, the meaning of it also is the pleasing fragrance and sweet honey of that flower. This shall be noted from the following independent verse: ‘the Tamil verses of Nammālvār are the words of blossomed flowers with the meaning of flavor of cooled scent and they are equaled as garland stringed out of sweet odorous jasmine with crowded bees to suck the honey from the florets’⁸⁶.

4.4.2. Nammālvār's verses are the ambrosia and they eliminate the *karmic* forces

Nammālvār, by seeing the Lord through his eye of knowledge and out of the spiritual ecstasy overwhelmingly gained, started to compose the 'garland of nectarean hymnal'⁸⁷. Naturally the ecstasy gained by him resulted in the composition of verses as the fruit of action. In this context, He sings as, 'my *karmic* bonds are broken'⁸⁸. It is another fruit of the garland. Naturally it is our religious duty to show love and affection upon the Lord. If so, eventually all the *karmic* forces will be destroyed automatically or the Lord Śrīman Nārāyaṇa as His benevolent duty will eradicate the same. It is some of the *Śrīvaiṣṇava* scholar's opinion that, it should not be viewed as the important fruit, but, we should faithfully show devotion upon the Lord. There is another fruit for the 'garlands of nectarean hymnal'. These songs of garland become ambrosia for the other devotees of the Lord to be enjoyed through their ears. They, by singing the songs and by remembering the meaning of them again and again, shall experience the delightfulness like drinking ambrosia. Nammālvār himself endorses this fact as, 'He lies, stands and sits over it in full majesty. I have sung his praise through songs which are like ambrosia to devotees'⁸⁹. As such, by realizing the verses as pleasurable flood for the devotees, who are all learning and singing, Śrīmat Kambanāṭṭālvār through his '*Caṭakōparantāti*' praises *Tiruvāymoli* as, 'thousand verses of insatiable ambrosia'⁹⁰.

4.4.3. Nammālvār's verses are not sung by him, but by the Lord Himself

Nammālvār praised his texts as, 'delightful to devotees'⁹¹ and 'ambrosia to devotees'⁹². If so, there is a question, 'does it be acceptable for the *Ālvār* to praise himself?'. There is a proper answer. The *Ālvār* strongly believes that things, which are related with him are not acquired out of his own efforts, but, they are out of the grace and will of the Lord Śrīman Nārāyaṇa only. Since the garlands of songs are composed out of ecstasy of the Lord, it is to be accepted that, they are composed out of His sheer grace only. As such, if the garlands are composed out of the Lord's grace and if they are ambrosia to his devotees, then, the *Ālvār*'s words are not for praising himself, but, certainly for glorifying and praising the Lord Śrīman Nārāyaṇa only. Moreover, since Nammālvār in the first verse itself

avers, 'dispels all doubt and grants pure knowledge'⁹³, it is deduced that, the songs sung by the *Ālvār* are not composed by him, but, by the Lord Śrīman Nārāyaṇa only. The *Ālvār* also devoutly justified his position as, 'He resides in my heart, gracing me with great Tamil songs'⁹⁴ and 'my Lord who sang his own praise in *paṇi*-based song through me'⁹⁵. From these lines also, the truth is clarified that, the Lord with all kinds of graces, by residing within the heart of Nammālvār, sung the songs to praise by Himself. So, through the analysis, deriving the conclusion from this discussion as, 'praising songs is absolutely praising the Lord only' shall not be the wrong observation. Nammālvār also through the entire verses of the 9th decade *enṛaikkuṁ* 'each day' in the 7th centum *uḷ nilāviya aivarāl* 'through the five *indriyas* borne of this *śarīra*' of *Tiruvāymoli*, confirmed this truth in a different dimension⁹⁶. It is natural for great personalities, who realized the God shall be thinking that, each and every activity is decided by the God only. Like that, Nammālvār also thought of it as such.

When uttering the verses by Nammālvār himself, he felt happy. As such, they shall also give ecstasy to others, who have the ineffable love and dedicated affection upon the Lord Śrīman Nārāyaṇa. It is natural process of individual to think of others in tune with his ideas and the appropriate thinking of his mind. So, it is authentic to endorse Nammālvār's thinking that, the verses of him also shall yield immense pleasure to others. For this, Madhurakaviyālvār supports this view as, 'I spelled his name and found joy'⁹⁷ and 'I sing Kurukūr Nambi's songs and roam the street'⁹⁸.

4.5. Nammālvār's desire to enjoy the auspicious qualities of the Lord

4.5.1. Nammālvār insatiably enjoys the countless auspicious qualities of the Lord

The *Ālvār* beautifully explained his nature of ineffable desire to enjoy the spiritual features of the Lord. In this background, desire means insatiable posture, i.e., unsatisfied state towards the desired object. The love upon the auspicious qualities of the Lord shall flourish and intensify unendingly like flame of fire continues when woods are added upon it. Appropriately Tiruvalluvar also elucidates the same view upon the nature of desire⁹⁹. So, the longing should be arrested completely out of constant

mental efforts. In this context, Tiruvalluvar describes the desire as, 'the removal of it, whose nature it is never to be satisfied'¹⁰⁰. Like that, to Nammālvār, this entirety of insatiate craving has been focused upon the countless promising features of the Lord Śrīman Nārāyaṇa. For it, he himself uttered as, 'Kurukūr Śaṭhakōpan with insatiable love'¹⁰¹. These kinds of songs expressing his insatiation shall be seen throughout his texts. As example, in one place, he communicates the sorrowfulness of his exceeding thirst as, 'my Lord! I call, pouring my heart in tears, you do not even say, "Sinner!", when I come to see you'¹⁰².

4.5.2. Nammālvār wishes to visualize the Lord through his naked eyes

If the above cited verse is commented in a different dimension, through it, Nammālvār's various status of indomitable urge upon the Lord shall be clearly recognized. The *Ālvār*, while visualizing the Lord through his eye of spiritual knowledge, wished to watch Him out of his naked eye, but, he failed. Though he with ebbing of tears from his longing eyes, called upon the Lord many times, unfortunately, He did not wish to show Himself to the *Ālvār*. At that time, Nammālvār with obedience requests Him, 'Oh! the Lord, though you are not affectionately showing yourself through my naked eye, but, you please show yourself and express your desirelessness to me'. As such, the *Ālvār* also avers, 'Oh! the Lord at least by appearing, you may convey me as, 'since you are Sinner, I wouldn't show myself to you'. If so, then, that itself shall be of your kindness, you, either by appearing before me and convey the result with love or without the same, then, I will not differentiate the both, but, over here, my only indomitable longing is to see you'¹⁰³.

In another place, Nammālvār humbly claims, 'whether or not I find liberation, whether I go to heaven or to hell on dying, I will joyously remember my birth-less Lord who came in His many forms on earth'¹⁰⁴. Through this verse, to the Lord Śrīman Nārāyaṇa, he conveys, 'Oh! The Lord you either grant heaven or hell or whatever be the case to grant, for that, I wouldn't bother, but, I would think of you forever'. Furthermore, the *Ālvār* by himself pacifies as, 'though the Lord with anger said to me as sinner, I only need His words, though He placed me anywhere, but,

I should think of Him and through it, I should be happy for ever'. If the *Āḷvār's* humbleness before the Lord is as such, then, his position of love upon Him is unthinkable and ineffable through words. The *Āḷvār* himself very frankly indicates his utter helplessness before the Lord as, 'you do not even say, "Sinners!", when I come to see you'¹⁰⁵. Appropriately *Tirukkuraḷ* also asserts this fact as, 'though my beloved bestows no love on me, still are his words sweet to my ears'¹⁰⁶. Though this truth is applicable to the individuals, who are all for the carnal pleasure, it is also applicable for the gentle personalities, who are for the heavenly pleasure of enjoying the spiritual aspects of the God. So, to the gentle personalities, as above explained the religious stand of *Nammālvār*, whatever be the situation whether favorable or not, but, they are always wishing very much to think constantly about the glories of the God.

5. THE *ŚRĪVAIṢṆAVA* PHILOSOPHY IN *TIRUVĀYMOḶI*

Nammālvār, due to the overwhelming the *bhakti* upon the Lord *Śrīman Nārāyaṇa*, composed the sweetest verses, within them, naturally the tenets of *Śrīvaiṣṇava* philosophy are gloriously explicated. For the reason that, the *Āḷvār* hailed from South India, the indigenous ideas regarding *cit*, *acit* and *Īśvara*, which exist within the heart of him outbursted throughout his verses. After him, through the tradition, they became as the doctrines of *Śrīvaiṣṇava* theo-philosophy.

5.1. The *Śrīvaiṣṇava* doctrines of the independent realities: *cit*, *acit* and *Īśvara*

Śrīvaiṣṇavism accepts three realities. They are *cit*, *acit* and *Īśvara*. The *cit* is the *ātma*. The *acit* is *prakṛti* 'primordial matter', the prime cause for *śarīras* of human beings, animal kingdoms and material world. *Īśvara* is the God. They are independently eternal realities and exist as a whole. It is specifically termed as, '*apṛathaksiddhībhāva*'¹⁰⁷. In *sūkṣma* 'subtle' state, *Īśvara* internally exists as *antaryāmi* within the *cit* as well as *acit*. The *prakṛti* in *sthūla* 'gross' form expands as material bodies of the world and physical bodies of human beings as well as animal kingdom. The *ātma* with respect to individual's law of *karma* 'past deeds and their results', which is acquired from its past births, appropriately enters into different kinds of *śarīras*.

This is considered as the new births of an *ātma*. The God as *antaryāmi* exists within all the objects of material bodies, which are *vikāra* 'transformation' of *prakṛti*. To the *śarīra*, there are features of *vikāras* like growing, becoming bulky, becoming contraction. Since the *ātma* possesses *śarīra* with respect to the acquired law of *karma*, it feels pleasure and pain of the *śarīra*. *Īśvara*, who exists as *antaryāmi* within the *śarīra* and the *ātma*, does not have transformations and the feelings of pleasure and pain of the *ātma*. Since He is above the level of *karma* possessing *svātantrya* 'autonomy', out of His *saṅkalpa* 'independent wish' enters into these *śarīras* and the *ātmas*. He also didn't have the qualities of *śarīra* and the *ātma* and they would not affect Him. In this context, like the *ātma* bears *śarīra*, the God possesses the *ātmas* and *śarīras* of animate and inanimate objects within His spiritual *śarīra*¹⁰⁸. Thus, *Śrīvaiṣṇava* theology bears the concept that, these three principles are eternally inseparable and united as a whole without depriving of their independent distinctions.

5.2. The philosophy behind the *mukkōl* and its literary evidences

In order to express the *Śrīvaiṣṇava* concept, saints, sages and ascetics of the tradition bind three sticks together and hold them in their hands. They call it as *mukkōl* 'three united staves'. In Tamil Nādu, from time immemorial, it is the custom among the ascetics to hold this three united staves. The text, *Tolkāppiyar* attributed this *mukkōl* to *antaṇar* as, 'the sacred thread the pitcher the trident staff and the low wooden seat belong to 'antaṇar' if examined'¹⁰⁹. The term, 'antaṇar' means ascetics, who relinquished the worldly affairs. In the text, *Tolkāppiyam*, there are usages like *pārppār*, *aṇivar*, *antaṇar*, *tāpatar*. They are not specifying a particular kind of people. Also, each word does not refer to different kinds of people. In them, *pārppār* is different and *aṇivar* and *antaṇar* are different. *Aṇivar* and *antaṇar*, by relinquishing all sorts of things and possessing the capacity of knowing past, present and future and with controlled mind are accustomed to think intensely upon the God. *Tāpatar* are used to practice necessary penance to attain the grade of *aṇivar*. *Pārppār* are used to recite the *Vedas* only. In *Kalittokai*, there is a verse, 'Oh! the *antaṇar* of righteousness, with hearts that think not of other than virtue, who hold in servitude your five *indriyas*,

holding umbrellas that bear the hot rays of the scorching sun, bearing pots hanging on loops, carrying famed three staves on your shoulders'¹¹⁰. Thus, from *Tolkāppiyam* and *Kalittokai*, it is made known that, in those days these *antaṇar* have enjoyed special status in the society. They, who hold this *mukkōl* have controlled their five *indriyas* and always concentrate upon the Lord. They wouldn't wish even to think about other things except the God¹¹¹. If questioned, 'why they hold this *mukkōl*?, then, the answer shall be that, they hold it because they accept the principles of *cit*, *acit* and *Īśvara* as absolute realities. In order to convey this philosophy to others, they hold the *mukkōl*. There are references about *mukkōl* from *Neytarkali* and *Mullaippāṭṭu*¹¹². So, it is presumed that, to express this concept as the basic principle of *Śrīvaiṣṇavism* and to follow the custom and age old practice of Tamil Country, traditionally the saints, sages and ascetics hold the *mukkōl* in their hand¹¹³.

5.3. *Tiruvāymoḷi* accepts *mukkōl pakavar* as *pakavar*

In practice, the ascetics, who hold the *mukkōl* are called as *pakavar*. The texts like *Kōvai* style, such as *Taiñcaivāṇaṇi Kōvai* mentions these kinds of ascetics as, '*mukkōrpakavar*' and '*mikkōr*'. In this place, it is to be asserted that, usually, the *tattvajñāna* 'knowledge about philosophy' and the *bhakti* upon the God are necessary for religious life. The fruit of possessing the *tattvajñāna* is captivating the indomitable *bhakti*. In spite of it, it is not possible for all to hold these two qualities equally. Few may have the *tattvajñāna*, for others may be with the *bhakti*. But, both are certainly considered as ascetic attributes. With this intellectual background, those who have the *tattvajñāna* are mentioned as, '*pakavar*' and the others, who are in the worldly life and following the *bhakti* upon the God are called as *aṭiyār* 'servant to the God'¹¹⁴. Nammālvār mentioned these two as, 'the world has become filled with devotees and holy men (*pakavar*) who lovingly worship Achyuta, unflinching in the path of knowledge, with blossomed flowers, incense, lamp, sandal, water and the *Vedic mantras*. Devotees, you too join in loving worship and liberate yourselves'¹¹⁵. In this context, within the verse, the *Ālvār* indicates the *mukkōrpakavar* as *pakavar*.

5.4. The references in the text, *Tiruvāymoli* about the *cit*, *acit* and *Īśvara*

Nammālvār has expounded the *Śrīvaiṣṇava* concept throughout the verses of his texts in detail and also as in short note. He described the concept of the God very well in the following verse.

“*Yāvaiyum evarun tāṇāy, avaravar camayam tōrum*
tōyvu ilan; pulan aintukkum colappaṭān; unarvin mūrṭti;
āvi cēr uyiriṅ uḷḷāl ātum or parṛu ilāta
pāvānai atanaik kūṭil avāṇaiyum kūṭalāmē”

‘He is beyond the *indriyas*, a body of consciousness. He is the form in all the things and life in all the beings present at all times and in all places yet apart from them all. If you can attain detachment, you too can reach Him’¹¹⁶.

This verse is in the tune of *Śrīvaiṣṇavism* described. *Yāvaiyum evarun tāṇāy*: by standing as *antaryāmi* within the animate and inanimate objects; *avaravar camayam tōrum tōyvu ilan*: the Lord Śrīman Nārāyaṇa wouldn’t get *vikāra* as that of each and every objects; *camayam*: *avasthai*, i.e., condition. Here, the *vikāra* denotes pleasure and pain of the individual *ātma* in accordance with *śarīra*, which it possesses. The *vikāras* of the an inanimate objects are growing, becoming bulky, etc. The point to be noted is that, though the Lord pervades as *antaryāmi* in all the beings, He is not touched by the *vikāras*. Nammālvār explained this fact through an example. *Āvi cēr uyiriṅ uḷḷāl ātum or parṛu ilāta pāvānai atanaik kūṭil avāṇaiyum kūṭalāmē*: if we clearly realise the fact that, though the *ātma* is within the *śarīra*, it is not affected by the *vikāras*, as such, though the Lord is existing within the *ātma* and the *śarīra*, the *vikāras* of both wouldn’t touch Him. *Āvi*: the *śarīra*. The term ‘*āvi*’ also means the *ātma*. It shall be taken as *ākupeyar*¹¹⁷. *Avāṇai*: to the Lord. So, in many places of his texts, the *Ālvār* has declared that, the Lord exists as *antaryāmi* within all the beings of the world.

5.5. The specific reference about the *mokṣa* as the *paramapada*, the separate world

The religious texts of India describe the meaning of *mokṣa* in different directions. *Śrīvaiṣṇavism* comprehensively explains it as the *paramapada*, a

separate world, i.e., the abode of the Lord Śrīman Nārāyaṇa, which is made out of *suddha satva guṇa*¹¹⁸. This is the age old concept of Tamil Nadu. Tiruvaḷḷuvar expounds it as, ‘those who are united to the glorious feet of Him who passes swiftly over the flower of mind, shall flourish long above all the worlds’¹¹⁹. He, by mentioning the *mokṣa* as, ‘world’, specifies that, it is a separate world. He confirms it through the couplets, ‘He who guides his five *indriyas* by the hook of wisdom, will be a seed in the world of excellence’¹²⁰, ‘He who destroys the pride which says, ‘I’, ‘mine’ will enter a world, which is even above the gods’¹²¹ and ‘heaven is near than earth to those men of purified minds who are freed from doubt’¹²². Here, ‘world’ denotes the *paramapada*. The other phrase, ‘seed in the world of excellence’ also points out it. The word *vāṇam* ‘heaven’ also connotes the same supreme place, where individuals, who mastered the *tattvajñāna* shall reach over. Nammālvār also professes the same truth as, ‘may you rule the golden heaven and the earth’¹²³. The *Ālvār* ascertained the *Śrīvaiṣṇava* concept of *mokṣa* as a separate world in many places of his texts. In one of the verses, he conveys,

“*Pulaṅ aintu mēyumu porī aintumu nūiki*
nalam antam illatu ōr nāṭu pukuvīr!
alamantu vīya acuraraic cerrāṅ
palam muntu cīril paṭimūṅ ōvātē”

‘If you wish to go beyond the five *indriyas* and enter the world of endless good, learn to sing the glories of the Lord Śrīman Nārāyaṇa who destroys the *Asuras* by the score’¹²⁴.

In the verse *antam illatu ōr nāṭu* ‘the world of endless’ refers to the *paramapada*, the unparalleled eternal world; *nalam antam illatu ōr nāṭu* ‘the world of endless good’ means the same world, which possesses eternal pleasure and *nalam* ascribes goodness or pleasure or ecstasy. If the world is eternal, then, the nature of pleasure enjoyed by the individual, who reached over the world is also eternal. Parimēlaḷakar, the Commentator of *Tirukkuraḷ* cited this condition of eternal pleasure as, ‘endless pleasure in the eternal *mokṣa*’¹²⁵. Nammālvār hints this status as, ‘everlasting joy’¹²⁶ and ‘enters *Vaikuṇṭha*’¹²⁷.

5.6. The Lord Śrīman Nārāyaṇa alone is the three causes of the creation

Prakṛti is basic cause for inanimate objects of the world. Though there are so many views about the relationship between the Lord Śrīman Nārāyaṇa and His creation, for the creation of an object, three causes are very much necessary. When a pot is made, clay is the first cause, i.e., when cause becomes the effect, this particular cause is the first cause. The potter, who creates the pot is efficient cause. The wheel and other supportive things, which helped to make the pot are the instrumental or secondary causes. Like that, according to *Śrīvaiṣṇavism*, for the creation of world, the Lord alone becomes the above three causes. When *cit* and *acit* are in *sūkṣma* state, before creation, the Lord as *antaryāmi* resides in them. This spiritual status of existence is called the first cause for the creation of world. When the Lord gracefully thinks to explicate the *cit* and *acit* and wish to create the world, then, the creation starts. In it, 'thinking of the Lord' is the efficient cause. Consequentially, the Lord's *jñāna* and *sakti* are the secondary causes. So, *Śrīvaiṣṇava* scholars are of the opinion that, the Lord Śrīman Nārāyaṇa stands as these three causes for the creation of cosmos. Nammālvār in his texts, at many places hints this truth. For example, He, through the verses, 'Oh! my wonder Lord! You are the will and the seed of all creation, undiminishing, known to the heart alone! sages and celestials faint in your contemplation'¹²⁸, 'the Lord of celestials, the Lord of *Vaikuṅṭha*, my own Lord, himself became the cause of the three, *Brahmā*, *Śiva*, *Indra*, - within Him'¹²⁹ and 'seen have I Kaṇṇan, my cloud-hued Lord, of unique excellence, all pervading, He is the triple causes of all existence'¹³⁰, authentically explicates the fact that, the Lord Śrīman Nārāyaṇa stands as the above clarified three causes for the creation of the universe.

Among the causes, the Lord Śrīman Nārāyaṇa as the first cause is very important. It is the general concept that, the first cause becomes effect as material things in *sthūla* form. While dealing with these causes, it is not the principle that, the Lord Himself becomes the material substance of world. The *sūkṣma* condition of the *ātma* and *śarīra* of the world is the first cause. Transforming this *sūkṣma* to *sthūla* is the effective state. The Lord always pervades and exists as *antaryāmi* in this *sūkṣma* and *sthūla* status of

the *ātma* and the *śarīra*. The existence of the Lord as *antaryāmi* in *sūkṣma* order of the *ātma* and *śarīra* is the prime stature of the first cause. As such, the existence of the Lord as *antaryāmi* in *sthūla* level is the effective momentum of creation. So, the God through this process, does not have a slightest change in the *sūkṣma* as well as *sthūla* states. Nammālvār beautifully discloses this specified the God's position through the word, 'undiminishing'¹³¹. This indicates the truth that, the God, by not changing himself becomes as the seed of animate as well as inanimate objects of the world. Thus, the exposition of concept, i.e., 'the God stands as the three causes' is occurred here and there of the verses of entirety of *Tiruvāymoli*¹³².

5.7. The important *mantra* to be adored upon the Lord Śrīman Nārāyaṇa.

In *Śrīvaiṣṇavism*, three *mantras* are very familiar to adore the Lord. Among them, eight syllabled *mūlamantra*¹³³ with the name of the Lord Śrīman Nārāyaṇa is very important. The traditional scholars have commented on the *mantra* very well. The word, '*nārāyaṇa*' directly means, 'one, who is residing at water'. But, traditional scholars have difference of opinions about this expression. The word, '*nārāyaṇa*' is a combined explication of two words, '*nāraṇa*' and '*yaṇa*'. They give two kinds of meanings. '*Nāraṇa*' refers to the group of indestructive eternal materials. They are all the *ātmas*, all the by products of *prakṛti* and *suddha satva* attributes of the *paramapada*. '*Yaṇa*' means place. With this background, the combined word, '*nārāyaṇa*' bears two kinds of meaning as, 'one, who has the place for group of indestructive objects' and 'one, who possesses the place of indestructive objects'¹³⁴. The first definition explicits the truth that, the God being packed all the materials within Him and expanded everywhere. The second definition touches the fact that, the God as *antaryāmi* exists within all the indestructive objects. This is the way our ancestors have commented the meaning of this *Tirumantra*. The following Nammālvār's verse stands as testimony for the above two kinds of definitions of the word, '*nārāyaṇa*'.

*“Arikilēṇ taṇṇuḷ aṇaittum ulakum niṛka
nerimaiyāl tāṇum avarṇuḷ nurkum pīraṇ”*

'The Lord who contains all the world is contained in them'¹³⁵.

In this verse, 'the Lord who contains the entire world' means that, 'one, who has place for the indestructive objects' and 'the Lord is contained in them' indicates that, the Lord as *antaryāmi* exists in all the indestructive objects. So, *Śrīvaiṣṇava* tradition has accepted the meaning of word, '*nārāyaṇa*' in the direction of Nammālvār's sanctified views.

Narriṇai is one of the canon of *Saṅgham* literatures of Tamil studies. In it, one of the verses points out this concept as, 'He possessed the extended land of the earth as His wealthy feet, wears the ocean, where conches abounded with pure water, sky as His *śarīra*, accepted all the directions as His hands, gracious rays of moon and sun as His two eyes and contained all the objects including the earth within Him. The traditional scholars adored Him as bearer of the wheel lacking erroneousness. So, let us identify Him as our God and pray'¹³⁶. As specified in the reference part, in the verse, the particular line, "*iyarā ellām payinṛakat taṭakkiya vēta mutalvaṇ eṇpa*" is to be grasped in the line of commenting upon the word, '*nārāyaṇa*'. *Iyarā*: created object of the world; *ellām payinṛa*: existing within the animate and inanimate objects as *antaryāmi*; *akattaṭakkiya*: pervading within the all objects; *vēta mutalvaṇ eṇpa*: the scholars, who realized the realities of world shall think that, the God is realized through understanding of subject matters of the lines of *Veda*¹³⁷. So, the meaning of word, '*nārāyaṇa*' by the *Ālvār* and the allied views of our traditional scholars are nothing but, the age old concepts of Tamil Countries, which are rooted and developed through the *Śrīvaiṣṇava* tradition. It is to be noted that, there are elucidations for the *dvayamantra* and the *caranaśloka* also in the text, *Tiruvāymolī*¹³⁸.

5.8. The Lord Śrīman Nārāyaṇa graces His devotees with the twelve holy names

In the tradition, devotees of the Lord Śrīman Nārāyaṇa, by conjoining the Lord's twelve glorious names, Keśava, Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdhana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha and Dāmodara formulated them as powerful *mantra* for their prayer. Nammālvār, by placing each name in each verse gloriously composed one of the decades as, *kēcavaṇ tamar* 'Keśava, my Lord and master' with twelve verses. To this particular decade, he himself put the

name, *panṇiru nāmap pāṭṭū* 'song of twelve names'¹³⁹. Thus, there are so many concepts of *Śrīvaiṣṇavism*, which are beautifully codified and justified throughout the verses of Nammālvār¹⁴⁰.

6. NAMMĀLVĀR'S REQUISITION TO THE LORD ŚRĪMAN NĀRĀYAṆA

6.1. Nammālvār's expectation from the Lord Śrīman Nārāyaṇa

Since Nammālvār possesses the indomitable faith upon the Lord, as he is not able to think of other gods and because of the overwhelming ecstasy within the constant remembrance of His countless qualities of piety, he started to compose the sanctified verses. In this circumstance of showing unalloyed affection by him upon the Lord, through his verses, his expectation from the Lord shall be deduced.

6.2. The *bhakti* incurs the demerits, if it is for the personal favour

Generally, all the devotees of the Lord use to think about Him, adoring Him and performing prayer upon Him to get rid of their sufferings and to get boons for the material comforts. If their requirements are fulfilled, most of them may not remember Him, even they may forget Him. Moreover, if the sufferings of them are not reduced or if the material pleasure is not arousing them, one day, they may not even think about Him. So, it is deduced that, if prayer to the God is for the sake of gaining something, then, the devotion incurs these above mentioned demerits¹⁴¹.

6.3. Nammālvār's *bhakti* is the pure love upon the Lord Śrīman Nārāyaṇa

The *Ālvār's bhakti* is not for personal favour. He without expecting anything showed his *bhakti* upon the Lord. Though he wished to escape from the sufferings of births and deaths and to attain the *paramapada*, it is not his expected important fruit for his *bhakti*. He truthfully aspires only to have pure love with the Lord Śrīman Nārāyaṇa and the supreme prominence of praising His countless auspicious qualities for ever. It is observed that, these kind of views occurred throughout the verses of Nammālvār. For example, he very beautifully explicates his *bhakti* through the following verse, 'whether or not I find liberation, whether I go to

heaven or to hell on dying, I will joyously remember the birth-less Lord who came in many forms on earth¹⁴².

The *Ālvār*, apart from the uninterrupted thinking of the Lord, wishes very much to perform all the kinds of the *kaiṅkarya* to the Lord. Also, he wishes that, performing the *kaiṅkarya* is for not now only, but, until the time exists, without gap, he eternally wants to perform the same at the holy feet of the Lord. He himself has pointed out his spiritual urge for the *kaiṅkarya* through the decade of *Tiruvāymolī*, ‘all the times and forever’¹⁴³. In this context, Nammālvār distinctly explicates his reputation of the *bhakti* that, while performing all the kinds of the *kaiṅkarya* to the Lord, they shall not be for the enjoyment of him, but, out of that, the Lord alone has to be enjoyed. Appropriately the *Ālvār* also adds that, by sensing the enjoyment of the Lord Śrīman Nārāyaṇa only, he gets great pleasure. The following verse beautifully explicates the Nammālvār’s condition, ‘my Lord resides in my heart forever saying, ‘Serve me alone at all time’. He has taken me as his own. This is indeed a blessing for us’¹⁴⁴.

Kuruntokai is one of the texts of *Saiṅgham* literature. One of the verses of it conveys the message, ‘she mashed the thick curds with her delicate fingers that resemble glorious lily petals and wiped them on her clothes without washing them. Smoke from her cooking spread around and touched her kohl lined eyes that are like blue water lilies. She cooked sweet tamarind curry that he (her husband) enjoyed and ate. Her face revealed her happiness in a delicate manner, the young woman with a bright forehead’¹⁴⁵. This verse explicates the same concept as that of *Tiruvāymolī*. Heroine, with much of affection towards her lover hero, cooked food and placed it before him. Hero with much of appreciation about her lover and taste of the same, ate the food. By hearing her lover’s soothing words, the heroine’s face blossomed. As the stage of delightfulness of heroine, the *Ālvār* enjoyed the ecstasy with much more intensity with the Lord. Hero ate the food with pleasure is because his heroine wife cooked it with affection. Like that, the Lord, by appreciating the overwhelming affection of the *Ālvār* upon Him, He also ecstatically delighted.

6.4. Nammālvār devoutly hoped for the love from the Lord Śrīman Nārāyaṇa

The Lord Śrīman Nārāyaṇa is very simple to His devotees. He will be caught in the net made out of pure love. Nammālvār observes that, though the Lord, by thinking of him, deny to shower His grace, he shall not forget Him and his mind will not think others, but, certainly Him only. Thus, this lovable status is aptly comparable between the pure love upon the Lord and as that, the pure love exercised in worldly order, which is revealed in the above cited *Kuruntokai* verse. Nammālvār in the following verse cordially explicates his devoted posture as, ‘Oh! the Lord though you have never shower the auspicious grace upon me, I pray upon your holy feet only’¹⁴⁶. In another verse, he explains his mental status as, ‘Oh! Nārāyaṇa, you swallowed the Universe, then made it. I cry and call out, ‘Oh! Bearer of the Wheel-of-time and the white conch!’. Even if nothing happens by it, your tinkling lotus-feet become my head’s ornaments’¹⁴⁷.

The whole discussion shall be condensed that, though the Lord disremembers the *Ālvār*, but, he never forgets Him. In this regard, the following verses of *Cilappatikāram*, ‘has he taken with him his sympathy and his horse-chariot and gone without thinking of us? Oh! fair-bloomed hare-leaf creepers! Oh! swans! Let him abandon us. Yet shall we not forget him who has forgotten us’¹⁴⁸ and *Tirukkural*, ‘Oh! my *ātma*, although you have seen how his *ātma* stands by him, how is it you do not stand by me?’¹⁴⁹ are supporting the truth of the *Ālvār*’s verse. The *Ālvār*’s affection towards the Lord Śrīman Nārāyaṇa is unique and it is no way comparable with any other lovable union of the worldly order. In *Tiruvāymoli*, in one of the verses, he beautifully describes his unbreakable union with the Lord as, ‘my Lord! I call, pouring my heart in tears, ‘the Lord-who-took-the earth-in-one-leap!’, ‘Dāmodara!’ and many such names. Alas, how many dark indelible acts I must have done: you do not even say, “Sinner!”, when I come to see you’¹⁵⁰. Through this verse, the *Ālvār* thinks that, though the Lord doesn’t accept him and affectionately showers His grace upon him, even if He atleast scolds him with disgusted words, Nammālvār, out of the Lord’s hard words pleases much and they also make him spiritually happy.

6.5. Nammālvār's *bhakti* is not selfishly motivated

Generally, people try to attain benefits or fruit (*phala*) for their activities and they used to get the same by all the possible ways without having any prescribed norms.

But, for knowledgeable personalities, if the means of attaining fruit is not good, they wouldn't wish to get it. Also, they wouldn't get the fruits from the persons, whom he dislikes. But, the *Ālvār* is different. He only wishes to show his firm faith upon the Lord. To him, arresting of births and attaining *mokṣa* are for the secondary importance. He feels that, even those, the secondary fruits also have to be granted by the Lord Śrīman Nārāyaṇa only. *Paripāṭal* endorses this truth as, 'only with the grace of the Lord wearing a garland woven with fragrant cluster of basil, can attain the upper world with greatness. Let us praise his mountain so that, we can gain rights to the upper world'¹⁵¹. In it, one shall notice these kinds of views. Suppose if the expected fruits are granted by others except the Lord Śrīman Nārāyaṇa, Nammālvār will not receive them. The last part of following verse aptly expresses the view of the *Ālvār* as, 'what can I do? What are you doing to me? Who else can protect me? Oh! the Lord reclining in Kuṭantai surrounded by stone walls, I seek no redress with anyone save you, pray see that, I lead the remaining days of my life holding on to your feet'¹⁵². Along with this, the *Ālvār* wishes pure love from the Lord and even if this is showed by others, he rejects to receive it. These kinds of indications of the *Ālvār* shall be generously seen in the worldly order. Kōvūr Kīlār, in one of the poems of *Puṛaṇānūṛu* delineates the single minded concentration upon the goal as, 'the warrior Lord of cool Chōla country, who has gained tributes through his great efforts going into the ocean with his murderous army, is Nalaṅkilli whose horses have pretty plumes that sway. We are his desired bards. We do not want to sing to others for gifts'¹⁵³. In this verse, the poet asserted his glorious point as, 'I would praise the king Nalaṅkilli through poems and also getting gift from Him alone, except that, I wouldn't praise anybody to get presentation'.

In this background of excellent love explicates as such, it is to be vindicated that, Nammālvār sincerely expects the unalloyed pure love only

'I have mingled into one inseparably as sweetly as milk and honey, sugarcane juice and ghee', Śrī Āḷavantār commented as *ēkajātīya tiravīyaikal taṁṁilē kalantārpōlē* 'like the same kinds of substances mixed themselves with each other'. The subject matter of proposition shall be elaborated as, 'that is, like honey is mixed with honey, like milk is mixed with milk, like ghee is mixed with ghee, the juice of sugarcane is mixed with the juice of sugarcane, like ambrosia is mixed with ambrosia, I and the Lord Śrīman Nārāyaṇa mingled with each other, where all the kinds of spiritual *rasas* 'obscure sense experiences' are originated'. Though Śrī Āḷavantār conceived and explained as such, Śrī Rāmānuja commented the verse in a different direction. He, by considering the meaning of last line of it "*ūṁṁilvāl*" as the *upalakṣaṇa*¹⁵⁹ for all the sweet substances commented his union with the Lord as, 'within the union of the Lord and myself, we enjoyed all the kinds of spiritual experiences as tasting all the kinds of sweets'.

Tirumalaiyāṅṭāṇ further adds that, Śrī Āḷavantār with much of destitute also commented this verse as, 'Oh! the Lord, though you yield the supreme knowledge about the union of myself with you, which is not realized by ordinary knowledge, but, after that, you put me within the lower position of union with *śarīra*, which shall destroy that supreme knowledge of dignified union'. Śrī Rāmānuja, by hearing this negative approach of Śrī Āḷavantār, positively considered the same verse and commented as, 'since previous verses and latter verses of the line of, 'my years of innocence were steeped in the *māya* of delusion'¹⁶⁰ are revealing the lovable aspects of union of the *ātma* with the God, but, in the midst, it is not correct to comment this line negatively with sorrowfulness and unhappiness and if so, actual meaning could not be derived. So, Śrī Rāmānuja commented the line as, 'my years of innocence, you are being gracing the lovable affection upon me and making my being to exist as such'. Here, it is to be noted that, Śrī Rāmānuja commented this line positively as the Lord is happily helping his devotees to think about Him for their emancipation. Like this, Tirumalaiyāṅṭāṇ also spoke about Śrī Āḷavantār's mode of commenting the many parts of verses of *Tiruvāymolī*¹⁶¹. So, from the above notes, it is discerned that, Śrī Āḷavantār is the first Commentator of *Tiruvāymolī*.

7.1.2. Śrī Nāthamuni (823-951 CE)

Śrī Nāthamuni is the great *Śrīvaiṣṇava* Scholar, who, by meditatively had received the *Nālāyira Divya Prabandham* including *Tiruvāymoli* along with their specified meanings of important words of the text directly from Nammālvār and widely propagated them throughout the Tamil Countries¹⁶². So, if asserted that, he was also the first Commentator to *Tiruvāymoli*, then, it shall also be an acceptable truth. Hence, through the history of commentaries upon *Tiruvāymoli*, it is identified that, both Śrī Ālavantār alicē Yāmunācārya and Śrī Nāthamuni possess equal dignity as the first Commentators. However, through history until Śrī Rāmānuja, they were not coming out as separate commentaries, but, they followed by the oral tradition. In the period of Śrī Rāmānuja only, the commentaries upon *Tiruvāymoli* were written and published¹⁶³.

7.2. The history of the commentaries of the text, *Tiruvāymoli*

7.2.1. Śrī Rāmānuja's guidance to Tirukkurukaippirāṇ Pillāṇ (1060-1161 CE)

As Tiruvaraṅkattamutaṅār in his *Rāmānuja Nūṙṙantāti* glorified Śrī Rāmānuja as, 'the Tamil *Veda Tiruvāymoli*, sung by Māraṅ Śaṭhakōpaṅ is the proper path to enjoy the Lord's bliss, it is only the wealth to be attained, mother, father, the teacher, even the Lord of lotus Lady Śrī Lakṣmī herself. Śrī Rāmānuja who taught this to the world is our ambrosia'¹⁶⁴ and 'Yāmunācārya, the king among ascetics of the righteous path, became the preceptor for Śrī Rāmānuja, our master. Having secured his protection, no more shall I stand to suffer at the door of mean mortal singing their praises as, 'Oh! wealth-pouring rain-cloud''¹⁶⁵. Śrī Rāmānuja, by possessing the greatness as such, during his glorious period, an important incident took place. Once all the *Śrīvaiṣṇava Ācāryas* cum disciples of him approached Tirukkurukaippirāṇ Pillāṇ, the close disciple of Śrī Rāmānuja and requested him to make humble arrangement for the *Paramācārya* to write a valuable commentary upon the *Ālvārs' Aruḷiceyal*, i.e., *Nālāyira Divya Prabandham* like *Śrībhāṣya* to *Brahmasūtra*. While Śrī Rāmānuja was away from the crowd and taking rest in the secluded place, Pillāṇ with all the kinds of respect and sincerity with joined palms and ducked legs prostrated before the

Paramācārya, personally conveyed the message of his disciples to him as, 'Oh! most respected *Guru*, as that grandeur commentary upon *Śrībhāṣyam* to *Brahma Sūtra* of Veda Vyāsa, which fairly explicates the meaning of text to the world, you please mercifully shall write a commentary upon *Nālāyira Divya Prabandham* also including *Tiruvāymoli* to wide spread the in depth meanings of text, the compendium of the *Ālvārs* to the worldly scholars'. Śrī Rāmānuja, by considering the request seriously and thought of its necessity and importance, kind heartedly responded, 'if I as such comment upon the *Arūlicceyal*, then, my disciples and *bhāgavathas* of the glorious order with lack of necessary knowledge may think as, 'since the *Paramācārya* himself commented as such, there is this much of meanings only available to *Nālāyira Divya Prabandham*'. If so, it would be a great sin to the *Ālvārs*' works. Moreover, with respect to individual's knowledge possesses and intensity of the *bhakti* upon the Lord, to him, the meanings of text may be flourished multifariously¹⁶⁶ and they perhaps new meanings shall be derived endlessly as the water from a fountain. In this intellectuals' knowledgeable circumstance, if I comment upon, then, it would be one to bind the meanings of the entire *Nālāyira Divya Prabandham*. So, it is almost better for you to comment upon *Tiruvāymoli*'. By hearing and considering the same as the supreme command of his *Guru*, as the first in the *Śrīvaiṣṇava* tradition, Tirukurukaippirāṇ Pillāṇ authoritatively completed an agreeably wonderful commentary upon the text, called *ārāyirappaṭi*¹⁶⁷. Thus, through the history of tradition, writing commentaries upon *Tiruvāymoli* by the greatest *Śrīvaiṣṇava* scholars genuinely started.

7.2.2. The *Ārāyirappaṭi* 'Commentary 6000 Paṭi'

'*Ārāyirappaṭi*' means the commentary with the measurement of possessing 6000 *granthas*. A *grantha* consists of 32 words of consonants and vowels except the mute consonant. *Grantha* is also mentioned as *paṭi* and it refers to the measurement. Since the commentary is with the measure of 6000 *paṭi*, this esoteric record gets its name as '*Ārāyirappaṭi*'. Tirukurukaippirāṇ Pillāṇ, by thinking of *Śrī Viṣṇu Purāṇa* with 6000 *granthas*, as such, with that much of measurement, completed this valuable commentary. From this, the respectable attitude of Tirukurukaippirāṇ Pillāṇ towards scholarly predecessors is made known. Also his greatness

of following the spiritual and religious path of great scholars of Indian religious heritage is realized. Moreover, his reverence to the subject orientation of grandeur text, *Tiruvāymoli* is also understood. Here, it is to be noted that, this commentary is named as such because of measurements like *Akanānūru*, *Puraṇānūru*, *Nālaṭi Nānūru*, etc. Through the text, *Yāpparuṅkalakkārikai*¹⁶⁸, the fact is learned that, it is the custom followed through the history of Tamil literature to name the texts based on writings with measurement of *granthas* or *paṭi*.

7.2.3. The *Onpaṭiṅāyirappaṭi* ‘Commentary 9000 *Paṭi*’

The author of *Onpaṭiṅāyirappaṭi* is Nañjīyar (1113-1208 CE)¹⁶⁹. As that of Śrī Rāmānuja’s commentary upon *Bṛhmasūtra*, i.e., *Śrībhāsyam* of 9000 *granthas*, his commentary also has the same length and measurement. After getting the *Ārāyirappaṭi* from his *Ācārya* Parāśara Bhaṭṭar (1122-1174 CE) and with his merciful permission also, Nañjīyar has expanded the same into *Onpaṭiṅāyirappaṭi*.

7.2.3.1. The historical incident of writing the Commentary 9000 *Paṭi*

After Śrī Parāśara Bhaṭṭar entered the *paramapada*, Nañjīyar is attributed to his *Guru*’s position as, ‘*Ācārya*’ by the *Śrīvaiṣṇava* disciples. He once asked his disciples as, ‘is there anybody to properly write this *Onpaṭiṅāyirappaṭi*?’ His disciples answered, that, there is one expert called Nampūr Varadarājan, who occasionally comes over here and he resides at the southern banks of *kāvērī* river. Nañjīyar summoned Nampūr Varadarājan to his place and asked, ‘let you write a verse and show it to me’. After seeing Nampūr Varadarājan’s hand writings, he by himself thought as, ‘his hand writings are so beautiful, but, since this is the commentary of *Tiruvāymoli*, it is better to write it with a specialized scholar in *Śrīvaiṣṇavism*¹⁷⁰. He also thought, ‘since Nampūr Varadarājan has only a *Śrīvaiṣṇava* holy symbol and name, it is wrong to copy the commentary with his hand writings’. Nampūr Varadarājan, by noticing Nañjīyar’s face, apprehended his feelings. Then, he humbly requested the *ācārya*, ‘Oh! the Lordship! Why don’t you change me by your grace as qualifier to rewrite the commentary?’. By hearing the plea of Varadarājan, Nañjīyar pleased very much. Then, he with specified glorious grace, fulfilled the necessary

niṣṭai ‘observance of the necessary duties and vows’ and changed him as a true *prapaṇna* to the Lord Śrīman Nārāyaṇa. After that, Nañjīyar, by giving the original manuscript of *Onpaṭināyirappaṭi* to Nampūr Varadarājan and directed him to rewrite the commentary without changing the originality. Nampūr Varadarājan after getting it, most humbly requested the *Guru*, ‘I, the servant of you want to turn back to my village and after rewriting the same, I will give it to you’. Nañjīyar generously granted the permission. When returning to his village, while crossing the river *kāvērī*, there, the necessity arose to swim in the river. So, by binding the manuscript upon his head, he crossed the river. While he was swimming, he unavoidably lost the manuscript in the flood. Nampūr Varadarājan worried much and suffered a lot for the irrecoverable loss. After reaching his house, by completing his *nittya karnas* ‘daily duties’, he performed the necessary rituals with holy food to his Tiruvārāṇap Perumāl¹⁷¹. Then he, by thinking of the heavy loss, slept without taking food. During the night, while Varadarājan was sleeping, in his dream, the Lord Raṅganāthaswami of Śrīraṅgam appeared before him. The Lord graciously conveyed as, ‘My dear devotee, why you are worrying?, if you start to write the commentary by thinking of your *ācārya*, I will appear in your remembrance and without leaving anything taught by your *ācārya*, I shall convey all the subject matters along with the necessary quotations’.

7.2.3.2. The completion of the Commentary 9000 *Paṭi* with the grace of the Lord

The next day, at early morning Varadarājan got up from sleep. After completion of his routine activities, he began writing commentary afresh and within a few days completed the same. Since, he is the scholar of traditional Tamil literature and grammar, along with original commentary, he appropriately added so many references and specified meanings to the words of it from Tamil sources. Then, he gave the full fledged commentary to the graceful hand of Nañjīyar. After perusing the commentary, the *ācārya*, by observing the addition of special meanings to many words of it, pleased very much. Then, he asked the reasons for the addition to Varadarājan. But, due to fear, Varadarājan without responding, with utmost sincerity and obedience kept quite. By sensing his fear complex,

Nañjīyar, very politely directed, ‘avoid panic and tell the actual truth’. Varadarājan most humbly disclosed the loss of original manuscript, mode of writing the same with the grace of the Lord and the reason for appropriate additions by him to the commentary. By hearing the incidents, Nañjīyar praised his knowledgeable aspects as the point of *kaus (darbha)*¹⁷², the sacrificial grass. He also appreciated his highly commendable versatile scholarship and his mode of writings to complete this commentary. Then the *ācārya*, by arousing Varadarājan, with much of merciful affection, called him as, ‘he is *nam piḷḷai* ‘my child’ and kind heatedly honored him with a name ‘Tirukkalikaṅṅri Dāsar’¹⁷³.

Nañjīyar kept Varadarājan by his side always as his personal disciple. Nampūr Varadarājan also, with deep devotion upon Nañjīyar as that of the Lord Śrīman Nārāyaṇa, always associated with the *ācārya* for day and night, moved with him with pleasing behavior and served him in accordance with his taste and temperament. In response to his serviceability, Nañjīyar with affable attitude crystal clearly taught him the *Vedas*, *Upaniṣads* and all the kinds of *Śāstras* with their inner meanings. Because Nañjīyar called Nampūr Varadarājan with all kinds of affection and love as, ‘*nam piḷḷai*’, traditionally, he is named as Nampillai. Thus, through the ages, *Oṅpatināyirappaṭi* helps to understand the text, *Tiruvāymoli* and thus the *Śrīvaiṣṇavism* has been strengthened¹⁷⁴.

7.2.4. The *Pannīrāyirappaṭi* ‘Commentary 12,000 *Paṭi*’¹⁷⁵

The author of *Pannīrāyirappaṭi* is Vādikesari Aḷakiya Maṇavāla Jīyar (1242-1350 CE). Like *Śrīmad Bhāgavatam* with 12,000 *granthas*, this commentary was also intelligibly written by the Jīyar.

7.2.4.1. An awful incident happened to Vādikesari Aḷakiya Maṇavāla Jīyar

Vādikesari Aḷakiya Maṇavāla Jīyar¹⁷⁶, while leading the life of house holder, once asked a group of students, ‘what are you studying?’ Since the students knew that, he is not knowing even the basic education, responded him as, ‘we are studying ‘*mucala kicalayam*’¹⁷⁷. He humbly conveyed the matter to his *Guru* Periyavāccān Piḷḷai. After hearing that,

the *Guru* laughed, but, with compassion and described the awful situation and actual meaning of the word *mucala kicalayam* as, 'since you are uneducated, they sarcastically laughed and answered your question as, 'does the pestle sprout out, so, why are you asking about our study?, what is your purpose to know about it?'. By hearing the words and realizing his embarrassed situation, Vādikesari Aḷakiya Maṇavāla Jīyar with much of shyness, prostrated upon the holy feet of his *Guru*, then, by rising humbly requested Him to educate him to become a scholar upon the literatures and the theo-philosophy of religions, more specifically about *Śrīvaiṣṇavism*. By accepting his request, Periyavāccān Piḷḷai with a kind heart and ineffable affection, though Vādikesari Aḷakiya Maṇavāla Jīyar attained the age of thirty two, taught him the subject matters of epics, literatures about dramas, studies about rhetorical embellishment (*alaigāram*), rules and regulations of grammar and all the kinds of *Śāstras* including *Pūrva* and *Uttara Mīmāṃsai* and in depth doctrines of *Śrīvaiṣṇavism*.

7.2.4.2. Jīyar's academic excellence and completion of Commentary 12,000 *Paṭi*

By learning them with utmost sincerity, Vādikesari Aḷakiya Maṇavāla Jīyar became the scholar and expert of all the *Śāstras*. Thus, out of the well monitoring of *Guru* Periyavāccān Piḷḷai, Jīyar became *Vidvansiromaṇi* 'scholar, the core of supreme excellence' and benignly contributed an epic in the name of '*Mucala Kicalayam*' and showed the same to the same group of students, who embarrassed him once. Thus, he made them bow their heads for his scholarship. Then, Jīyar by following the renowned ascetic life freed himself from the worldly attachment and conquered the scholastic experts of other religions through authentic arguments, earned the unequalled title as *Vādikesari* 'lion in logical arguments'. He, by carefully analyzing the previously available commentaries of *Tiruvāymoli*, condensing their essence of specific meanings and with simple and elaborate explanations for easy understanding, graciously contributed *Pannīrāyirappaṭi* 'Commentary 12,000 *Paṭi*' to strengthen the *Śrīvaiṣṇava* tradition. He also academically contributed monumental treatises such as, '*Tīpapprakāśikai*', *Tīpasankrahan*',

'*Tattvanirūpaṇam*', '*Tattvatīpani*', '*Tattvabhūuṣaṇam*', '*Tattvatīpasaiṅkraham*', '*Gītāsāram*', '*Tamilkkavi Prabandham*', '*Rahasyamrutavivaraṇamālai*', '*Irupattunālāyirappaṭi Pramāṇattiraṭṭu*' and '*Tiruvāymoli Saṅkati*' in śloka form¹⁷⁸.

7.2.5. The *Irupattunālāyirappaṭi* 'Commentary 24,000 *Paṭi*'

Periyavāccān Piḷḷai¹⁷⁹ is the author of *Irupattunālāyirappaṭi*. Like 24,000 verses of *Śrī Rāmāyaṇa*, He at the request of his *Ācārya Nampiḷḷai* (1147-1252 CE), completed this commentary with the same number of *granthas*.

7.2.5.1. Naṭuvil Tiruvītippiḷḷai Bhaṭṭar's disobedience to his *Ācārya-Nampiḷḷai*

Once, Nampiḷḷai with warm attitude personally taught the commentary of *Tiruvāymoli* to Naṭuvil Tiruvītippiḷḷai Bhaṭṭar, who is the grandson of Kūrattālvāṇ. Bhaṭṭar, during the day time by listening the detailed meanings *Tiruvāymoli* fairly delivered by Nampiḷḷai and carefully documented the same without leaving anything. As such, regularly he listened the lectures during the day time and during night documented the same. Thus, the lectures and the documentation of the commentary were completed successfully. Then, Bhaṭṭar humbly placed the commentary in front of Nampiḷḷai. Nampiḷḷai asked, 'what it is!'. Bhaṭṭar replied, 'it is the commentary of *Tiruvāymoli*, which you delivered to me'. By perusing the draft containing as that of *Śrī Mahābhārata* with 1,25,000 *granthas*, Nampiḷḷai worried very much. He sorrowfully remarked, 'why you wrote this unacceptable commentary upon *Tiruvāymoli* with your own thinking and that are done without my permission?'. For the question, Bhaṭṭar replied, 'Oh! the Lordship, I wrote this commentary, which are gratefully delivered by you to me and except that, if I add anything more, kindly look into it'. Nampiḷḷai, by hearing this, displeased much and by watching Bhaṭṭar, he continued, 'Oh! Bhaṭṭar, if you write this commentary based on my lectures, good, then, did you add the special meanings of the specific words of *Tiruvāymoli*, which are all in my mind?'¹⁸⁰. Then he judged him as, 'in the period of Śrī Rāmānuja, Tirukkurukaippirāṇ Piḷḷāṇ, the disciple of Śrī Rāmānuja, took so much of pain to get permission from Śrī Rāmānuja

to write a commentary upon *Tiruvāymoli*, if so, in my period, without my permission, if you wrote this commentary, then, it is a irrevocable flaw within the *ācāryaśiṣya sampradāya* 'tradition of guru śiṣya'. Then, Nampillai got the commentary from Naṭuvil Tiruvittipillai Bhaṭṭar, then, poured water on it and made it as food to white ants (*termes bellicosus*).

After the misconduct of Naṭuvil Tiruvittipillai Bhaṭṭar, Nampillai directed Periyavāccaṅ Pillai (1167-1262 CE), who is the most obedient śiṣya of Nampillai and champion of all the *śāstras* to write a commentary upon *Tiruvāymoli*. Thus, Periyavāccaṅ Pillai, by getting the amiable permission from his *ācārya* completed this *Irupattunālāyirappaṭi*. Apart from this texts, Periyavāccaṅ Pillai also contributed wonderful commentary for other texts of *Nālāyira Divya Prabandham*. His other works are *Parantha Rahasya Vivaraṇam*, *Māṇikkamālai*, *Navarattināmālai*, *Sakalaprāmāṇathātparyam*, *Upakāra Rattinam*, commentary to *Gadyatrayam*, commentary to Śrī Ālavantār's *Stotra Ratnam*, *Carama Rahasyam*, *Nikamanappaṭi*, *Taṇiślōki*, etc¹⁸¹.

7.2.6. The *Ītu Muppattārāyirappaṭi* 'Ītu 36,000 Paṭi Commentary'

Vaṭakkuttiruvittipillai (1167-1264 CE)¹⁸² is the author of this commentary. The great scholar Śudarśanasūri Bhaṭṭar has completed a scholarly commentary named *Śruta Prakāśikā* upon *Śrībhāṣya* of Śrī Rāmānuja. It contains 36,000 *granthas*. As such, this commentary also covered the complete meanings of *Tiruvāymoli* with 36,000 *granthas*.

7.2.6.1. The meaning of the word 'ītu' in Tamil literature

This commentary is traditionally mentioned in Tamil as, 'Ītu'. In the word, 'ītu', the first letter 'i' stretched further as, 'ī', so that, the word, 'ītu' is emerged out. So, this word in Tamil is termed as, *mutaṇilai tirinta toḷirpeyar*¹⁸³. Generally, in Tamil language, the word, 'aṭu' transformed as, 'āṭu'. For example, in *Puranānuru*, one of the texts of *Saṅgham* literature, the following lines, "āṭukol veṇṇi aṭupōr aṇṇal"¹⁸⁴, "āṭukolak kulāinta tunpaip pulavar, pāṭuturai nurriya korra vēntē"¹⁸⁵ and in the line of *Patirrupattu*, "āṭu perru alinta maḷḷar māri, nikaṇ ṭaṇaiyēṁ enṇanar"¹⁸⁶, the word, 'āṭu' as *ākupeyar*¹⁸⁷ refers to the Tamil word *veṇṇi* 'success'. Like that, the word, 'ītu' means the mode of wearing something upon the *śarīra*. It is also known as *ākupeyar* which refers to jacket to wear upon the *śarīra*. The jacket protects

the *śarīra* not to lose its original nature from the external climates like coldness. Since the jacket covers the *śarīra* and protect the same, in Tamil, it is mentioned as *meymmarai* ‘true cover’¹⁸⁸. *Patirruppattu* makes a reference to this as, “*kuviyar kaṇṇi maḷavar meymmarai*”¹⁸⁹, “*nōṇpuri taṭakkaic cāṇṇōr meymmarai*”¹⁹⁰. Like *īṭu* as jacket covers the *śarīra*, from the reader, writer and other scholars, who have differences of opinions, this commentary named ‘*Īṭu*’ to protect the *Tiruvāymoli* from the indifferent meanings¹⁹¹ and keeps its originality. So, the great scholars of *Śrīvaiṣṇava* tradition, with specific connotation called the commentary as, ‘*Īṭu*’. *Vaṭakkuttiruvītipillai*, at the end part of commentary upon the verse, “*māyam aripavar māyavarkku*”¹⁹², comments as, ‘the Lord Kṛṣṇa in *Śrī Mahābhārata* war, not out of his *svātantrya* ‘autonomy’ squashed the immoral activities of *Kauravas*. In the war, there was not even a finger gloriously protected Him. *Pāṇḍava* side is not as that of the opponent. He, for the *Pāṇḍava*, by not exposing His supremacy, but, with the changed nature of *aśritaṭpāratantrya* ‘nature of indulgent love for and dependence of His devotees’, even without a *īṭu* ‘jacket’, around his chest, made the opponents as targets to the arrows of Arjuna. The Lord Kṛṣṇa’s this nobility of *saulabhya* ‘affability and accessibility’ is not equal with His above qualities explained. So, *Vaṭakkuttiruvītipillai*, the Commentator, over here, used the word, ‘*īṭu*’ in the meaning of jacket. Appropriately, in *Jīvaka Cintāmaṇi*, for the line, “*māṭiyān tāṇai manṇar māmaṇi nākamaṅka*”, *Naccinārkkiniyar* specifically commented the word, ‘*māṭiyam*’ as, ‘*īṭu*’, i.e., *kavacam* ‘jacket’ for the *śarīra*¹⁹³.

7.2.6.2. The word, ‘*īṭu*’ means ‘the way of write up’ as well as, ‘equal’

There is another connotation for the word, ‘*īṭu*’. Since *Vaṭakkuttiruvītipillai* wrote the subject matters of *kālakṣepa*, ‘scholarly exposition of the meanings of *Tiruvāymoli* through deliverance’ by his *Guru Nampillai*, this write up is named as, ‘*Īṭu*’. In this regard, it shall be noted that, ‘*īṭu*’ is derived from the word, ‘*īṭuṭal*’, which is the mode of ‘writing’¹⁹⁴. In another version, this word points out the meaning as ‘equal’. Since, the content of words of this commentary is as equal as that of the words of *Śrūta Prakāśikā*¹⁹⁵, this commentary earned the name as, ‘*īṭu*’. There is a poetic phrase, in *Tiruvāymoli* as, *īṭum eṭuppuṇ il iṅaṇ* ‘the Lord is beyond likes and dislikes’¹⁹⁶. In it, the word, ‘*īṭu*’ points to the specific meaning,

'equal'. Also, since this term explicates the meaning, 'approaching', this commentary through tradition gained the name as such. It is because, this commentary makes the devotees, who learn the same, guides to approach the Lord Śrīman Nārāyaṇa. Moreover, as already noted, since Vaṭakkuttiruvītipiḷlai sincerely has written the subject matters, which are delivered by Nampiḷlai through his *kālakṣepa*, by adding his name along with this commentary, it is also traditionally glorified as, 'Nampiḷlai's *Ītu*'¹⁹⁷.

7.2.6.3. The *Ītu* 36,000 *Paṭi* Commentary had been kept with *Ācārya-Nampiḷlai*

Once Vaṭakkuttiruvītipiḷlai, after completion of writing this commentary placed it before *Ācārya Nampiḷlai*. He asked, 'what is this?'. Vaṭakkuttiruvītipiḷlai, the *śiṣya* humbly answered, 'Oh! the Lord, it is the commentation of your's upon the text, *Tiruvāymoli*'. Then, Nampiḷlai opened the manuscript and perused the same. He realized that, the commentary is neither brief nor elaborate, but, as a whole seems so graceful and charming with in depth meaning of sentences like elephant starts to move with great noise¹⁹⁸. He, by perusing the commentary with 36, 0000 *granthas* as that of *Śrūta Prakāśikā*, pleased very much. After some time, by glancing his *śiṣya*, he has said, 'you wonderfully wrote the commentary, but, since you wrote the same without my permission, give it to me'. Then, Nampiḷlai got the commentary from Vaṭakkuttiruvītipiḷlai and kept the treasure house of knowledge with himself.

7.2.6.4. The supreme command of the Lord Śrī Raṅganāthaswāmi of Śrīraṅgam

The commentary is kept safely with Nampiḷlai for some time. Mādhavapperumāl alias Ciriyaḷvāṇ Appiḷlai, one of the *śiṣyas* of Nampiḷlai, by knowing this, wished very much to get it for the use of fellow devotees of the Lord. So, he arduously prayed and requested Śrī Raṅganāthaswāmi to make a merciful arrangement to get the *Ītu* 36,000 *Paṭi* Commentary. To answer his devotee's plea, one day when Nampiḷlai came to His shrine to pray His holy feet, the Lord of Śrīraṅgam through the *arcaka* commanded Piḷlai to hand over the commentary to Mādhavapperumāl as *prasāda* 'saving grace'. Then, as ordered by the Lord, Nampiḷlai by giving the *Ītu* 36,000

Paṭi Commentary to Mādhavapperumāl, graced him for better life and through him, he also inspiringly showed the religious path to all the devotees of the Lord Śrīman Nārāyaṇa. *Upadeśa Ratnamālai* adores this incident as, ‘with the blessings of his *ācārya* Nampiḷlai, Vaṭakkuttiruvītippiḷlai, the one of unsurpassed glory, wrote his ‘*Muppattārāyirappati*’ *Īṭu* 36,000 *Paṭi* Commentary upon the beautiful *Tiruvāymoli* at an earlier time and submitted it at the feet of his *ācārya*. Nampillai, after having gone through this commentary, which later came to be called *Īṭu*, took possession of it as it was written without his permission. At a later date, Nampiḷlai gave this commentary to another of his disciples by the name Mādhavapperumāl for his perusal¹⁹⁹.

7.3. The speciality of the *Īṭu* 36,000 *Paṭi* Commentary

7.3.1. The *Īṭu* 36,000 *Paṭi* Commentary specifically deals with the Lord only

As *Tiruvāymoli* is gloriously mentioned as, ‘*bhagavadprabandham*’, this commentary is also reverentially mentioned as, ‘*bhagavadviṣayan*’. If so, though the *Vedas*, *Itihāsas*, *Purāṇas*, etc., also extensively speak about the *Bhagavān*, then, ‘what is the specific reason for this alone to be mentioned as, ‘*bhagavadviṣayan*?’’. The answer follows. The *Vedas* along with three *guṇās* extensively discuss with temporary *karmas* like ‘*jyotiṣṭoma*’ and very meager *purusārthas* like *svarka*. Since *Upaniṣads* communicate the theosophy with the *bhedavākya*s and *abhedavākya*s, there is a place of doubt as, ‘whether reality is one or many’. Śrī Vālmīki through his *Rāmāyaṇa*, by starting to write the story of Rāma, he also added the stories like creation of the *Gaṅgā*, etc. Veda Vyāsa, by stating as, ‘I am starting to say about the story of the Lord Śrīman Nārāyaṇa’ discussed about the stories of kings like Viṭumaṇ. But, *Tiruvāymoli* and its *Īṭu* 36000 *Paṭi* Commentary do not have any kind of mistakes and errors. As said, ‘the Lord Tirumāl connives to make me sing His praise²⁰⁰, since the entire text, *Tiruvāymoli* and its Commentaries extensively discuss about the subject matters of the Lord Śrīman Nārāyaṇa only, the traditional scholars of *Śrīvaiṣṇavism* honestly glorify this commentary as, ‘*bhagavadviṣayan*’. Above all, Aḷakiya Maṇavāḷapperumāl Nāyanār also through his *Ācāryahṛdayam* sincerely adores the greatness of *Tiruvāymoli* as, ‘since water is speedily coming

down and mixed with soil becomes impure, while the rivers crossing the bathing ghat of *totavatti* at Śrīraṅgam and *śaiṅkaṇi* of Tirukkukurūkūr become pure and clearly show the object within the ground. Like that, the pure *Veda* made impure because of its affliction with *śruti* and by associating with wisdom, becomes perfect and reveals the inner meaning²⁰¹ and ‘since Śrī *Rāmāyaṇa* starts the story of the Lord Śrīman Nārāyaṇa, points out about the *Gaiṅgā*, Vidura and wars, they are considered to be meaningless, *Itihāsa* had been polluted. As story of the Lord is necessarily of purification and perfect composition, it (*Tiruvāymoli*) stands as an essence of *Aruḷicceyal* like these *Puruṣa Sūkta*, *Dharma śāstra*, *Manudharma*, *Gītā* and *Viṣṇu Purāṇa*²⁰².

7.3.2. The unequivocal status of the *Ītu* 36,000 *Paṭi* Commentary

As *Tiruvāymoli* was inspiringly composed by Nammālvār out of divine knowledge showered by the Lord, so the commentaries of the text were also written by *ācāryas* out of the supreme mercy of the Lord Śrīman Nārāyaṇa and grace of the *Ālvār*. The *ācāryas* have completed their commentaries with their versatile scholarship possessed within the Tamil as well as Sanskrit languages. So, as that of *Tiruvāymoli*, these commentaries also possess the rarities and greatness in scholastic acumen. If one mastered the both, astonishingly there shall be the doubt as, ‘either the text, *Tiruvāymoli* acquired greatness because of its commentaries or the commentaries have gained their supremacy because of the text!’. These commentaries bear the great linguistic style of *maṅiṅpravāḷa* language²⁰³. Since they were composed out of self experience of great *ācāryas*, they certainly yielded the same self experience to readers of the commentaries. Among the commentaries, the linguistic style of *Ītu* possesses special nature. They elate the greatest pleasure while reading the same with understanding of its words and sentences, bear the sharpness with expandable meanings and possess the rare similes, which clearly delineate the obscure themes and quotations handled within it. When elaborating the meanings of root words, *Vaṭakkuttiruvītipillai*, the Commentator stands supreme and there is no equal to him within the Tamil Countries and may be confirmed that, even there is nobody equal even from any other countries. The concomitance of maintaining the explanations among the verses of text and even between

the commentary part of two verses and the easy flow of explanations of concepts are the other specialties of this commentary. They shall not as such present from any other commentaries of *Tiruvāymoli*. Above all, if this commentary is not available, then, nobody would have made out the specific meanings of *Tiruvāymoli*. *Upadeśa Ratnamālai* by covering the five commentaries focused this point as, 'if not for the commentaries of the above mentioned five some on the *Tiruvāymoli*, how could the *ācāryas* of today learn and propagate the inner spiritual meanings enshrined in the *grantha*? Oh! my mind, you may deliberate upon this!'²⁰⁴. So, it is to be asserted with all the kinds of astonishment that, to the great *Śrīvaiṣṇava* scholars, who, out of the benevolent attitude contributed these commentaries and there is nothing available in the world to reciprocate²⁰⁵.

7.3.3. The greatness of the Commentary as honoured by Śrī Raṅganāthaswāmi

To appreciate the glory of *Īṭu*, it is to be added with the following historical incident. Maṅavālamāmuni, the last *ācārya* of the *guruparaniparai*, after learning the inner meanings of *Nālāyira Divya Prabandham*, more specifically with *Tiruvāymoli* along with its commentaries from his *Guru Tiruvāymolippillai*, resided at Śrīraṅgam with the merciful feeling of teaching the same to all the *bhāgavatas* of Śrī Raṅganāthaswāmi. By comprehending the same, the Lord, the supreme commander of orderliness of the universe, through His *arcaka* summoned Maṅavālamāmuni to his shrine, by showering His grandeur grace through His lotus flowered feet, He mystically assigned, 'I, the Omni Dominant wishes to hear the inner meaning of *Tiruvāymoli* with the *Īṭu* Commentary along with my *bhāgavatas* at the great Hall called *Periya Tirumaṇḍapam* of the temple. So, let you deliver the lectures continuously over there'²⁰⁶. The saint also has accepted it as great honour and by starting from 'who is higher than the highest'²⁰⁷ and up to the end, 'the Lord who appears as Hari'²⁰⁸, systematically completed his lectures. The Lord supreme magnanimously listened all the lectures and conferred on Maṅavālamāmuni the glorious title as, *Muppattārāyirapperukkar* 'Scholar who expanded the *Īṭu* 36,000 *Paṭi* Commentary'²⁰⁹.

It is indeed a great honour that, the wealthy Prince of Araṅgam is the sovereign Lord, who rules eternally, over the ocean girdled earth and sky, the Lord Śrī Ranganāthaswāmi Himself as Prime *Śiṣya* heard all the lectures of *Ītu 36,000 Paṭi* Commentary. In this respect, at the end, the Lord graciously composed the following *śloka* and honoured the Saint Maṇavālamāmuni as, 'I pay homage to Saint Aḷakiya Maṇavāḷa, who possesses the grace of Tirumalaiyālvār, being showed love upon Śrī Rāmānuja and bears attributes of the *jñāna*', the *bhakti*, etc., like ocean'²¹⁰. Therefore, *Ītu 36,000 Paṭi* Commentary is ecstatic ambrosia, clouds of pleasurable rain and yielding spiritual experiences to the human kind²¹¹. By exposing these facts, Nammālvār himself delivered about his *Tiruvāymoli* as, 'my Lord, who sang his own praise in *paṇi*-based songs through me stands in Māliṟuñcolai, singing the auspicious *teneka*'²¹², 'this decade of the thousand songs is sweet poetry which will not satiate even the gods'²¹³, 'my age-long ills and evils and made me His vassal, blessed am I to feed the devout with this nectarean hymnal'²¹⁴ and 'ambrosia to devotees'²¹⁵.

REFERENCES

1. *Peruntokai* 1824.
2. The name 'Māraṇ' means one, who is different from others. Nammālvār is named as such because he, from his childhood and younger days was in complete absorption in meditation upon the holy feet of the Lord Śrīman Nārāyaṇa. His other names are the Parāṅkuṣa 'one who controls his *indriyas*' and the Śaṭhakōpa 'one who conquered the wind called *śaṭha*'. In *Śrīvaiṣṇava* tradition, it is strongly believed that, Nammālvār is eternally performing the *kaiṅkarya* to the Lord. So, in this monograph, all the kinds of treatments related with the *Ālvār* shall be expressed in the present tense as well as present continuum.
3. Purushothama Naidu, B.R. (2012), *Tiruvāymoli Īṭṭin Tamilākkam* (Vol.1). (Hymns 1-110), 'History of Nammālvār (*Nammālvār varalāru*)', Chennai, p. 8.
4. *Ibid.*,
5. The philosophy behind the discussion between Nammālvār and Madhurakaviyālvār are codified. Madhurakaviyālvār questions

Nammālvār, 'if a subtle entity born within the womb of dead, where it could eat and stay?'. It points out the following truth. Since *śarīra* is the *vikāra* of *prakṛti* and lack of knowledge, it is marked as, 'dead'. In this place, subtle entity is the '*ātma*'. Since the *ātma* is *aṇu* in size and learning the activities of whole *śarīra*, it is mentioned as, 'subtle entity'. The word, 'born' refers to the state that, the *ātma* with respect to its law of *karma*, takes appropriate birth and *śarīra*. The phrase, 'where it could eat and stay?' touches the point that, after the *ātma* takes its *śarīra*, in it, where the *ātma* could eat and stay? Nammālvār's assertion, 'that eats itself and rests there itself' means the following fact. Nammālvār's answer is that, after the *ātma* reaches the *śarīra*, it, by enjoying its law of *karma*, resides there itself. It reveals the truth that, until the end of its *karma* of that particular birth, the *ātma* will be existing within that *śarīra* itself.

6. Purushothama Naidu, B.R. *op.cit.*, p. 9.

7. *Ibid.*,

The author of this book has translated the text, *Ācāryahṛdayam* into English. For more information, it is better to consult the book.(See the Bibliography)

8. Purushothama Naidu, B.R. *op.cit.*, p. 10.

9. *Ibid.*,

10. See the reference number 2. The word, 'Nammālvār' is the combination of two words, '*Nam+Ālvār*'. It means 'Our *Ālvār*'. Through the tradition, Nammālvār is known by several names. *Māraṇ* - one who was different from the rest, because of his total absorption in meditation upon the Lord. The *Parāṅkuśa* - one who is like a goad to the rivals i.e., the worldly minded people or one who controlled the *indriyas*, which always distract one from the path of righteous conduct. *Śaṭhakōpa* - '*Śaṭha + kōpa*' or *Śaṭhāri* '*Śaṭha+ari*'. The name refers to the person, who conquered the wind called *Śaṭha*. *Śaṭha* means that, one who became angry at '*Śaṭha*'. *Śaṭha* is the name of the air outside, which hits the aperture on the new born child's skull. As a child is born, it makes the child to forget its past . It is believed that, Nammālvār angrily commanded that wind to stop touching him at

the time of his birth. In other words, he was fully aware of whom he was prior to this incarnation. The different names of Nammālvār include Makilmāraṇ, and Kurukūr Saṭhakōpaṇ. Since he is said to have been fond of the *vakula* flowers, i.e., pointed leaved ape flower (*makilaṅpū* in Tamil), he is also known as *Vakuḷābharaṇar*. Since he was the son of Kāriyār, he is also known as Kāri Māraṇ. The word *Śaṭhāri* also indicates Nammālvār. It is believed that, Nammālvār incarnated as the Lord's sandals. Therefore, the practice of placing the traditional *Śaṭhāri* on one's head is followed only in the temples of the Lord Śrīman Nārāyaṇa and His consort. In *Śrīvaiṣṇava* tradition, Nammālvār is glorified as *Prapannaajanakūṭastha* 'chief of the *prapinnas*'. Nammālvār is known in tradition as the chief for those who have surrendered to the Lord wholeheartedly. In all the *Śrīvaiṣṇava* temples in South India, one can observe a crown shaped metallic objection on the top of it is found the replica of two sandals. After the *arcaka* performed the *pūja*, worship to the deity in the sanctum sanctorum, after giving sacred water, *tulaḥ* leaves etc., to the devotee, he will place the crown shaped object on the head and shoulders of the devotee. This sanctified object is called '*Śaṭhāri*' or '*Śaṭhakōpa*'. Because of this religious posture, the devotee being used to get strong hope to receive the grace of Divine Couple only through the medium and good offices of Nammālvār. Once the *Śaṭhāri* is placed on the head, the devotees go away with the satisfaction of having received the grace of the Lord Śrīman Nārāyaṇa. Please peruse the article, 'Life of Swāmi Nammālvār' by Mr. Sreenivasan (<http://anudinam.org/2011/11/18/life-of-svami-nammalvar>) and 'Different names of Nammazhwar' by Adiyān Ramanuja Dasan (<https://geethavasudevan.wordpress.com/about/different-names-of-Nammazhwar>).

11. Purushothama Naidu, B.R. *op.cit.*, pp. 10-11.
12. Purushothama Naidu, B.R. *op.cit.*, p. 11.
13. The other five *Ālvārs* are Kulacekarālvār, Periyālvār, Toṅṅaraṭippōṭyālvār, Tiruppānālvār and Tirumaṅgaiyālvār.
14. Purushothama Naidu, B.R. *op.cit.*, p. 11.
15. *Ibid.*,

16. *Ibid.*,
17. *Upadeśa Ratnamālai* 4.
18. “*Nāvināl navirru inṭam eytinēn,*
mēvinēn avan poṇṇaṭi, meymmaiye;
tēvu maru ariyēn; kurukūr nampi
pāvīn inṇicai pāṭit tirivaṇē” - *Kaṇṇinuṇṇ Ciṟuttāmpu* 2.
19. Purushothama Naidu, B.R. *op.cit.*, p. 12.
20. *Ibid.*,
21. Purushothama Naidu, B.R. *op.cit.*, p. 13.
22. “*Parrarra kaṇṇē piṟapparuṅkum maru,*
nilaiyāmai kāṇap paṭum” - *Tirukkuraḷ* 349.
23. “*Arratu parru eṇil urratu vīṭu”* - *Tiruvāymoḻi* 1.2:5.
- Special Note: Hereafter throughout this book, ‘Tiruvāymoḻi’ is mentioned as, ‘TVM’**
24. “*Ārā iyarkai āvānippiṇṇ annilaiyē, pērā iyarkai taruṇi”* - *Tirukkuraḷ* 370.
25. “*Nanṟāy jñāṇam kaṭantupōy nal intiriyam ellām irṭtu*
onṟāy kiṭanta arum perum pāl ulappu il atanai uṇarntu uṇarntu
ceṇru āṅku iṇpa tuṇpaṅkaḷ ceṇruk kaḷaintu pacai arṟāl
anrē appōtē vīṭu; atuvē vīṭu vīṭāmē” - *TVM* 8.8:6.
26. “*Tiru uṭai manṇaraik kāṇil tirumālaik kaṇṭēṇē”* - *TVM* 4.4:8.
27. “*Ārā iyarkai āvānippiṇṇ”* - *Tirukkuraḷ* 370.
28. “*Kaḷippum kavaruṇṇ aru, piṟappu piṇi nūppu irappu aru*
oḷik koṇṭa cōtiyūmāy uṭaṅkūṭuvatu eṇru kolō?” - *TVM* 2.3.10.
29. Purushothama Naidu, B.R. *op.cit.*, p. 14.
30. ‘Give up everything’ - *TVM* 1.2:1.
31. *Tolkāppiyam*. 149. (*Tolkāppiyam Ceyyūḷ Iyal*: 453)
32. In this grammatical style of *eḷuttu eṇṇi varum kaṭṭalaik kalitturai taravu kockakam*, ‘*eḷuttu eṇṇi varum*’ means counting of each and every words. ‘*Kaṭṭalaik kalitturai*’ means a kind of *kalitturai* verse of four lines of five feet each, in which every line has 16 syllables, if the first syllable is a *nēr* and 17 syllables if the first is *nirai* and the stanza always ends in *ē*. *Taravu kockakam* - A species of *kockakakkali* verse. *Kockakakkali* - a species of *kali* verse of five varieties; namely *taravicaḷ*, *taravinicaḷ*, *citrālicaḷ*, *paḱrālicaḷ* and *mayāṅkicaḷ*. If the reader wants to know in detail about this grammatical style, it is better to consult with the

traditional Tamil Scholar, who expert in metrical structure of the Tamil verses.

33. See the reference number 15.

34. *Tālicaikaḷ* - a sub division in each of the four kinds of verse. *Taravū kockakam* - a piece of *kockakakkali* verse.

35. "*Tirunāraṇaṇ tāl kalamperac cintittu uyminṇō*" - TVM 4.1:1.

36. "*Eṇakkē taṇṇait tanta karpakam*" - TVM 2.7.11.

37. "*Paitta pāmpu aṇaiyāṇ*", the line from the verse 'the Lord on hooded serpent bed' of the verse, *vaitta nāl varai* 'Before your numbered days' - TVM 3.3:10

38. "*Parpanāpan, uyarvu ara uyarum perum tiralōṇ*" - TVM 2.7:11.

39. "*Karu nāy kavārnta kālar, citaikiya pānaiyar perunāṭu kāṇa, immaiyile piccattām koḷvar*" - TVM 4.1:1.

40. "*Vaikal pūṇ kalivōy vantu mēyum kurukinaikāl!*" - TVM 6.1:1.

41. "*Pāl vāyp piraip piḷḷai okkalaik koṇṭu pakal ilanta mēlpāl ticaippen pulampuru mālai*" - Tiruviruttam 35.

42. "*Vēṇil am celvaṇ cuvaittu umil pālai*" - Tiruviruttam 26.

43. TVM 4.5.11.

44. See the reference number 39.

45. "*Koṭuṇ kāl cilaiyar, niraikōḷ ulavar, kolaiyil veyya katuṇ kāl ilaijṇar tuṭi paṭum kavvaittu aru viṇaiyēṇ neṭuṇ kālanum kaṇṇaṇ nīḷ malarp pātam paravip perra toṭuṇkāl ociyum iṭai, ilamāṇ ceṇra cūḷ kaṭamē*" - Tiruviruttam 37.

46. *Uṭaṇpōkku*: the going away of an unmarried young woman with her lover from his own place without the knowledge of her parents. There are references in *Saṅgham* Literature of Tamil studies.

47. If the reader wants to know about the subject matters for the theme, '*uṭaṇpōkku*', it is better to discuss it with the Tamil traditional scholar, who is competent enough in *Saṅgham* Literature of Tamil studies.

48. The changed version of the poem is "*neṭuṇ kālanum kaṇṇaṇ nīḷ malarp pātam paravip perra ilmāṇ, toṭuṇkāl ociyuniṭai ilamāṇ*" - Tiruviruttam 37

49. *Nalkūrntār celvamakaḷ* - This Tamil phrase explicates the fact that, the Child Nammālvār is appropriately compared with precious born daughter for the longing parents, who wished very much to have a child for a long time.

50. “*Ariyāk kālattuḷḷē aṭmaikkaṇ aṇpu ceyvittu ariyā mā māyattu aṭiyēṇai vittāyāl*” - TVM 2.3:3.
51. *Jñānac celvar* - The Commentator aptly mentions Nammālvār as *jñānac celvar*. This Tamil word means an individual, who enjoys an abundance of knowledgeable aspects.
52. “*Namperumāl nannūlvār nañciyar nampiḷḷai eṇpa ravaravar tam ērrattāl*” - *Upadeśa Ratnamālai* 50.
53. Purushothama Naidu, B.R. (2012), *op.cit.*, (The Necessary Evidences of Nammālvār from His Texts [*cila akaccāṇṟukaḷ*]) p. 17.
54. *Ibid.*,
55. The *Śrīvaiṣṇava* Scholars have to know that, except *Vidvan* B.R. Purushothama Naidu’s work, there is no other authoritative text to know about the life history of Nammālvār. For the *Ālvārs* in general and Nammālvār in particular, necessary information shall be got from the book, ‘*Viraka Bhakti*’ by Friedhelm Hardy (PART FOUR: *Mayōṇu* Mysticism: the *Ālvārs*).
56. Purushothama Naidu, B.R. (2012), *op.cit.*, (The Necessary Evidences of Nammālvār from His Texts [*cila akaccāṇṟukaḷ*]) p. 17.
57. “*Tenṇaṇ kurukūrc caṭakōpaṇ*” - TVM 4.3:11.
58. There are no historical records about Pāṇḍināḍu and Kurukūr city. The informations about these places are from the oral tradition and from the introductory chapters written by *Vidvāṇi* B. R. Purushothama Naidu. Vide: Purushothama Naidu, B.R. (2012), *Tiruvāymoli Īṭṭiṇ Tamilākkam* (Vol.1). (Hymn 1-110).
59. “*Nāl kaṇaḷ makil mālai mārpīṇaṇ, māraṇ caṭakōpaṇ*” - TVM 4.10.11.
60. *Antāti* meter - the verses in which the last letter, syllable or foot of the last line of one stanza is identical with the first letter, syllable or foot of the succeeding stanza, the sequence being kept on between the last and the first stanza of poem as well.
61. If the reader wants to know about *antāti* style of composing verses, it is better to discuss with the traditional scholar, who is well versed in prosody and poetry.
62. See the reference number 60.
63. The author of this monograph also wrote and published a book upon Tirumaṅgaiyālvār in Tamil. (*Tirumaṅgaiyālvāriṇ Bhaktineri* ‘A Study

upon the *Tirumaṅgaiyālvār's Bhakti'*(2006)). Please verify the Bibliography.

64. “*Ariyāk kālattullē aṭimaikkaṅ aṅṅu ceyvittu*” - TVM 2.3 :3.
65. Purushothama Naidu, B.R. (2012) *op.cit.*, (Necessary Evidence of Nammālvār from His Texts [*cila akaccāṅṅuruka!*]) p. 18.
66. “*Uṅṅum cōru parukum nīr tinnuṅṅu verrilāiyuṅṅu ellām kaṅṅaṅṅu*” - TVM 6.7:1.
67. Within Nammālvār's texts, there are much of subject matters for the *bhakti* and *prapatti*. In the *Śrīvaiṣṇava* tradition, the concept of *prapatti* is developed after Śrī Rāmānuja and the period of *ācāryas*, who followed the religious path of Śrī Rāmānuja. In this context, for the development of *prapatti*, the *ācāryas* took much of themes from all the esoteric works of Nammālvār.
68. In this context, *Vidvāṅṅu* B.R. Purushothama Naidu properly dealt with the possibilities of gaining spiritual ecstasy from one's own consciousness. For further informations regarding this subject matters, it is better to see the Wikipedia ([https:// en. Wikipedia.org/wiki/ Religious ecstasy](https://en.wikipedia.org/wiki/Religious_ecstasy)).
69. For further understanding of the spiritually oriented conscious state, it is better to consult 'Encyclopedia of the Unusual and unexplained :: Religious Phenomena; Ecstasy ([www. Unexplained stuff.com/ Religious - Phenomena/ Ecstasy. html](http://www.Unexplained_stuff.com/Religious_Phenomena/Ecstasy.html)).
70. *Prajahāti yadā kāṅṅān sarvān pārtha manogatān / ātmanyevātmanā tuṣṭaḥ sthītaprajñās tadocyate /*
 'When one discards all selfish demands and cravings of the *indriyas* that torment the mind and becomes satisfied in the realization of the self, such a person is said to be transcendently situated'.
Duḥkheṣvanudvīgnamanāḥ sukheṣu vigatasprḥaḥ / vītarāgabhayakrodhaḥ sthītadhīr munirrucyate / /
 'One whose mind remains undisturbed amidst misery, who does not crave for pleasure and who is free from attachment, fear and anger, is called a sage of steady wisdom' - *Bhagavad Gītā* 2:55-56.
71. Purushothama Naidu, B.R. (2012), *op.cit.*, (Nammālvār's Mode of Poetic Composition [*Ālvār ceyyul pāṭiya murrai*]) p. 19.
72. *Ibid.*,

73. “*Vaṅciraiyil avan vaikkil, vaippuṅṅāl eṇ ceyyumō?*” of the verse, *amciṅṅaiya maṅanārāy* ‘Oh! Frail crane, compassionate’ - TVM 1.4:1.
74. Purushothama Naidu, B.R. (2012), *op.cit.*, (Nammālvār’s Mode of Poetic Composition [*Ālvār ceyyuḷ pāṭiya murrai*]) p. 19.
75. “*Iṭukkaṅ varuṅkāl nakuka ataiṅai aṭuttūrvatu aṭtoppa til*” - *Tirukkural* 621.
76. “*Iṅṅāmai iṅṅam eṅṅkoḷiṅ ākuntan oṅṅār vilaiyuṅ ciraṅṅu*” - *Tirukkural* 630.
77. “*Tēṅṅum pāḷum kaṅṅalum anutum ākit tittippa, yāṅṅum eṅ piraṅṅaiyē ēṅṅinē, yāṅ uyvāṅṅē*” - TVM 4.3.10.
78. See the reference number 66.
79. “*Uḷḷumtōrum tittippāṅ*” - TVM 8.6:3.
80. “*Eppolūtum nāl tiṅkaḷ āṅṅṅū ūḷi ūḷitorum, appolūtaikku appolūtu eṅ ārā anutamē*” - TVM 2.5:4.
81. For more informations about spiritual ecstasy, it is better to see the article, ‘*Alvars of South India: A psychiatric scanner*’ by joint authors - Ottilingam Somasundaram and Tejus Murthy ([https://www.Ncbi.Nih.gov/pmc/article/PMC 5659091/](https://www.Ncbi.Nih.gov/pmc/article/PMC_5659091/)).
82. “*Vārā aruvāy varum eṅ māyā māyā mūrṅṅaiyāy! ārā vanutāy! aṅṅiyēṅ āvi akamē tittippāy*” - TVM 5.8:10.
83. “*Vaiṅṅam maruḷ koḷ aṅṅi mēka vaiṅṅā! māya amṅṅānē! eṅṅam pukuntu tittikkum anutē! imaiyōr atipaiyē!*” - TVM 6.10:3.
84. For necessary information about *Iḷāṅkōvaṅikaḷ* and and the epic, ‘*Cilappatikāram*’, kindly go through the Wikipedia. (<https://en.wikipedia.org/wiki/Silappatikaram>).
85. “*Kaṅṅukōṅṅu, eṅ kaṅ iṅṅai ārak kaḷittu paṅṅai viṅṅaiyāyina parrōṅṅu aruttu toṅṅarkku anutu uṅṅac col māḷaikaḷ conṅṅēn aṅṅattu amarar perumāṅ aṅṅiyēṅ*” - TVM 9.4:9.
86. “*Colḷeṅṅum pūṅṅpōtu tōṅṅriṅ poruḷeṅṅum nallirun tīntātu nārūtalāl – mallikaiyṅ vaṅṅār kamaltāma maṅṅē malaiyāta taṅṅārāṅ kūṅṅar raṅṅil?*” - Independent verse.
87. Verify the reference number 85.
88. “*Panṅai viṅṅaiyāyina parrōṅṅu aruttu*” - TVM 9.4:9.

89. "Kaṇṭa ārrāl taṇatē ulaku eṇa niṇṇāṇ taṇṇai
vaṇ taṇiḷ nūrka nōrrēṇ aṭiyārkkku iṇpa māriyē" - TVM 4.5:10.
90. "Ārā amutak kavīyāyiram" - Caṭakōparantāti 45.
91. "Toṇṭarkku amutan" - TVM 9.4:9.
92. "Āṭiyārkkku iṇpa māri" - TVM 4.5:10.
93. "Mayarvu ara matinalam aruḷinaṇ" - TVM 1.1:1.
94. "Eṇ neṇcattu uḷ iruntu iṅku irum taṇiḷ nūḷ ivai moḷinta" - TVM 10.6:4.
95. "Paṇ āṇ pāṭal iṅkavikaḷ yāṇāyt taṇṇait tāṇ pāṭi" - TVM 10.7:5.
96. TVM 7.9:1-10.
97. "Nāviṇāl navirru iṇpam eytiṇēṇ" - Kaṇṇinuṇ Ciṇuttāmpu 2.
98. "Kurukūr naṇpi pāvīṇ iṇṇicai pāṭit tirivaṇē" - Kaṇṇinuṇ Ciṇuttāmpu 2.
99. "Aṭalvēṇṭum aintaṇ pulattai viṭalvēṇṭum
vēṇṭiya vellām oruṅku" - Tirukkuraḷ 343.
'The essence of renunciation is scotching of the five *indriyas* and their experience, as well as the eschewing of all desires at the same time'. Controlling of the five *indriyas* and the scotching of all wants constitute the core of renunciation. The message of this *kuraḷ* 'couplet' is believed to be primarily intended as the straight and narrow path for those who seek to secure early release from births and achieve eternal bliss.
100. "Ārā iyarkai avā" - Tirukkuraḷ 370.
101. "Ārāta katal kurukūrc caṭakōpaṇ" - TVM 2.1:11.
102. "Kūvikkūvi neṇcu urukik kaṇpaṇi cōra niṇṇāl
pāvi nī eṇṇu oṇṇu collāy pāvīyēṇ kāṇa vantē" - TVM 4.7:3.
103. It is the explanatory part of Commentator to the verse, TVM 4.7:3.
104. "Ciṇappil vīṭu cuvarkkam narakam
iṇappil eytuka eytaṅka; yāṇum
piṇappu il pal piṇavip perumāṇai
marappu oṇṇu iṇṇi, eṇṇum maḷivaṇē" - TVM 2.9.5.
105. "Pāvi nī eṇṇu oṇṇu collāy pāvīyēṇ kāṇa vantē" - TVM 4.7:3.
106. "Nacaiiyār nalkār eṇṇum avarmāṭṭu
icaiyūm iṇiya ceviku" - Tirukkuraḷ 1199.
107. Aprāthaksiddhibhāvaḷi - relationship of inseparable unity between an attribute and the substance so qualified. Here substance so qualified is *Īśvara*, The qualities or attributes are *cit* and *acit*.

108. If the reader wants to have more information about the spiritual *śarīra* of the Lord Śrīman Nārāyaṇa, it is better to read the article, *Sri Vaishnavism* from Wikipedia ([https://en.Wikipedia.org/wiki/Sri Vaishnavism](https://en.Wikipedia.org/wiki/Sri_Vaishnavism)).
109. “Nūlē karakam mukkōl maṇaiyē
āyūñ kālai antaṇark kuriya”
- *Tolkāppiyam, Poruḷ: 9. Marapu Iyal*, verse 625.
(Ilakkuvanār (1963), *Tolkapiyam English with Critical Study*, Kural Neri Publishing House, Madurai-6 (p. 256)).
110. “Eṛittaru katirtānki ēntiya kuṭainīlal
urittāl̥nta karakanuum uraicāṇra **mukkōlum**
nerippaṭac cuvalacaiṅ vēṛōrā neṅcattuk
kurippēval ceyalmālaik koḷainaṭai **yantaṇīr**” - *Kalittokai 9*.
111. If the reader wants to know further information about *mukkōl*, it is better to consult with the traditional scholars of Tamil studies.
112. Purushothama Naidu, B.R. (2012), *op.cit.*, (*Śrīvaiṣṇava Philosophy in Tiruvāymoli [camayak karuttukkaḷ]*) p. 27.
113. In Tamil Nadu, even now all the chief *Śrīvaiṣṇava Ācārya* of Muṭṭis ‘hermitages’ are carrying the *mukkōl* in their hands.
114. Purushothama Naidu, B.R. (2012), *op.cit.*, (*Śrīvaiṣṇava Philosophy [camayak karuttukkaḷ]*) p. 27
115. “Mēvit toḷutu uynūñ nīrkal; vēṭap puṇita irukkai
nāvil koṅṭu accutaṇ taṇṇai jīāṇaviti pīlaiyāmē
pūvil pukaiyum viḷakkum cāntanuum nīrum malintu
mēvittol̥um aṭiyārum pakavarum mikkatu ulakē” - *TVM 5.2:9*.
116. *TVM 3.4:10*.
117. *Ākupeyar* - a name or word, which by long usage is secondarily applied to denote something connected with the thing originally denoted by it.
118. *Suddha Satva* - the pure *satva guṇa* without the admixture of *rājasa* and *tāmasa guṇas*.
119. “Malarmicai ekināṇ māṇaṭi cērntār
nilamicai nīṭuōḷ vār” - *Tirukkuraḷ 3*.

120. "Uraṇeṇṇuṇ tōṭṭiyāṇ ṍraintuṇ kāppāṇ
varaneṇṇuṇ vaippirkōr vittu" - Tirukkuraḷ 24.
121. "Yāṇeṇa teṇṇuṇ cerukkaruppāṇ vāṇōrkku
uyarṇta ulakam pukum" - Tirukkuraḷ 346.
122. "Aiyattinṇ nūṇikit teḷintārkku vaiyattinṇ
vāṇam nāṇiya tuṭaittu" - Tirukkuraḷ 353.
123. "Poṇ ulaku āḷirō, puvani muḷutu āḷirō" - TVM 6.8:1.
124. TVM 2.8:4.
125. "Antamiḷ inṇattu alivil vīṭū" (TVM 2.8:4. This is the comment of Parimēlaḷakar) Refer to Purushothama Naidu, B.R. (2012), *op.cit.*, (Śrīvaiṣṇava Philosophy [camayak karuttukka!]) p. 29.
126. "Antam il pēriṇṇam" - TVM 10.9:11.
127. "Vaikuntam pukuvatu" - TVM 10.9:9.
128. "Ninainta ellāp poruḷkaṭkum vittuāy mutalil citaiyāmē
manam cey jñāṇatu unṇ perumai nācūṇātō? māyōṇē!" - TVM 1.5:2.
129. "Tāṇ ṍr uruvē taṇi vittuāy, taṇṇinṇ nūvar mutalāya
vāṇōr palaruṇ muṇivaruṇ marṇṇuṇ marṇṇuṇ murṇṇuṇ āy" - TVM 1.5:4.
130. "Epporuṭkum vēṇ mutal āy, vittu āy, parantu taṇi niṇṇra kāṇṇukil pōḷ
vaṇṇaṇ" - TVM 2.8:10.
131. TVM 1.5:2. In this verse, the word, 'mutalir citaiyāmē' shall be commented as *mutalir* 'at the first' and *citaiyāmē* 'undiminishing'.
132. Purushothama Naidu, B.R. (2012), *op.cit.*, (Śrīvaiṣṇava Philosophy [camayak karuttukka!]) p. 31.
133. Mūlamantra is Tirumantra: *aum namo nārāyaṇa* 'Aum, Homage to Nārārāyṇa'.
"aum" - "a" refers to the Lord Śrīman Nārāyaṇa, who the master as well as protector of animate and inanimate objects of the universe. He is always understood along with Śrī Lakṣmī, the embodiment of lovable or blissful aspects of the Lord Śrīman Nārāyaṇa.
- "u" means the relationship of the Lord and the animate and inanimate objects of universe through Śrī Lakṣmī, the mediator of the *ātmas* and the Lord.
- "m" indicates the *ātma*, the *jñāta* 'possessor of knowledge' *kartā* 'performer of activities' *bhoktā* 'enjoyer' and *śeṣa* 'subserving' to the Lord.

“*namo*” - “*na maḥ*”. It means ‘not me/mine’. It is a *bhāva* ‘conscious reflection’ of the *ātma*’s efforts without its *svātantra* ‘autonomous’, *ahaṅkāra* ‘egoity’ and *mamakāra* “self conceit’.

“*nārāyaṇa*” - The Lord as protector, *upāya* ‘means’ and *upeya* ‘final goal obtained through the *upāya*’. He is understood with His status of the *paratva* ‘supremacy’ and *saulabhya* ‘simplicity’.

“*āya*” - It implies the sense of prayer for the *kaiṅkarya* to no other except the Lord Śrīman Nārāyaṇa. It also denotes the total self surrender. - Refer to ‘*The Śrīvaiṣṇava Theological dispute*’ by Patricia Y. Mumme, p. 273.

134. For more information about the *mūlamantra* of *Śrīvaiṣṇvism*, it is better to consult with the traditional scholars of *Śrīvaiṣṇava* religion.

135. *TVM* 9.6:4.

136. “*Mānilam cēvaṭi yākat tūnīr*
vaḷainaral pauvam uṭukkai yāka
vicumpumey yākat ticaikai yākap
pacaiṅkatir matiyamoṭu cuṭarkaṅ ṅāka
iyaṅra ellām payiṅrakat taṭakkiya
vēta mutalvaṅ eṅpa

tītaṅra vaḷaiṅkiya tikiri yōṅē” - *Narriṅnai* verse of ‘Praises the God (*kaṭavul vāḷttu*). In the content part, the last two lines are appropriately explained.

137. It is the description given by *Vaṭakkuttiruvītipillai*, the Commentator.

138. *Dvayamantra: śrīmān nārāyaṇa caraṅau śaraṅam prapadye/ śrimate nārāyaṇāya namaḥ*// ‘I take refuge at the feet of the Lord Nārāyaṇa joined with Śrī;

Homage to Nārāyaṇa, the Lord of Śrī Lakṣmī’.

- *śrīmān*: the Lord united with Śrī Lakṣmī, *puruṣakāraṇa*.

- *nārāyaṇa*: the Lord with the *vātsalya*, *svāmitva*, *saulabhya*, *jñāna*, *sakti*, etc.

- *caraṅau*: the tow feet, a reference to the Lord’s divine and auspicious form, as shown in the *arcāvātāra*.

- *śaraṅam*: as a refuge to submit the wholeness of the *ātma*, i.e., *upāya*.

- *prapadye*: faithfully I surrender to.

The first sentence as a whole constitutes the prayer for the Lord to be the *upāya* for salvation.

- *śrimate*: to the Lord as husband of Śrī.
- *nārāyaṇāya*: to the Lord as *upeya*, the goal of *upāya*.
- *namaḥ*: I request the destruction of all obstacles to do the *kaiikarya* to the Lord.

The second sentence as a whole constitutes the prayer for eternal service to the Lord and Śrī Lakṣmī, the *upeya*, the goal of salvation.

Caramaśloka: “*Sarva dharmān parithyajya mām ēakam śaraṇam vraja/ aham tvā sarvapāpebhyo mokṣayiṣyāmi mā sucaḥ/ /*”

‘Having relinquished all *dharmas*, resort to Me alone as a refuge/*upāya* I will release you from all the sins. Do not despair.

- *Sarva dharmān*: all the *upāyas* to *mokṣa*.
- *parithyajya*: to relinquish
- *mām*: to the Lord, who the protector
- *ēakam*: alone
- *śaraṇam*: as refuge/ *upāya*
- *vraja*: to resolve firmly

The first sentence explains what is to be done by the *ātma*.

- *aham*: the Lord.
- *tvā*: the *ātma*.
- *sarpapāpebhyo*: from all the sins obstructing attainment of Me.
- *mokṣayiṣyāmi*: I will set you free (from), I will not punish you for.
- *mā sucaḥ*: do not despair/grieve/fear.

The second sentence describes what the Lord is to do.

Note: The entire religious texts of *Śrīvaiṣṇavism* are the expanded version of these three *rahasya mantras*. More specifically Nammālvār’s *Tiruvāymoli* is the utmost the well elaborated interpretation of *Dvayamantra* and his other works, *Tiruviruttam*, *Tiruvācīriyam* and *Periya Tiruvantāti* are the expanded version of the *Tirumantra* and *Caramaśloka*. - Refer to ‘The *Śrīvaiṣṇava Theological dispute*’ by Patricia Y. Mumme, pp. 273-275.

140. Purushothama Naidu, B.R. (2012), *op.cit.*, (*Śrīvaiṣṇava Philosophy [camayak karuttukkal!]*) p. 33.
141. *Ibid.*,
142. “*Cirappil vīṭu cuvarkkam narakam
irappil eytuka eytarka; yānūm
pīrappu il pal pīravip perumānai
marappu orru inri, enrum makilvanē*” - TVM 2.9:5.
143. “*Oḷivu il kālam ellām*” - TVM 3.3:1-10.
144. “*Enakkē āṭcey ek kālattum enru en
manakkē vantu itaiṭṭu inri manni
tanakkē āka enaik koḷlum itē;
enakkē kaṇṇanai yān koḷ cirappē*” - TVM 2.9:4.
145. “*Muḷi tayir picainta kāntaḷ mel viral
kaḷuvuru kaliṅkam, kalāatu utiḷ,
kuvaḷai unkaṅ kuy pukai kaḷumat
tān tulaṅtu aṭṭa tīm puḷip pākar,
initenak kaṇavan unṭaliṅ,
nuṇṇitiṅ makilntaruṅ oruṅtal mukanē*” - *Kuṅuntokai* 167.
146. Vide: the references number 142 to 145.
147. “*Kāla cakkaratoṭu veṅ caṅkam kai ēntiṅāy!
jñālam murrum uṅṭu umiḷnta nārāyaṇanē! enru enru
ōlan iṭṭu nān alaittāl oruṅ vārāyākilum
kōlam ām en ceṅṅikku un kamalam aṅṅa kuraikaḷalē*” - TVM 4.3:6.
148. “*Tammuṭaiya taṅṅaliyūm tāmuntam māntērum
enmai ninaiyātu viṭṭārē viṭṭakalka
anunen inara aṭampukāl! aṅṅaṅkāḷ
nammai marantārai nāmmarakka māṭṭēmāl*”
- *Pukār kāṅḍa, kāṅal vari* 32:84-187.
149. “*Avarneṅcu avarkkātāl kaṅṭum evaṅneṅcē
nīemakku ākā tatu?*” - *Tirukkuraḷ* 1291.
150. “*Īṭu ilāta tīvinaikaḷ ettanai ceytanankol?
tāvi vaiyam koṅṭa entāy! tāmōtarā! enru enru
kūvikkūvi neṅcu urukik kaṅpaṅi cōra ninṅāl
pāvi nī enru orru collāy pāviyēṅ kāṅa vantē*” - TVM 4.7:3.

151. "Nāriṅart tuḷāyōṅi nalki nallatu, eṟtal eḷtō viṭuperuturakkam"
- Paripāṭal 15:15- 16.
152. "Eṅ nāṅ ceykēṅ?yārē kalaikaṅ? eṇnai eṅ ceykiṅṟāy?
uṅṅāl allāl yāvarālum oṅṟum kurai vēṅṅēṅ;
kaṅ āṟ matiḷ cūḷ kuṭantaik kiṭantāy! aṭiyāṅ aru vāḷṅāḷ
cel nāḷ en nāḷ? an nāḷ una tāḷ piṭittē celak kāṅē"
- TVM 5.8:3.
153. "Alaṅkuṅṅai aṅiivulḷi
nalaṅkiḷḷi nacaipporunarēm
piṟarppāṭip peralvēṅṅēm
avaṟpāṭutum avaiṅṟāḷ vāḷiyaveṅa"
- Puranānūru 382.
154. "Uṅṅōvai kāci vicākattuk kopperunāḷ?
uṅṅō catakōpark kopperuvar? – uṅṅō
tiruvāy moḷikkoppu? teṅkurukaik kuṅṅō
orupār taṅilokkumūr"
- Upadeśa Ratnamālai 15.
155. "Piḷḷāṅṅai cīyar periyavāc cāṅpiḷḷai
teḷḷār vaṭakkut tiruvōtip – piḷḷai
maṅavāḷa yōkitiru vāymoliyaik katta
kuṅavāḷar eṅṟuneṅcē! kūrū"
- Updeśa Ratnamālai 39.
156. Purushothama Naidu, B.R. (2012), *op.cit.*, (History of Commentaries of *Tiryvāymoli* [*Tiryvāymoliyṅ viyākkīyāṅa varalāru*]) p. 38.
157. "Viṭuminṅ muṟṟavum"
- TVM 1.2.
158. "Ūṅil vāḷ" - TVM 2.3:1. The last line is "tēṅṅum pāḷum neyyum kaṅṅalum amutum ottē".
159. *Upalakṣaṅa* - Implying something has not been made explicit by expressing an other thing associated or connected with.
160. "Ariyāḷ kālattulḷē aṭimaikkaṅ aṅṟu ceyvōttu
ariyā mā māyattu aṭiyēṅai vaitṭāyāl"
- TVM 2.3:3.
161. Purushothama Naidu, B.R. (2012), *op.cit.*, (History of Commentaries of *Tiruvāymoli* [*Tiryvāymoliyṅ viyākkīyāṅa varalāru*]), pp. 38-39.
162. Purushothama Naidu, B.R. (2012), *op.cit.*, (History of Commentaries of *Tiruvāymoli* [*Tiryvāymoliyṅ viyākkīyāṅa varalāru*]), p. 39.
163. *Ibid.*,

Note: Through the history of *Śrīvaiṣṇava* order, starting from Śrī Nāthamuni and up to Śrī Rāmānuja, the oral tradition of the

commentary of *Tiruvāymoli* was gloriously contributed by Uyyaṅkoṅṭār (born 827 CE), Maṅakkāl Nambi (born 832 CE), Śrī Āḷavatār and Periya Nambi or Tirumalaiyāṅṭaṅ (born 998 CE). Vide Purushothama Naidu (2012), *op.cit.*, p. 39.

164. “*Uruperuñ celvanum tantaiyum tāyumu uyar kuruvum veri taru pū makaḷ nātaṅṅum nāraṅṅ vīḷaṅkiya cīr neṛi tarum centamiḷ āraṅṅamē eṅṅru in niḷ nilattōr aritara niṅṅra irāmāṅṅucaṅ eṅṅakku āṛ amute*” - *Rāmānuja Nūṛṅṅantāti* 19.
165. “*Nitiyaip poliṅṅum mukil’ eṅṅru nīcar tam vācal parṅṅit tuti karṅṅu ulakil tuvaḷkiṅṅilēṅṅ inṅi tūy neṛi cēr etikaṅṅku iraiṅṅvaṅṅ yanuṅṅaittuṅṅaiṅṅvaṅṅ inṅai aṅṅiyām kati peṅṅruṅṅaiya irāmāṅṅucaṅ eṅṅṅaiḷ kāttaṅṅaṅṅē*” - *Rāmānuja Nūṛṅṅantāti* 21.
166. Here, it is better to compare the meanings of following verses.
 “*Urikkiṅṅra kōṅṅali nuntukan tammena vonṅṅrum inṅri viṅṅrikkun toruṅṅvērūṅṅ pālāy viṅṅṅumpīrar puṅṅkavimey terikkiṅṅra kōccaṅṅa kōpaṅṅtaṅṅ teyvaḷ kavipuviyil curikkiṅṅra nuṅṅṅmaṅṅal ūṅṅrokkun tōṅṅṅaṅṅ curattalinē*”
 ‘The chief Śaṅṅhakōpaṅṅ is the poet who, like digging a spring gushing in the sprawling sand, exposed the veracity of the pseudo-poets who would merely ruin others exulting in scorching oppression’
 - *Caṅṅakōparaṅṅtāti* 63.
- “*Tuṅṅavā tavarkkun tuṅṅantavark kuṅṅcolla vēcurakkun araṅṅvā avaiyīṅṅkuōṅṅ āyiram niṅṅka antōcilarpōy maraiṅṅvāṅṅtiyaṅṅ conṅṅ a vācakamām malattāṅṅvaiṅṅparṅṅik karṅṅrāk kiṅṅṅappār aiṅṅkenṅaperavō taṅṅgaḷkaiṅṅvalappē*”
 “When there is the pleasing ‘thousand’ gushing forth profusely for both those that have renounced and not renounced towards their final emancipation, why do some people stay put nibbling the discard’ said as gospel truths by aggressive disputants?’. - *Caṅṅakōparaṅṅtāti* 37.
167. “*Tellāṅṅrum jñāṅṅat tirukkru kaiṅṅpirāṅṅ piḷḷāṅṅ etirācar pēṅṅaruḷāl - uḷḷāṅṅrum aiṅṅpuṅṅtaṅṅē māṅṅraṅṅ maraiṅṅporuḷai yanṅṅruraittatu inṅṅpanikum āṅṅā yiram*”
 ‘Tirukkurukaṅṅpirāṅṅ Piḷḷāṅṅ, a disciple of Śrī Rāmānuja and one with spotless knowledge, with the special grace of his *ācārya* and out of his

abounding devotion to Nammālvār, blessed us with his commentary on *Tiruvāymoli* with all of its inner meanings in what is titled, '*Āṟāyirappaṭi Vyākyaṇam*'. - *Upadeśa Ratnamālai* 41.

168. For better understanding, the following statement of *Yāpparuṅkalakkārikai* shall be noted: 'If the book is measured, it possesses three chapters, bears 44 poems and extends 90 *granthas* and 28 letters. In this measurement, a *grantha* refers to 32 vowels and consonant vowels except the consonant'. - The commentary upon the preface in *Yāpparuṅkalakkārikai*. Vide: Purushothama Naidu, B.R. (2012), *op.cit.*, (History of Commentaries of *Tiruvāymoli* [*Tiruvāymoliyiṅ viyākkīyāna varalāru*]) p. 41. Note: 'A *grantha* or *paṭi* means a prose or verse containing 32 syllables (*eluttukkaḷ*)'. In it, 'syllable' means the mixture of vowels (*uyireḷuttukkaḷ*) and consonant vowels (*uyirmeyeluttukkaḷ*). In other words, 'syllable' refers to the unit of pronunciation having one vowel sound with or without surrounding consonants, forming the whole or a part of word; for example, there are two syllables in 'water' and three in 'inferno' (<https://www.google.com/search?q=sylabl&oq=sylabl&aqs=chrome.69i57j0l7.7740j0j8&sourceid=chrome&ie=UTF-8>). In the definition, 'vowel' is a sound having life in itself or its written character (*uyirpol taṇittu iyaṅkakkūṭiyatu*). In it, 'consonant vowel' means the combination of a consonant and a vowel in the written character of which the vowel animates the consonant sound whose articulation always precedes in pronunciation. It is one of the *cārpelluttu* ('secondary letter' as *kurriyal ukaram*, *kurriyal ikaram*, etc., three in number according to *Tolkāppiyam* and ten in number according to *Nannūḷ*, *Sūtra*. 60). ("*Uyireluttum uyirmeyeluttukkaḷumāka muppattiraṅṅu akṣraikaḷ koṅṅatu oru grantham enappaṭun*" Refer to *Bhagavadviṣayam*, vol.1A (1999), *op.cit.*, p. II. & "*Oṟṟumunnum uyirpinnumāyiṅaintu olikkumeluttu. oṟṟumunmayvaru muyirmey*" - *Nannūḷ*, *Sūtra*. 89). Vide: Tamil Lexicon (vol., I, p. 39, 437, 541 & vol. II, p. 924).

169. "*Taṅcīrai jñāṅiyarkaḷ tāmpukalum vētānti
naṅcīyar tāmpaṭṭar nalluruḷāl – eṅcāta
ārvanuṭaṅ māraṅ maraiṅporuḷai āyṅturaittatu
ēron patinā yiram*"

‘Nañjīyar, the one with unparalleled glory that people having knowledge about (*tattva*) will acknowledged, by the grace of his *Ācārya* Parāśara Bhaṭṭar and with utmost devotion to Nammālvār’s *Tiruvāymoli*, blessed us with his commentary which came to called as *Oṇpatināyirappaṭi Vyākhyānam*’. - *Upadeśa Ratnamālai* 42.

170. Purushothama Naidu, B.R. (2012), *op.cit.*, (History of Commentaries of *Tiruvāymoli* [*Tiruvāymoliyiṇ viyākkīyāṇa varalāru*]) p. 42.
171. The Lord Śrīman Nārāyaṇa as personal God to eat the food served by Varadarājan.
172. *Kaus (darbha)* - the botanical name of the this cross is ‘*desmostachya bipinnata*’.
173. Purushothama Naidu, B.R. (2012), *op.cit.*, (History of Commentaries of *Tiruvāymoli* [*Tiruvāymoliyiṇ viyākkīyāṇa varalāru*]) p. 43.
174. It is the opinion of scholars of theo-philosophy of *Śrīvaiṣṇavism* that, after Śrī Rāmānuja period, through the ages, this tradition is thematically strengthened by these five commentaries of *Tiruvāymoli*. If there are differences of views raised upon the themes and concepts of the system, they are amicably settled by a very frank discussion on the subject matters of these commentaries.
175. Though *Pannīrāyirappaṭi* is written after *Irupattunālāyirappaṭi* and *Īṭu Muppattārāyirappaṭi*, by considering the order of number of *paṭi*, they are arranged as such.
176. “*Anpō ṭalaki yamaṇavō laccīyar piṇpōruṇ karrarintu pēcukaikkāt - tamperiya pōtanuṭan nāran maraiyiṇ poruḷuraittatu ētamilpan nīrā yiram*”
 ‘In order that, the people who follow him can practice and preach, Vādakesari Aḷakiya Maṇavāla Jīyar, out of his abounding love and erudition, offered to the people of the world the inner truths of *Tiruvāymoli* in his *Pannīrāyirappaṭi Vyākhyānam*’.
 - *Upadeśa Ratnamālai* 45.
177. *Mucala kicalayam* means pestle’s sprout; *kicalayam* connotes the sprout.
178. Purushothama Naidu, B.R. (2012), *op.cit.*, (History of Commentaries of *Tiruvāymoli* [*Tiruvāymoliyiṇ viyākkīyāṇa varalāru*]) p. 45.

179. “*Nampiḷḷai tanmuṭaiya nallarūḷāl ēviyiṭap
piṇperiya vāccānpilḷaiyatānāl – inṇā
varupatti māraṇ maraiṇporuḷaic conṇatu
irupattu nālā yiram*”

‘With his *Ācārya* Nampiḷḷai requesting with his causeless mercy, Periyavāccānpilḷai, in obedience, blessed us with his commentary on the divine utmost devotion to Nammālvār’s *Tiruvāymoli*, blessed us with his commentary which came to be called as, ‘*Irupattunālāyirappaṭi Vyākyaṇam*’. - *Upadeśa Ratnamālai* 43.

180. If Nampiḷḷai himself commanded as such, it shall be inferred his scholarship upon the subject matters of *Tiruvāymoli*. By minding his speciality, the following independent verse explicated his greatness.

“*Intiraṇ vārttaiyum nāṇmukaṇ vārttaiyum iṇaṇuṭaṇ
kantaṇcol vārttaiyūṇ karpavar yār intak kāciniyil!
nantiṇam muttēri nampūr varadartaṇ māḷikaiyil
cintiṇa corkalkoṇ ṭēcila nāṭu tiraikoḷvarē*”

‘In the world, who is the competent authority to master the whole subject matters of golden words of *Indra*, spiritual teachings of *Brahmā* and the sacred *mantras* graciously showered by *Śiva* and *Skanda*. Like that, out of few secret words specifically uttered during the lectures delivered within the commentary of *Tiruvāymoli* in his bungalow by Varadar Nampiḷḷai of granting blessings, who got *avatāra* in the Nampūr city, where snails are yielding pearls, shall get few countries as tribute’ - Independent verse.

In this verse the specified name ‘Varadar’ is Nampiḷḷai. The city, Nampūr is his birth place. In this place, the following lines of Nammālvār, the *Prapannaṇakūṭasta* shall be remembered: *eṇ appaṇ
taṇ māyaṇkaḷē niṇaikkum neṇcu uṭaiyēṇ eṇakku iṇi yār nikaṇ nīḷ ṇilattē?* ‘my heart remembers him in wonder, who in the world can equal me?’ (TVM 6.4:7) and *naṇṇi nāṇ vaṇaṇkapperrēṇ eṇakku āṇ piṇar nāyakarē?* ‘through worshipping his feet alone, I have found a master without peer’ (TVM 6.4:10).

181. Purushothama Naidu, B.R. (2012), *op.cit.*, (History of Commentaries of *Tiruvāymoli* [*Tiruvāymoliyṇ viyākkiyāna varalāru*]) pp. 45-46.

182. “*Teḷḷiyatām nanpiḷḷai ceppu neri taṇṇai*
vallal vaṭakkut tiruvītip - piḷḷai inta
nāṭariya māraṇ maraiṅporuḷai naṅkuraitatu
iṭṭunuppat tāṛā yiram”
 ‘The generous Vaṭakkuttiruvītipiḷḷai, following the path shown by his Ācārya Nampiḷḷai, blessed the people of this world with his commentary on the inner truths of *Tiruvāymoli* in what came to be hailed as, ‘*Muppattārāyippaṭi Vyākyaṇam*’. - *Upadeśa Ratnamālai* 44.
183. *Mutaṇilai tirinta toḷirpeyar* - the verbal noun formed by modifying the initial letter of a verbal root.
184. ‘Like the bright face of the noble hero of battles who bestow’
 - *Puraṇānūru* 67.
185. ‘Oh! the Lord whose renown extends beyond the ability of poets’
 - *Puraṇānūru* 21.
186. ‘Victories brave soldiers who once worked for enemy kings who lost to you, switched sides and implored you to hire them’
 - *Patirruppattu* 63.
187. *Ākupeyar* - See the reference number 117.
188. For further information about the meaning of the word, ‘*meyṇmarai*’, it is better to consult with the traditional scholars of Tamil studies.
189. ‘You are a body shield to your warriors wearing many kinds of garlands’
 - *Patirruppattu* 21.
190. ‘You are a body shield to the wise’
 - *Patirruppattu* 14.
191. Traditionally, the records of heritages bear the varied readings. This is understood from the *Paripāṭal*:
 “*Caṅkam eṇṇum tuṅkamali kaṭaluḷ*
aritiṅ eḷunta pariṭāṭ ṭamutam
aracuṇilai tīriya aḷapparuiṅ kālam
kōtil coṇṇmakaḷ nōtakak kiṭattaliṅ
pāṭiya cāṇṇavar piṭṭunaṅ kuṇara
nikaipaṭu poruḷai nakaipaṭu puṇcolin
tantīṭai maṭutta kantitaṅ piḷaiṅpūm
eḷuṅṇar piḷaiṅpūm eḷutturu vakkum
pakutiṅṇil vanta pāṭakar piḷaiṅpūm

*oruñkuṭaṇ kiṭanta oṅvāp pāṭam
tiruntiya kāṭciyōr cevīnūtal vetppalin*”

‘The meritorious ambrosia is hailed down from the greatest ocean of the *Saṅgham* literature. Whenever there was political changes, the mother of words suffered a lot because the meaning of text sorrowfully kept aside without the scholarly treatments to know its truthful meanings. The greatness of traditional scholars shall be known through the meaning of text. In spite of its greatness, the scholars worried much because the so called *Kantiyār* laughfully added so many awkward words in between the original of *Paripāṭal*. Through the ages, who copied the manuscript also commits mistakes to the record. Apart from these, the singers of verses also add mistakes to the original. Thus, the glory of *Paripāṭal* is polluted with much of varied readings and they created heat to the ears of leaned scholars. To eliminate the erroneousness of text and to lucidly understand the meaning even by average, Paimēlaḷakar wonderfully contributed a commentary to safeguard the originality’.

- *Paripāṭal uraiccīrappu pāyiram* 4-14.

Jīvaka Cintāmaṇi is the oldest epic of Tamil literature. Naccinārkiṇiyar, the authentic Commentator of text, comments for one of the verses starting “*vēntoṭu māru kōṭal*” as, *kāntiyārum iṭaiyiṭayē pāṭiyiṭṭa ceyyuḷkaḷilum apporuḷ tarak kaṭṭi wuru ceyyuḷ ceytār enru kolka* ‘*kāntiyār* composed and inserted the verses in between the original. The inserted verses bear the meanings, which apparently seem to be the originals’. Also, in another verse starting, “*muṇṇūr valapuri*” asserts as, “*enavē tēvar aruḷicceyta ceyyuḷ 2700 enrē kolka* ‘so, take it for granted that, Tiruttakkatēvar, author of the text, *Jīvaka Cintāmaṇi* graciously composed only 2,700 verses only’. It is of the scholars opinion that, in the texts like *Kamparāmāyaṇam*, *Villibhāratam*, there are so many addition and omission of the verses as interpolation.

192. The commentary part of *TVM* 7.5:9: “*Mēlē kūriya ceypkaḷ aṭainkaḷum taṇ cuvātantiriyam kiṭakkacceytē ceytavai aṅrē? taṇnai pātukāttuk kolḷuvataṅkut tiru yukirālum uṅṅē aṅku; avaiṭōla aṅrē iṅku? taṇnai aṭaintavarkaṭkup paratantiraṅāyt taṇnai aliya māri, pāṅṅavarkaḷukkāka uṅṅampukku iṭu iṭātē*

tree, nectar not got from churning of the sea and the lovely garland of essence indited by our chief'. - *Caṭakōparantāti* 57.

203. These authoritative *mañippravāla* scriptures of medieval theological and philosophical treatises of South India constitute a treasure house, which are esoteric in nature and exposure of credit scholarship. They are, because of the medium popularly famed for their dedicate sensibilities, informing the intensity of imagination, underpinning of aesthetics, lyrical richness and philosophical exactitude. These unfailing works are authenticated by unimpeachable authorities, i.e., *Sanskritized Tamil* (Tamil being a blend of Sanskrit import with Tamil Language) on *Nālāyira Divya Prabandham*.

204. *Upadeśa Ratnamālai* focused this as,

*“Munturavē piḷḷāṇ mutalānōr ceytaruḷum
anta viyakkiyaikaḷ aṇṇākil – antō!
tiruvāy molipporuḷait tērturaikka valla
kuruvār ik kālam? neñcē! kūrū”*

- *Upadeśa Ratnamālai* 40.

205. In this place, the wonderful meaning of the following verse with its background shall be remembered. In the war field at Śrī Laṅkā, *Garuḍāl̥vār*, without expecting anything as reciprocation through his serpent noose helped the soldiers, who got unconsciousness, to regain their *ātmas*. By seeing the gracious act of *Garuḍāl̥vār*, Śrī Rāma praised him.

*“Āriyaṇ avañai nōkki āruyir utavi yātum
kāriyam illāṇ pōṇāṇ; karuṇaiyōr kaṭamai itāl;
pēriya lālar ceykai ūtiyam piṭittum enṇār;
māriyai nōkkik kainumāru iyarrumō vaiyam?” enṇāṇ’.*

‘Rama mused on him and said,

He had no need to give us our lives

And yet he did; the way of mercy!

The Noble seek no recompense.

Does the world requite the sky for rain’.

- *Kamba Rāmāyaṇam, Yudha Kāṇḍam* (Part-I), 18. The Serpent Noose. 271.

206. Śrī Maṇavālamāmuni himself through the following verse stated the gracious incident as,

*"Nāmār periyatiru maṅṭapamār namperumāl
tāmāka nanmait taṅittalaṭṭu – 'nīmāraṅ
centamiḷvē tattin celum poruḷai nālum inku
vanturai' eṅṅu ēvuvatē vāyntu"*

- Independent Verse.

207. "*Uyarvara uyarnalam*"

- TVM 1.1:1.

208. "*Avāvarac cūḷ ariyai*"

- TVM 10.10:11.

209. Purushothama Naidu, B.R. (2012), *op.cit.*, (History of Commentaries of *Tiryvāymoli* [*Tiryvāymoliyin viyākkīyāna varalāru*]) p. 53.

210. "*Śrīsaileśadayāpātram dhībhaktyādiguṅṅarṅavam/
yatīndrapravaṅgam vande raṅyajāṅmātaram nuṅiṅ / /*".

211. The greatness of *Īṭu* 36,000 *Paṭi* Commentary is further glorified: This authoritative commentary of *Īṭu* 36,000 *Paṭi* Commentary is esoteric in nature and expressive of creditable scholarship. What are the uniqueness and distinctiveness of this academic excellence are the remarkable dexterity, within which, *Vaṭakkuttirvītipiḷḷai*, the Commentator, as an expert, who strung the garland with the very many varieties of flowers, compresses into a single noble work a vast varieties of metaphysical doctrines drawn from the mystical and theological conceptions of traditional *Śrīvāiṅṅavism*, which prevailed through the ages within the *Tamiḷ* Country, the dialectical and logical views of *Vedāntic* discourses, the devotional ideas as represented in the *Itihāsa purāṅas*, the salient tenets related to the socio-cultural and linguistic textures of *Saṅgham* literatures of *Tamiḷ* Country, oral tradition and the age old *aitihyas* 'evidences of authority from the oral tradition' that prevails even now within the religious perspectives of South India from time immemorial. Besides, closely bearing the anecdotal style while articulating the synthesized notions along with appropriate sensitivities and the indigenous socio-cultural conditions and need of the same in that time within the religious consciousness are other very important features of this commentary. The debatable *Tiruvāymoli* with its *Īṭu* 36,000 *Paṭi* Commentary is also time honored in the sense that, it renders the comprehensive theistic trends of *Śrīvāiṅṅavism* in a manner that facilitates an easy comprehension of meanings and process of attaining final emancipation and taking

refugee within the merciful feet of the Lord Śrīman Nārāyaṇa. Another very significant attribute and rare quality of this commentary is that, the author throughout the work, intelligibly and cautiously expands the themes of *Śrīvaiṣṇavism* in the direction of *Tiruvāymoli*. They are very pleasant to hear, advocating good manners and possessing poignant languages as to tend to transform the mind of reader into enlightened spiritual sphere.

212. “*Tennā ennum eṇ anmān, tirumaliruñcōlaiyānē*” - TVM 10.7:5.
 213. “*Pāṭṭāya tamil mālai āyirattuḷ ippattum kēṭṭu ārār vāṇavarkaḷ cevikkiṇiya*”
 - TVM 10.6:11.
 214. “*Toṇṭarkku amutu uṇṇac col mālaikaḷ conṇēn aṇṭattu amarar perumān
 aṭiyēnē*” - TVM 9.4:9.
 215. “*Aṭiyārkkku iṇpa māriyē*” - TVM 4.5:10.

Śrī Lakṣmī, the Goddess of Fortune
Homage to Śrī Rāmānuja, who is endowed with the grace of the
Goddess Śrī Lakṣmī
Long Live, the Flowery Feet of Māraṇ

PART - II
INVOCATIONS (*Taṇiyankaḷ*) OF TIRUVĀYMOḶI¹

1. The Invocation by Śrī Nāthamuni

*“Bhaktāṃṛtam viśvajanānu modanam sarvārtthadam sriśaṭhakōpavāṇimayan/
sahasraśākhopaniṣatsamāgamam namāṇmyaham drāvīḍa vedasāgaram //”.*

Verbal Translation

Bhaktāṃṛtam: that, which is nectarean for devotees; *viśvajanānumodanam*: that, which pleases everybody; *sarvārtthadam*: that, which can bestow all benedictions; *sriśaṭhakōpavāṇimayan*: filled with Nammālvar’s divine words; *sahasra*: the thousands of; *śākha*: the branches; *upaniṣath*: the *Upaniṣads*; *samāgamam*: being equivalent to; *namāṇmyaham*: I am the servant worshipping; *drāvīḍa*: the Tamil; *veda*: the *Veda*; *sāgaram*: the ocean.

Translation

I am the servant of the Lord Śrīman Nārāyaṇa, most humbly prostrating at the ocean of the Tamil *Vēda* graciously composed by Nammālvar, which is ambrosia to the servant of the Lord, making all the people to be happy, bestowing essential things and being equivalent and compendium of thousand branches of the *Upaniṣads*’.

Commentary

Since it is claimed, 'my heart has sung his songs that are delightful to devotees!'², Śrī Nāthamuni referred to the text, *Tiruvāymoli* as, 'which is ambrosia to the servant of the Lord'. As it is conveyed, 'gives joy, whichever way it is sung'³ and 'ambrosia to the devotees'⁴, he mentioned the text as, 'making all the people to be happy'. As placed, 'the deep sense of the *Vedic* thought'⁵, he glorified the text as, 'bestowing essential things'. In continuation, as averred, 'the Śaṭhakōpaṇ of Kurukūr addresses the wonder-Lord extolled by the *Veda*'⁶, he has noted the text as, 'the ocean of the Tamil *Vēda* graciously composed by Nammālvār'. As specified, 'decade of thousand'⁷, he pointed out this record as, 'being equivalent and compendium of thousand branches of the *Upaniṣads*'. Moreover, since as expressed, 'the Saṭhakōpaṇ, who took birth on the earth for the sole purpose of rendering the hard-to-comprehend the *Vedas* into a thousand sweet Tamil songs'⁸, he mentioned the text as, 'the ocean of the Tamil *Vēda*'. Finally, since as specified, 'sweet songs that, the world praise'⁹, Śrī Nāthamuni warm heartedly glorified by saying himself as, 'I am the servant of the Lord Śrīman Nārāyaṇa, most humbly prostrating at the ocean of the Tamil *Vēda* (*Tiruvāymoli*)'.

2. The Invocation by Śrī Īśvaramuni

*"Tiruvāḷuti nāṭeṇṇum teṅkurukūr eṇṇum
maruviniya vaṅporunal eṇṇum - arumaraikaḷ
antāti ceytāṇ aṭiyiṇaiyē eppolūtum
cintiyāy neñcē! teḷintu"*.

Verbal Translation

Tiruvāḷuti nāṭeṇṇum: say as Tiruvāḷuti Nādu; *teṅkurukūr eṇṇum*: utter as Teṅkurukūr; *maruviniya*: it is pleasure to take bath; *vaṅporunal eṇṇum*: and pronounce as the beautiful Tāmraparṇī river; *arumaraikaḷ*: the rarity of the *Veda*; *antāti*: in *antāti* meter; *ceytāṇ*: one who composed; *aṭiyiṇaiyē*: the two feet alone; *eppolūtum*: for always; *cintiyāy*: let you remember; *neñcē!*: Oh! Mind; *teḷintu*: after getting the comprehensiveness.

Translation

‘O! My mind think as, ‘Tiruvaluti Nādu, as beautiful Tenkurukūr and as the river Tāmraraṇī, where to take bath is good’ and let you think comprehensively for always upon the holy feet of Nammālvār, who composed the *Tiruvāymoḷi*, which is content of the rare *Veda* in *antāti* meter’.

Commentary

Śrī Īsvaramuni, by thinking of the lines, ‘valuti-land-Śāṭhakōpan’¹⁰, ‘*teṇ* kurukūr Śāṭhakōpan’¹¹ and ‘through grace attained at the Lord’s feet in groves of Porunal waters’¹², which are mentioned then and there of the text, *Tiruvāymoḷi*, averred as, ‘Tiruvaluti Nādu, as beautiful Tenkurukūr and as the river Tāmraraṇī’. He, by narrating as such and concluded the verse as, ‘let you think comprehensively for always upon the holy feet of Nammālvār who composed the *Tiruvāymoḷi*, which is content of the rare *Veda* in *antāti* meter’. If so, the meaning of intended object, the objects related with that intended object and connected object with related object are to be exactly understood. Here, the intended object is Nammālvār, related objects are ‘Tenkurukūr and the river Tāmraraṇī’ and connected object with the related object is ‘Tiruvaluti Nādu’. In the verse, the statement, ‘‘Oh! My mind think as’ is self explicative.

3. The Invocation by Śrī Coṭṭai Nambi

*“Maṇattālum vāyālum vaṅkurukūr pēnum
iṇattārai allātu iraiñcēṇ - taṇattālum
ētum kuraiivilēṇ entai caṭakōpan
pātaikaḷ yāmuṭaiya parṛu”.*

Verbal Translation

Maṇattālum: out of the mind; *vāyālum*: out of mouth; *vaṅkurukūr*: a commodious Tirukkurukūr; *pēnum*: liked by; *iṇattārai*: to the community; *allātu*: not the others; *iraiñcēṇ*: wouldn’t be adored; *taṇattālum*: out of the wealth; *ētum*: not at all; *kuraiivilēṇ*: do not have shortages; *entai*: my father; *caṭakōpan*: Śrī Śāṭhakōpan; *pātaikaḷ*: the holy feet; *yāmuṭaiya*: appropriately to me; *parṛu*: the wealth/destiny.

Translation

Śrī Coṭṭai Nambi observes, 'except the community, who liked the commodious Tirukkurukūr out of mind and mouth, I wouldn't adore others, though in wealth, I do not have shortages, my father Śrī Śaṭhakōpa's holy feet alone be the appropriate wealth'.

Commentary

Since Nammālvār gloriously avers as, 'in Kurukūr temple town with balconied mansions all around, let us all, 'sing and dance and praise him, roaming everywhere'¹³, and 'in Kurukūr surrounded by beautiful fields. If you seek liberation, bear Him in your heart'¹⁴, Śrī Coṭṭai Nambi humbly asseverates as, 'Śrī Coṭṭai Nambi observes, except the community, who liked the commodious Tirukkurukūr out of mind and mouth, I wouldn't adore others'. Since the the *Ālvār* affirms as, 'spoken with feeling by kurukūr'¹⁵, Śrī Coṭṭai Nambi asserts as, 'though in wealth I do not have shortages'. Since it is uttered as, 'father, mother both in one, the Śaṭhakōpan now rules my days'¹⁶, Nambi praise as, 'my father Śrī Śaṭhakōpan'. As it comes as, 'fix your heart on him'¹⁷, Śrī Coṭṭai Nambi prays as, 'I do not have shortages, my father Śrī Śaṭhakōpa's holy feet alone be the appropriate wealth'.

4. The Invocation by Śrī Anantālvān

*“ēyntaperuṅ kīrtti irāmā nūcamuṅṅitaṅ
vāyntamalarp pātam vaṅṅaiṅkukinrēṅ - āyntaperuṅ
cīrār caṭakōpan centanūlvē tantarikkum
pērāta uḷḷam pera”.*

Verbal Translation

ēyntaperuṅ kīrtti: the unrivalled fame; *irāmā nūcamuṅṅi*: Śrī Rāmānuja; *taṅ vāyntamalarp pātam*: the cooled homely feet, which is destined; *vaṅṅaiṅkukinrēṅ*: I adore; *āyntaperuṅ cīrār*: the repository of all reverential traits; *caṭakōpan*: Śaṭhakōpan; *centanūlvētan*: the chaste Tamil *Veda*, which is free from all the blemishes; *tarikkum pērāta uḷḷam pera*: so as to acquire a mind, which shall stand riveted.

Translation

‘I adore the homely feet of Śrī Rāmānuja of unrivalled fame. So, as to acquire a mind which shall stand riveted to the chaste Tamil *Veda* yielded by Śaṭhakōpaṇ, the repository of all auspicious qualities, absolutely free from all blemishes’.

Commentary

As expressed, ‘the glorious Lord of celestials’¹⁸, Śrī Anantālvān pointed out as, ‘I adore the homely feet of Śrī Rāmānuja of unrivalled fame’. As mentioned, ‘great virtues is my subject’¹⁹ and ‘the Lord of limitless glories’²⁰, he, by observing, ‘the chaste Tamil *Veda* yielded by Śaṭhakōpaṇ, the repository of all the auspicious qualities absolutely free from all blemishes’, gave attribute to the chaste Tamil *Vedas*. Through the message of Nammālvār’s line, ‘this decade of thousand’²¹, the importance of *Tiruvāymoḷi* is remembered. Since as presented, ‘he worshipped the feet of prolific poet Māraṇ’²² and ‘who realized the message in Māraṇ Śaṭhakōpaṇ’s Tamil *Veda*’²³ and by prostrating at the holy feet of Māraṇ, Śrī Rāmānuja gained his greatness. Since truthfully sensed the importance of the Tamil *Vedas* and since as specified, ‘Śrī Rāmānuja firmly established the *bhakti mārga*, in which the famed Tamil *Vedas*, the sweet songs of South Kurukūr city’s King are the means of union with divine’²⁴, Śrī Rāmānuja followed and developed the theology of the *bhakti mārga*, which is well treated in the text, *Tiruvāymoḷi*. Since, ‘with the ichor of the sweet *Paṇ*-based Māraṇ’s Tamil *Tiruvāymoḷi*’²⁵, he strengthened the *Śrīvaiṣṇava* tradition based on the theology of text. Since as revealed, ‘wherever the *Tiruvāymoḷi* is in fragrant music is sung’²⁶, wherever the verses of *Tiruvāymoḷi* are recited with music, there the greatness of Śrī Rāmānuja is remembered. Moreover, since as uttered, ‘the Tamil *Veda* - *Tiruvāymoḷi*, sung by Māraṇ Śaṭhakōpaṇ is the proper path to enjoy the Lord’s bliss, it is the only wealth to be attained’²⁷, Śrī Rāmānuja followed the supreme principles of Māraṇ Śaṭhakōpaṇ in his life. As such, by understanding the glory of Śrī Rāmānuja, Śrī Anantālvān humbly praised him as, ‘so as to acquire a mind, which shall stand riveted’.

5. The Invocation by Śrī Parāśara Bhaṭṭar

*“Vāntikaḷum cōlai matiḷ araiṅkar vaṇpukaḷmēl
āṇra taṁiḷmaṛaikaḷ āyiramum - īṇra
mutaltāy caṭakōpaṇ; moyṇpāl vaḷartta
itattāy irāmā nucaṇ”.*

Verbal Translation

Vāntikaḷum cōlai: surrounded by luxurious orchards; *matiḷ*: enshrined in the walled city of Śrīraṅgam; *araiṅkar*: the Lord Śrī Raṅganāthaswāmi; *vaṇpukaḷmēl*: by extolling the glory upon Araṅgar; *āṇra taṁiḷmaṛaikaḷ āyiramum*: the great Tamil *Vedas* in thousand stanzas; *īṇra mutaltāy*: the beneficent foster mother; *caṭakōpaṇ*: Śaṭhakōpaṇ; *moyṇpāl vaḷartta itattāy irāmānucaṇ*: Śrī Rāmānuja, who sedulously nurtured these songs and made them flourish in our midst.

Translation

‘The Śaṭhakōpaṇ is the mother, who yielded the Tamil *Veda*, in thousand stanzas, extolling the glory of Araṅgar, enshrined in the walled city of Śrīraṅgam, surrounded by luxurious orchards, Śrī Rāmānuja is, however, the beneficent foster mother, who sedulously nurtured these songs and made them flourish in our midst’.

Commentary

There are ten subject matters related with the grateful attributes of the Lord Śrīman Nārayaṇa, which are beautifully discussed within the ten centum²⁸ of the *Tiruvāymoli*. They are: 1. Since by stating, ‘He is the first cause’²⁹, the nature of the *paratva* ‘superior of all entities’ is described. 2. Since by expressing, ‘the radiant first-cause of all’³⁰, the excellence of the *kāraṇatva* ‘basic cause for all object’ is described. 3. Since by stating, ‘all things you control and in you all subsist’³¹, the quality of the *sarvavyāpakatva* ‘expanding everywhere and pervading within all the subjects’ is elucidated. 4. Since by pointing out, ‘the deathless Lord’³², the distinction of the *niyāntratva* ‘ordaining all realities’ is delineated. 5. Since by expounding, ‘shed unto me His grace’³³, the value of the *paramakāruṇyakatva* ‘great merciful personality’ is defined. 6. Since by praising, ‘pray tell him I too

exist³⁴ and 'other than his lotus feet, we have no refuge'³⁵, the quality of the *śaraṇyatva* 'asylum for all' is described. 7. Since by defining, '*māyā*, the matter of dimension unlimited'³⁶, the prominence of the *śakhtimattva* 'quality of possessing unbounded power' is explicated. 8. Since by averring, 'your spouse *Śrī* and *Bhū* command, and all the celestials serve'³⁷, the dignity of the *satyakāmatva* 'Omnisciently omnipotent possesses official consorts, celestial beings and sweet things' is explained. 9. Since by specifying, 'the Lord who swallowed the eight Quarters, Heaven, Hell and all else'³⁸, the prominence of the *āpatsakhatva* 'friend in need' is commented. 10. Since by saying, 'curly locks, lotus eyes and coral lips, the Lord of lovely rain-cloud'³⁹, the superiority of the *ārtilharatva* 'eliminating births' is described.

The above said ten features of the Lord Śrīman Nārāyaṇa is appropriately discussed in the decade of "*kaikūlum pakalum*"⁴⁰, which more specifically glorify the Lord Śrī Raṅganāthaswāmi of Śrīraṅgam. Within that decade, the ten qualities are delineated as follows: 1. since it is expressed, 'O King of the great celestial!'⁴¹, the grade of the *paratva* is defined. 2. Since it is specified, 'you made the earth'⁴² and 'chief of celestial'⁴³, the worth of the *kāraṇatva* is elucidated. 3. Since it is presented, 'Oh! Kākuṭṣthā (Rāma)'⁴⁴ and 'my soul'⁴⁵, the property of the *sarvavyāpakatva* is defined. 4. Since it is delivered, 'the Lord who made both pain and pleasure'⁴⁶, 'wheel of Time'⁴⁷ and 'master of the three worlds'⁴⁸, the attribute of the *niyāntratva* is clarified. 5. Since it is referred to, 'grace this girl'⁴⁹, the mark of the *paramakāruṇyakatva* is commented. 6. Since it is delivered, 'the Lord, who loved even by the loveless'⁵⁰, the nobility of the *śaraṇyatva* is expounded. 7. Since it is reported, 'rare ambrosia who churned the ocean'⁵¹, the eminence of the *śakhtimattva* is analyzed. 8. Since it is declared, 'my Lord of lotus-dame Lakṣmī, who rests on your chest'⁵², 'O Spouse of Dame Earth'⁵³ and 'the beloved Lord of cowherd-dame'⁵⁴, the superiority of the *satyakāmatva* is professed. 9. Since it is averred, 'you made the earth, swallowed it, and brought it out'⁵⁵, the quality of the *āpatsakhatva* is delineated. 10. Since it is affirmed, 'who the cloud-hued Lord attained and was by His grace salved'⁵⁶, the distinction of the *ārtilharatva* is commented. Since Nammālvār affably expounded the above ten qualities of the Lord Śrīman Nārāyaṇa, Śrī Parāśara Bhaṭṭar adores the Lord as well as

Nammālvār as, ‘Śaṭhakōpaṇ is the mother, who yielded the Tamil *Veda* in a thousand stanzas, extolling the glory of the Araṅgar, enshrined in the walled city of Śrīraṅgam, surrounded by luxurious orchards’. In this context, among the *Ālvārs*, Nammālvār is considered to be the great. Like that, it is inferred that, among the Lords, who resides in various temples, Namperumāḷ, who resides at Śrīraṅgam with the name, ‘the Lord Śrī Raṅganāthaswāmi’ is indeed the great Lord.

Devakiprāṭṭi got birth the *prameya sāram*, i.e., nobody else, who is the Lord Kṛṣṇa only, but, Yaśodāpirāṭṭi with much of pride brought up the Lord Kṛṣṇa to grow. Like that, Nammālvār got birth the *pramēya sāram*, i.e., the *Tiruvāymoli*, but, Śrī Rāmānuja out of his intellectual strength propagated the tenets of text. So, it is the duty of the *Śrīvaiṣṇava* devotee to grow up the paddy crop of the Lord, which is adoringly showering by Him. Like that, as it is narrated, ‘he worshipped the feet of prolific poet Māraṇ’⁵⁷, Śrī Rāmānuja, as the devotees of the *Ālvār*, it is his bounded duty to propagate the magnanimity of the *Tiruvāymoli* graciously contributed by Nammālvār. By pointing out these facts, Śrī Parāśara Bhaṭṭar recited as, ‘Śrī Rāmānuja is, however the beneficent foster mother, who sedulously nurtured these songs and made them flourished in our midst’. Based on the above discussion, the truth shall be declared that, even from the period of Śrī Rāmānuja, the greatness of the text, *Tiruvāymoli* is flourished as the light upon a hill.

6. One more Invocation by Śrī Parāśara Bhaṭṭar

*“Mikka irainilaiyum meyyām uyirnilaiyum
takka neriyum taṭaiyākit – tokkuiyalum
ūlvinaiyum vālvinaiyum ḍtum kurukaiyarkōṇ
yāḷinīcai vētat tiyal”.*

Verbal Translation

Mikka irainilaiyum: the nature of the Godhead; *meyyam uyirnilaiyum*: the nature of *ātma*; *takka neriyum*: the appropriate path of worship; *taṭaiyākit*: by becoming the obstacles; *tokkuiyalum ūlvinaiyum vālvinaiyum*: the obstacles and the way of overcoming them; *ḍtum kurukaiyarkōṇ*: the expounded by

the Kurukūr Lord; *yālinīcai vētattiyal*: as the music of *yāl* and substance of the *Vedas*.

Translation

‘The nature of the God, the nature of the *ātma*, the path of worship, the obstacles and means of overcoming them, these are all the five truths expounded by the Kurukūr Lord as the music of *yāl* and the substance of *Vedas*’.

Commentary

Here, the essential meaning of this invocation is sharply placed. As Śrī Parāśara Bhaṭṭar said that, as the music of *yāl* and the substance of *Vedas*, the *Tiruvāymoli*, elaborately discusses the following five kinds of subjects matters: i) the Lord Śrīman Nārāyaṇa alone is morally chief. ii) the inner essence of the *ātma* is, ‘the servanthip’ to the Lord. iii) the complete surrender to His holy feet alone is the passage to attain Him. iv) ‘the lowly state of faulty knowledge, wicked actions and filth-ridden body’⁵⁸ are the obstacles to realize the Lord. v) ‘at all the times and forever by his side, we must perform the stint-less service’⁵⁹ to the Lord Śrīman Nārāyaṇa is the *puruṣārtha*⁶⁰.

The invocations of *Tiruvāymoli Nūrrantāti* by Saint Maṇavālamāmuni reverentially praise the glorified subject of *Tiruvāymoli* as, ‘the benevolent Maṇavālamāmuni indicted the *Nūrrantāti* as a substitute to *Māraṇ*’s scripture summarizing the words and contents for those who want to enjoy it day by day’⁶¹ and ‘mind! Relish tasting unfailingly the honey, the inner essence of *Tiruvāymoli* gracefully indicted as *Nūrrantāti* by Saint Maṇavālamāmuni, the confluence of all praiseworthiness’⁶².

REFERENCES

1. The term, ‘invocation’ is mentioned in Sanskrit as, ‘the *tanīyaṇ*’. Since they are not placed within the text, but, independently stand as the *pāyiram* ‘preface’ to the text, the every verse is mentioned as the *tanīyaṇ*. In it, the part, ‘the *tan*’ denotes the status of supremacy.
2. “*Toṇṭarkku amutu uṇṇac col mālaikaḷ conṇēṇ*” - TVM 9.4:9.
3. “*Eiṇṇaṇē collīṇum iṇṇam payakkum*” - TVM 7.9:11.

4. "Aṭiyārkku inpa māriyē" - TVM 4.5:10.
5. "Mikka vētiyar vētattinu uṭporuḷ nirkap pāṭi eṅ neñcuḷ niruttinānu"
- Kaṇṇinuṅ Cīruttāmpu 9.
6. "Taṭam kurukūrc caṭakōpaṅ, tuyakku inrit toḷutu uraitta āyiram"
- TVM 3.1:11.
7. "Cantaṅkaḷ āyirattu" - TVM 10.9:11.
8. "Eytarku ariya maraikaḷai āyiram intanilāl ceytarku ulakil varucaṭakōpaṅ"
- Rāmānuja Nūrrantāti 18.
9. "Pār paravu in kavi" - TVM 7.9:5.
10. "Valuti nāṭanu, caṭakōpaṅ" - TVM 9.2:11.
11. "Teṅ kurukūrc caṭakōpaṅ" - TVM 1.7:11.
12. "Moy puṅal porunal tikil vaṅṅat tū nūrc cērpaṅ" - TVM 7.2:11.
13. "Māṭa māḷikai cūḷntu aḷaku āya tirukkukūr atanaip pāṭi aṭip paravic celmiṅkaḷ
pal ulakīr; parantē" - TVM 4.10:2.
14. "Valamkoḷ taṅpaṅai cūḷntu aḷaku āya tirukkukūr atana*u*ai uḷaiṅkoḷjūnāṅattu
vainuṅṅin unmai uyyakkoṅṅu pōkurilē" - TVM 4.10:9.
15. "Kulām koḷ teṅ kurukūr" – TVM 2.3:11. From this line, it is inferred
that, the devotees of Nammālvār respect the individual who knows
Tiruvāymoli and they shall not respect others.
16. "Anṅaiyāy attanāy enṅai āṅṅiṭṭum taṅmaiyaṅ caṭakōpaṅ eṅ nampiyē"
- Kaṇṇinuṅ Cīruttāmpu 4.
17. "Takaiyaṅ caraṅam taṅmarkaṅku ōr parre" - TVM 10.4:10.
18. "ērkum perum pukaḷ vāṅavar icaṅ" - TVM 3.9:11.
19. "Āykoṅṅa cīr" - TVM 3.9.9.
20. "Āya perum pukaḷ" - TVM 3.9.8.
21. "Cīrt toḷai āyiram" - TVM 1.2:11.
22. "Māraṅ aṭi paṅintu uyntavaṅ" - Rāmānuja Nūrrantāti 1.
23. "Māraṅ paṅitta marai uṅarntōnai" - Rāmānuja Nūrrantāti 46.
24. "Teṅ kurukaip pirāṅ pāṅṅu enṅum vētap pacuntamiḷ taṅnait taṅ patti enṅum
vīṅṅin kaṅ vaitta irāmānucan" - Rāmānuja Nūrrantāti 29.
25. "Paṅ taru māraṅ pacun taniḷ ānantam pāy matamāy"
- Rāmānuja Nūrrantāti 64.
26. "Tiruvāymoliyaṅ maṅam tarum in icai maṅṅum iṅantoruṅ"
- Rāmānuja Nūrrantāti 60.

27. “*Uruperuñ celvamum — māraṇ vīḷaṅkiya cīr neṟitarum centaniḷ*”
- *Rāmānuja Nūrrantāti* 19.
28. In this monograph, the term decade specifies the 10 verses and centum means the 100 verses.
29. “*Paraparaṇ*” - TVM 1.1:8.
30. “*Cōrāta ep poruṭkum āti*” - TVM 2.1.11.
31. “*Muḷutum āy muḷutu iyaṇrāy*” - TVM 3.1:8.
32. “*Maṟukaḷ il īcaṇ*” - TVM 4.1:10.
33. “*Āā! enru aruḷceytu*” - TVM 5.1:9.
34. “*ēru cēvakaṇārkku enṇaiyumu uḷaḷ enmiṅkaḷē*” - TVM 6.1.10.
35. “*Varamkoḷ pātam allāl, illaiyāvarkkum vaṇcaraṇē*” - TVM 6.3:7.
36. “*Eṇ ilāp peru māyaṇē*” - TVM 7.1:1.
37. “*Tevimār āvār tirumakaḷ, pūni; ēva maṟru amarar aṭceyvār*” - TVM 8.1:1.
38. “*Eṇ ticaiyumu kūlum, mēlum murraṇvumu uṇṭa pirāṇ*” - TVM 9.1:1.
39. “*Curi kuḷal, kaṇalakkaṇ, kaṇi vāyḷ kālamēkattai*” - TVM 10.1:1.
40. “Through night and day” - TVM 7.2.
41. “*Vaṭivu uṭai vāṇōr talaivaṇē*” - TVM 7.2:10.
42. “*Muṇ ceyta iv ulakam*” - TVM 7.2:2.
43. “*Viṇṇōr mutal*” - TVM 7.2.6.
44. “*Kaṭkili*” - TVM 7.2:3.
45. “*Enṇuṭai āviyē*” - TVM 7.2:9.
46. “*Pāla tuṇpaṅkaḷ iṇpaṅkaḷ paṭaittāy*” - TVM 7.2:7.
47. “*Kāla cakkarattāy*” - TVM 7.2:7.
48. “*Mūvulaku āḷiyē*” - TVM 7.2:10.
49. “*Ivaḷ tirattu arulāy*” - TVM 7.2:6.
50. “*Parrilār parra niṇṇāṇē*” - TVM 7.2:7.
51. “*Alai kaṭal kaṭainta ār anutē*” - TVM 7.2:5.
52. “*Eṇ tirumakaḷ cēr mārvaṇē*” - TVM 7.2:9.
53. “*Nilamakaḷ kēḷvaṇē*” - TVM 7.2:9.
54. “*Āymakaḷ aṇpaṇē*” - TVM 7.2:9.
55. “*Iv ulakam uṇṭu unilṇtu aḷantāy*” - TVM 72:2.
56. “*Mukil vaṇṇaṇ aṭiyai aṭaintu aruḷ cūṭi uyntavaṇ*” - TVM 7.2:11.
57. “*Māraṇ aṭi paṇintu uyntavaṇ*” - *Rāmānuja Nūrrantāti* 1.
58. “*Poyṇiṇṇa jhāṇanum pollā oḷukkum, aḷukku uṭampuni*”
- *Tiruviruttam* 1.

59. “*Oḷivu il kālam ellām uṭanāy maṇṇi vaḷu ilā aṭimai ceyya vēṇṭum*”
- TVM 3.3:1.
60. For more informations, kindly see THE MAHĀPRAVEŚAM: The Tirumakaḷ Kēḷvaṇ - The First..
61. “*Allum pakalum aṇupavippār taikaḷukkuc collum poruḷum tokutturaittān - nalla maṇavāḷa māmuṇivaṇ māraṇ maṛaikkut taṇavānūr rantāti tān*” - Invocatory verse of Tiruāymoli Nūrrantāti.
62. “*Maṇṇum pukaḷcēr maṇavāḷa māmuṇivaṇ taṇnarūḷāl uṭporuḷkaḷ tammuṭaṇē - conna tiruvāy molinūrṛan tātiyān tēnai oruvātu aruntuneñcē! urru*” - Invocatory verse of Tiruāymoli Nūrrantāti.

Śrī Lakṣmī, the Goddess of Fortune
Homage to Śrī Rāmānuja, who is endowed with the grace of the
Goddess Śrī Lakṣmī
Long Live, the Flowery Feet of Māraṇ

PART - III
THE INTRODUCTION¹ GRACIOUSLY WRITTEN BY
VATAKKUTTIRUVĪTIPPIḶLAI IN HIS *ĪṬU* 36,000 *PAṬI*
COMMENTARY

THE MAHĀPRAVEŚAM²
The *Tirumakaḷ Kēḷvan* - The First

1. THE LORD ŚRĪMAN NĀRĀYAṆA'S GRACIOUS ATTITUDE

The *Sarveśvaraṇ* as the *Śrīyaḷpati*, the husband of Śrī Lakṣmī³, as the *Avāptasamasthakāmaṇ*, possesses self fulfilled wishes reside in Him and as the *Samastakalyāṇaguṇātmakaṇ*, the holy form contains countless auspicious qualities, always have much of affection towards Nammālvār. As stated, 'through countless cycles of births and deaths, (I was shifting from one shoulder to another shoulder)⁴, Nammālvār underwent countless births and deaths as the *nityasamsāri* 'house holder'. According to the *Ālvār*, 'I have found your feet. My heart is consoled and bathed in a flood of endless joy'⁵, the Lord Śrīman Nārāyaṇa showered His supreme grace upon Nammālvār and at the first, prompted him out of his mouth as expert to make an exposition of His love in the first line of *Tiruvāymolī*⁶.

The greatness of the Lord's grace is as clearly as possible understood through the Lord Kṛṣṇa's play in the *br̥ṇḍāvanam*⁷. The Lord Kaṇṇapirāṇ,

who possesses holy name as, '*Bhagavan*'⁸ has potency to complete all the tasks effortlessly, benevolently wished for the welfare of cows and out of pure heart graciously thought as, 'let the *bṛndāvanam* be transformed into forest with green grass'⁹. At the mere holy thought of Him, the *bṛndāvanam* became as such¹⁰. The place turned into land of abundant butterflies known as, '*intirakopam*' and the forest became a place studded with precious stones of *padmarākam* and greenery of glittered *marakatamaṇi*. As the *bṛndāvanam* got itself transformed, out of the Lord Śrīman Nārāyaṇa's grace, Nammālvār has also attained divine consciousness in its entirety and clarity¹¹.

2. THE THEOLOGY OF OTHER RELIGIONS AND THE ŚRĪVAIṢṆAVISM

Nammālvār, due to the grace of the Lord Śrīman Nārāyaṇa, perceives the true essence of reality without any trace of delusion. To establish the fact, Vaṭakkuttiruvītipillai, the Commentator, at the first elucidates different doctrines of other religions, then, distinctly explicates the greatness of '*Śrīvaiṣṇava*' doctrine.

2.1. The doctrines of the other religions

The other religions¹² profess with different concepts as, 'there are sixteen *tattvas* or six *tattvas* and so on and so forth. They are explained very sharply. According to *Lokāyata* philosophy¹³, except *ākāśa*, there are only four *bhūthas* and together they form *dharma* named, 'knowledge', pleasure and pain of it alone identified as *svarka* and *naraka*, separation of *bhūthas* results in the annihilation of knowledge and apart from this, there is nothing'. The *Ārukatar*¹⁴ professes, 'the world, because of the form of cause and effect exists as the *nitya* 'eternal' and the *anitya* 'transient', the *bhinna* 'fraction' and the *abhinna* 'whole' and the *satya* 'truth' and the *asatya* 'false'. The *ātma* possesses the size as that of its *śarīra*, which is acquired because of its law of *karma* and births and deaths are eternal'. According to the *Ārukata* sect, 'the *mokṣa* shall be attained through the detachment with world, eradication of *malam* 'impurities' and acquiring pure knowledge of the *ātma*'.

The *Vaibhāsika*¹⁵, one of the schools of *Buddhism* propounds, i.e., 'the world is nothing but, association of *paramāṇus* 'atom, the invisible base of

aggregate bodies and understood through *pratyakṣha* ‘perception’. The knowledge gained out of perception exists only at the time of a *kṣaṇa*. To them, there is no permanent *ātma*¹⁶. They believe that, knowledge of substance as permanent cause for birth and death and the knowledge of substance destroys for each *kṣaṇa* is the *mokṣa*¹⁷. The *Sauthrantika*, the other school of *Buddhism* professes the philosophy as that of *Vaibhāsika* with a difference, i.e., the world is understood through *anumāna* ‘inference’. The *Sauthrantika* believes that, this difference is their individuality. *Yogācāra*, the other school of *Buddhism* asserts that, the individual, who knows and object to be known are only illusory experiences, but, behind them, there is the *jñāna* only. The *mokṣa*¹⁸ means realization of the *jñāna*, which exists only at the duration of *kṣaṇa*. The *Mādhyāmika*, the fourth school of *Buddhism* postulates, ‘objects are understood through *pramāṇas* ‘means of acquiring knowledge’ and the subject, who perceived the objects are illusory experience and the *mokṣa* is the realization of *sūnya* within the *sūnya*’.

The *Nyāya* as well as *Vaiśeṣika*¹⁹ proclaim their philosophy, i.e., ‘the first cause of the world is *paramāṇu*, the God is *nimitta kāraṇa* ‘efficient cause’, who is known by *anumāna* and births and deaths are *anādi* ‘time immemorial’. Both of them emphasize that, prayer upon the God and annihilation of pleasure and pain²⁰ result the *mokṣa*. The *Pāsupata* puts forward their philosophy, i.e., ‘the first cause of world is *paramāṇu*, *Śiva*, adored by *āgamas* is the *nimitta kāraṇa* and births and deaths are *anādi*’. To them, through performing the *karmas* recommended by the *āgamas*, the state of *sārūpya* with *Śiva* shall be attained²¹. To them, this is the *mokṣa*. The *Sāṅkhya* and the *Yoga*²² jointly declare their philosophy, i.e., *mūlaprakṛti* ‘prime source of the material object’ without getting help from outside becomes as cause for the world and eternal association of the *ātma* with the *mūlaprakṛti* causes births and deaths’. To them, realization of the fact, ‘*puruṣa* and *mūlaprakṛti* are entirely different’ results the *mokṣa*. Śrī Bhaṭṭar and Śrī Prabhākarar²³ profess their philosophy that, the *ātmas* are eternal, innumerable, existing everywhere and they get birth and death due to the *anādi karma*. According to them, the world ever exists as flow of water in river²⁴. They assert that, the *karma apūrova*²⁵ is cause for the *ātma* to attain the *mokṣa*. To them, there is no God separately.

The *Māyāvādi* affirms that, as in the *samsāra*, *Brahman*, the reality is perceived along with the *māyāśabalam* 'spiritual ignorance' and the *nirviśeṣa cīnmāttiram* 'self luminous without *bhedam* 'difference'. The *jñāna* derived out of the sentences like²⁶ *tat tvamaṣi* 'you are becoming that' annihilates the spiritual ignorance. This state is the *mokṣa*. Bhāskarar professes his philosophy, 'the *samsāra* is illusory perception of the *Saguna Brahman* associated with the *satya upādhi*'. According to him, based on the truth behind *varṇāśramadharmā*²⁷ and out of understanding the holy sentences like, '*tat tvamaṣi*', the *jñāna* emerges out. The destruction of the *upādhi* out of the *jñāna* is the *mokṣa*. To him, the ultimate reality is *Sugūṇa Brahman*. Yādavaprakāśa²⁸ elucidates that, *Brahman* by itself illusorily explicates its nature as *cit*, *acit* and *Īśvara*. To him, the *samsāra* is the illusory perception of *Brahman* as *cit*, *acit* and *Īśvara* with their innate differences. If the differences are nullified out of the *jñāna* and *karma*, then, this condition results the *mokṣa*. The *Ekāyanar*²⁹ emphasizes that, the God possesses certain *sakti viśeṣas* 'specified powers'. The followers strongly assert that, their theology is better than the doctrine of *Vaidika*, i.e., 'supreme reality is the cause of world'. To them, it is identified that, their theology upon the God expresses their individuality. Thus, it is asserted that, since the above discussed seventeen sects and their theo-philosophy are against the tradition of *Veda*³⁰ and having different aim and scope, they are considered as, 'practically useless'.

2.2. The doctrine of the *Śrīvaiṣṇavism*

The *Śrīvaiṣṇava darśana*³¹ accepts only three *tattovas*, i.e., *cit*, *acit* and *Īśvara*. If it is asserted, 'all objects are *Brahman*, there is nothing the second'³², then, there is a question, 'what is the meaning to realize the realities as three?'. It is properly answered that, since the union as *prakāra* and *prakārti*³³, there is only one reality, but, due to the *śvarūpa bhedam*³⁴ 'differences in the inner form and content', *Brahman* seems to be the three.

2.2.1. The *śvarūpa* of the *acit*, i.e., the *prakṛti*, i.e., *acetanas*

The *acit* possesses qualities as, 'mixture of the three *guṇas*, eternal, existing everywhere, being differentiated for always and an individual shall be detached from it'. Since it has these qualities, those who think, 'it

possesses pleasure' will be merged themselves within the *samsāra* and those who realize, 'from it one has to detach from and attach with Almighty' shall be surrendered to the Lord Śrīman Nārāyaṇa. For the same, Vaṭakkuttiruvītipillai, by questioning, 'why they should be surrendered to the Lord?' and by placing four references, properly answers. The *Śvetāśvatara Upaniṣad* professes, 'the *Sarveśvaraṇ* is the cause for the *samsāra* as well as the *mokṣa*'³⁵. In *Bhagavad Gītā*, the Lord Kṛṣṇa asserts, 'My divine energy *māyā*, consisting of three modes of nature, is very difficult to overcome. But, those who surrender unto me cross over it easily'³⁶. Since the Lord Śrīman Nārāyaṇa makes the binding of *jīva* with the *samsāra*, nobody shall untie the same except Him. So, the *jīva* has to surrender to Him and attain liberation. To reveal the truth, Nammālvār surrendered to the Lord Śrīman Nārāyaṇa as, 'pray tell me how I may join your feet, cutting asunder my bodily connections'³⁷. In this context, appropriately Pillai Tirunaṟaiyūr Araiyaṛ advises, 'as one shall not untie the nest, which is entwined by a small bird'³⁸, so binding of everybody with respect to their *karmas* will not be untied. Hence, everybody ought to surrender to the Lord, who possesses *sarvasakti*³⁹, to get rid of the *karmic* force and to obtain the final emancipation'.

2.2.2. The *svarūpa* of the *cit*, i.e., the *ātmas*, i.e., *cetanas*

The *cit* is the eternal *ātma*, *aṇu* in size, possesses the *jñāna* and *ānanda* as its qualities. It doesn't have any kind of *vikāras* 'transformations' and for always it is spiritually slave to the Lord Śrīman Nārāyaṇa. As reported, 'those who take shelter in me, striving for liberation from old age and death, come to know the *Brahman*, the *ātma* and the entire field of *karmic* action'⁴⁰, those who wishes to realize himself, has to pray the Lord for the same. Moreover, at the time of the *ātma* leaving its *śarīra*⁴¹, it has to remember Him. Those who wish to realize the countless auspicious qualities of the Lord Śrīman Nārāyaṇa, also have to catch hold of His holy feet as *upāya*⁴².

2.2.3. The *svarūpa* of the *Īśvara*, who is the Lord Śrīman Nārāyaṇa

When discussing about the nature of three realities, if a question raises, 'by leaving out the exposition of *Īśvara*, what is the reason for

describing the nature of *acit* and *cit*?' For the answer, an explanation shall be elucidated. When knowledge realizes the reality, as averred, 'the Lord of lotus-dame Lakṣmī alone is the goal of realization'⁴³, it ultimately ends with realization of the *Sarveśvaraṇ* only. Since it specifies as, 'alone', knowledge arises except the *Īśvara*, then, all the other knowledges become as false. So, 'knowledge' is to be understood as, 'knowledge of the Lord of lotus dame Lakṣmī'. As affirmed, 'knowledge, which realizes the *Bhagavan* alone, is the knowledge'⁴⁴, then, the knowledge, which is different from it shall not be considered as knowledge at all. Moreover, as indicated, 'if business is not creating attachment, that is considered as true business and education for attaining the *mokṣa* alone is perfect education, all other businesses are creating only displeasure and all the other educations are expressing their speciality only'⁴⁵, except knowledge related with the *Īśvara*, all other kinds of knowledge gained through education show only their specialties in business⁴⁶. So, the discussion delineates that, there is nobody, who ably realizes the inner nature of *cit*, *acit* and *Īśvara* as such. Hence, it apprehends that, among the great saints, who realized the realities truthfully, Nammālvār is gratefully glorified as, 'the chief'⁴⁷.

3. NAMMĀLVĀR IS UNIQUE AND NOBODY IS EQUAL TO HIM

To Nammālvār⁴⁸, either in the *līlāvibhūti* or in the *nityavibhūti*, there is nobody equal to him⁴⁹. He is not identified as ordinary, because he is not one to get fruit by following a *sādhana*⁵⁰. Since he is not following any *sādhana* for getting fruit, he is not aware of even himself. There is nobody in the *samsāra* equal to the *Ālvār*. In other words, since the *samsāris* are not having chance to identify anybody as the *Ālvār*, even the *samsāris* may not actually know him. Even the *Sarveśvaraṇ* also may not know him, because He previously didn't have chance to observe anyone, who is in front of Him with all His reverential attributes. Moreover, Nammālvār is different from the *nityasūris* as well as the *samsāris*. If so, there is a question, 'though the *Ālvār* is living in the *līlāvibhūti*, is it possible to mention him as, 'he is different from the *nityasūris*?'. It is answered through an analysis. The *Ālvār* is not as one who realizes the auspicious qualities of the the Lord Śrīman Nārāyaṇa from appropriate world, but, he experiences the same

from this world of the *samsāra*, which is only dry land. It is, by all the ways unfit to realize the Lord. In this context, the *nityasūris* enjoy the auspicious qualities of the Lord at the *paramapada*, which is the apt place for them. On the other hand, Nammālvār enjoys the same promising nature of the Lord from this world of the *samsāra*, though it is unfit for the same. In short, though Nammālvār is within the *līlāvibhūti*, but, as the *nityasūris*, he enjoys the spiritually oriented characteristic features of the Lord. In addition, as mentioned, 'he is superior even to the gods'⁵¹, Nammālvār's status is superior to all and nobody is equal to him. So, it is appropriate to compare Nammālvār with the *nityasūris* and affirms, 'he is different from them'. Moreover, as Nammālvār himself says, '*vaikuṇṭha* that devotees of the ocean Lord prefer, or does it the earth?'⁵², the *Ālvār*'s glory is not equalized with anybody, who is in the *līlāvibhūti* as well as the *nityāvibhūti*.

3.1. The status of the devotion towards the Lord Śrīman Nārāyaṇa in *kaliyuga*

The Commentator⁵³, by considering the supremacy of the Lord Śrīman Nārāyaṇa, status of devotion to enjoy the spiritual ecstasy of the Lord, devotees' efforts to reach over the Lord and thinking of the importance of the mortal *śarīra* for the performing the devotion towards Him, adores the ineffable saintliness of Nammālvār. As *Viṣṇu Purāṇa* states, 'Oh! Maitreya, in *kaliyuga*, people, who polluted by *Pāṣāṅṭis*⁵⁴ have not showed devotion to *Īśvara*, named the Lord Śrīman Nārāyaṇa, who is chief of the cosmos and pervading everywhere'⁵⁵, in *kalikāla* 'period of *kalipuruṣa*', humankind is not have devotedness towards *Bhagavan*. Also, about the status of the human *śarīra* and condition of spirituality, *Bhāgavathu Purāṇa* avers, 'I am thinking that, it is rare to get the human *śarīra*. Though it is getting by, it perishes within a *kṣaṇa* only. Though even if the *śarīra* is not perishable, it is rare to acquire spiritual knowledge that, the Lord of *Vaikuṇṭha* alone is the refuge'⁵⁶. As the statement, it is inferred that, at the first, there is no human *śarīra*, though it has been given to the individuals, nobody has the devotional interest and sacred inclination to follow a proper *upāya* to reach over the holy feet of the *Sarveśvaraṇi*, who is alone to be attained. In this background, by chance, if somebody follows the proper *upāya* to attain the final emancipation, but, it is observed that, he

is not thinking that, he is also a divine slave to his fellow devotees of the Lord. In short, in the *kaliyuga*, the individuals are not having the expected devotional attitude and subservience towards the Lord Śrīman Nārāyaṇa and also towards their fellow devotees of Him. So, by knowing the actual status of devotees and inquisitiveness towards the enjoyment of inner spiritual essence of supreme ecstasy, the Lord Kṛṣṇa thought provokingly condenses this devotional situation of the aspirants in the *kaliyuga* as, 'amongst thousands of persons, hardly one strives for perfection and amongst those who have achieved perfection, hardly one knows me in truth'⁵⁷. Hence, it shall be concluded that, in the current status, the religiosity of humanity and the devotion towards the Lord Śrīman Nārāyaṇa are slowly diminishing and the religious atmosphere in the society is not as the expected level.

3.2. The reasons for Nammālvār's *avatāra*

Though the world is just like dry land for spirituality and the people are not following the proper *bhakti* towards the Lord in the *kaliyuga*, it is because of the good *karmas* of the *cetanas* only⁵⁸, Nammālvār got *avatāra* in this world. In this regard, for the question, 'how the *Ālvār* got the *avatāra* in this world?', the Commentator with proper treatment answers well. As *Viṣṇu Purāṇa* avers, 'after Devakī carrying way of Child Kṛṣṇa, for the sake of lotuses of all the world to be blossomed, at the eastern corner of Devakī, as abundance of light, the Lord Kṛṣṇa, the sun rises'⁵⁹, the *Sarveśvaraṇi* got *avatāra* as the Lord Kṛṣṇa. If asked, 'what would be the reason for His *avatāra* as such?'. The answer is properly treated. Sun shall eliminate external darkness⁶⁰, as such the *Sarveśvaraṇi* shall destroy the inner darkness of humanity. Like that, as Nammālvār mentioned, 'making the town and country prate His names and symbols'⁶¹, "Oh! Maṇivaṇṇa!', she calls, with a cry would melt a tree'⁶², 'this decade of the thousand songs of Kurukūr Śaṭhakōpan, praised by musicians, devotees and poets alike, fondly addresses the Lord of wonders'⁶³, 'this decade of thousand songs is a sweet poetry, which will not satiate even the gods'⁶⁴ and 'my Lord who sang his own praise in *paṇi* based songs through me'⁶⁵, he himself got the *avatāra* in this world to guide all the people and all the places for getting good⁶⁶.

3.3. Nammālvār is compared with Saint Vālmiki, Śrī Lakṣmaṇa, Arjuna, etc.,

3.3.1. Nammālvār with Saint Vālmiki

As expressed, 'by virtue of his *yogic* powers, he clearly observed Śrī Rāma's laughing talking and acting bearing themselves as in real life'⁶⁷, Saint Vālmiki, out of the blissful grace of *Brahmā*, realized all the things. As that of the Saint Vālmiki, Nammālvār also, out of the glorious grace of the Lord Śrīman Nārāyaṇa, realized the *svarūpa rūpa guṇa vibhūtis* of the Lord⁶⁸. In this context, though Nammālvār is compared with Saint Vālmiki, his devotionally oriented knowledgeable aspects stand supreme and they are beyond comparison. Besides, as the Lord Kṛṣṇa uttered, 'indeed, all those who are devoted to me are noble. But, those in knowledge, who are of steadfast mind, whose intellect is immersed in me and who have made me alone as their supreme goal, I consider as my very self'⁶⁹, Saint Nammālvār stands as superior to all the other *jñānis*, the spiritually enlightened saintly personalities.

3.3.2. Nammālvār with Śrī Lakṣmaṇa

As noted Śrī Lakṣmaṇa, 'even from early youth, that enhancer of auspiciousness Śrī Lakṣmaṇa was ever attached to his eldest brother Śrī Rāma, that delight of it'⁷⁰, starting from younger days Śrī Lakṣmaṇa slept in one separate bed along with Perumāḷ⁷¹. As that of the Younger Lord⁷², as delivered, 'my years of innocence, you crept into my heart and planted the love for devotion'⁷³ and 'her breasts have not grown to the full, she is always reciting the words, the Lord's hill is Tiruvēnkaṭam'⁷⁴, Nammālvār also, even before his younger days, spiritually experienced the countless auspicious qualities of the Lord as his lovable food. As Śrī Lakṣmaṇa's report, 'Oh! Rāghava, deprived of you neither Sītā nor I can live for a moment, like fish taken out of water, without you'⁷⁵, as such, as averred, 'neither their Gods nor their prayers will be of any avail'⁷⁶ the *ātmas* with service attitude exist with the thinking of the God only. Like that, as pronounced, 'without you, I too am not'⁷⁷, the *ātma* of the *Ālvār* also, wouldn't leave without the thinking of the Lord. As the expression of Śrī Rāmāyaṇa, 'alienated from you I do not long for the abode of the celestials,

nor for eternal life, nor for the wealth of the three regions⁷⁸ like the Younger Lord, Nammālvār also, as quoted, 'even if it comes with the wealth of the lotus dame, the strength of abiding grace and kingship over the three worlds? Those who do, let them⁷⁹, 'I seek no heaven for myself⁸⁰ and 'would you still destroy me with distractions?'⁸¹, if there was any discussions of *puruṣārtha* apart from the God, he was getting afraid.

Śrī Lakṣmaṇa, as conveyed, 'fatherhood find I none in the monarch. My brother and feeder and friend is even Rāghava⁸², got relation with Śrī Rāma as father, brother and friend by all means surrendered to him. Like that, Nammālvār also, as reported, 'He is my Mother, my Father, my children, my wealth, my fish-eyed women and all else⁸³, destined his relation as, 'the Lord is all the kinds of relations with him'. As said, 'you shall amuse yourself with Vaidehī on the sides of the hill and shall perform everything for you whether you are asleep or awake⁸⁴, Śrī Lakṣmaṇa by all the ways wouldn't be able to live if he was not performing the *kaiṅkarya* to Śrī Rāma. Like that, as revealed, 'at all times and forever by his side, we must perform stintless service⁸⁵ Nammālvār also was not able to live without the *kaiṅkarya* to the Lord Śrīman Nārāyaṇa.

As uttered, 'I am the younger brother of this one endowed with gratitude and of various lore. Subdued by his virtues, I, Śrī Lakṣmaṇa by name have dedicated myself to his service⁸⁶, by failing before the propitious characters of Śrī Rāma, Śrī Lakṣmaṇa became devotional slave to Śrī Rāmā. Like that, as declared, 'arise, O Heart, worship the holy feet of the Lord Śrīman Nārāyaṇa, who is higher than the highest good⁸⁷, by failing before the auspicious qualities of the Lord, Nammālvār also do became as spiritually oriented slave to Him. So, this overwhelmed divine words of *Tiruvāymoli* are the outcome of the *Ālvār's* unbounded and absolute⁸⁸ enjoyment of the Lord Śrīman Nārāyaṇa's spiritual wealth of His nature, form, qualities and His extended spiritual explication of the world.

3.3.3. Nammālvār with Arjuna and Dasaratha

As Arjuna requested the Lord, 'tell me again in detail about your divine glories and manifestations, O Janārdana. I can never tire of hearing your nectar⁸⁹, Arjuna made clear by the Lord Himself about His glories

and the manifestations of animate and inanimate objects of the world. As the information is related with Daśaratha, ‘as he (Śrī Rāma) was approaching, the Lord of men (Daśaratha) eyed him steadily, without experiencing satiety’⁹⁰, Dasaratha never satisfied by watching the Lordly qualities of Śrī Rāma. As that of Arjuna and Dasaratha, Nammālvār also, as specified, ‘age after age, my insatiable ambrosia flows like fresh juice, just made’⁹¹, though enjoyed the Lord’s countless spiritually favourable traits until the time exist, his love upon the Lord Śrīman Nārāyaṇa overwhelmed without the fulfilled spiritual satisfaction.

3.3.4. Nammālvār with Prahalātha

In the course of adoring the glory of Nammālvār, there is a question. If the previous statement, ‘to Nammālvār, there is nobody equal’⁹² is considered, there is an inconsistency, because over here, contradictorily the *Ālvār* is compared with Vālmīki, Śrī Lakṣmaṇa, etc. For it, the Commentator balanced the inconsistency. As declared, ‘there is Prahalātha, who is the symbol of morality, reservoir of truth and disciple and eligible to say an example for saints’⁹³, Prahalātha stands as an ideal example to compare him with all the other saints and sages. Like Prahalātha, since Nammālvār also, out of his varied and multifariously specified spiritual individualities bears the cosmopolitan values that, for each and every kind, he is appropriately comparable with all the categories of saints.

4. THE GREATNESS OF NAMMĀLVĀR’S PRABANDHAS

4.1. *TiruvāymoḶi* and its kinds of verses with authenticated parts like *eluttu*, etc.,

When the devotional standard and trustworthiness of the *Ālvār*’s esoteric texts are evaluated, there is a question, ‘how are the texts of Nammālvār explicated as the kinds of verses with the authenticated parts as *eluttu*, *acai*, *cīr*, *pantam*, *aṭi* and *toṭai*?’⁹⁴. For this, the Commentator properly answers. Since these verses of texts are composed only out of the supreme grace of the Lord, there is nothing else left out. In this place, it is to be rightfully remembered about the composition of *Śrī Rāmāyaṇa*. As the worms in the fruit *attikkāy* ‘country fig (*ficus racemoso*)’ and as that of the

śloka, 'macchandādeva'⁹⁵, the *śloka* 'māniṣāda'⁹⁶ is composed out of the sheer love sickness. Like that, out of grace of *Brahmā*, who is one of the divine forms of the Lord Śrīman Nārāyaṇa, *Śrī Rāmāyaṇa* is composed with all the kinds of features as the greatest epic. So, as the greatness of *Śrī Rāmāyaṇa*, the *prabandhas* of Nammālvār are also composed out of the supreme grace of the Lord.

4.2. The criticism upon the authoritativeness of *Tiruvāymoḷi* and its treatments

Among the ignorants of worldly order, somebody, who do not have the maturity and rightful knowledge may ask the following questions about the texts of Nammālvār: 'within the varied types of texts, the *Ālvār*'s texts belong to which type?', 'how the texts are composed?', 'what is the source for these?', 'if the texts are source of spiritual knowledge, then, how they are to be recognized?', 'in what ground, it is identified as *pramāṇa*?', 'who is the hero?', 'who are all the authorities to learn these texts?', 'who are all the *bhoktas* of these?'⁹⁷ and 'what for these texts are composed?'. For these questions, the answers are authentically placed: Nammālvār's texts are the expanded description of ultimate realities. They are composed as such, out of overwhelmed ecstasy experienced while enjoying the countless auspicious qualities of the Lord Śrīman Nārāyaṇa. Also, they are composed by pure knowledge, which is mercifully showered by the Lord Himself. These unquestionable views shall be understood from the sound and meanings of words, which are occurred here and there of the entire texts⁹⁸. These texts are considered as the important *pramāṇas* because the scholars, who know the meanings of *Veda* and *Vedānta* are accepting them as such and even those who are indulging in the *samsāra* also getting the core essential meanings and the knowledge of *Veda* from them. The Hero is the Lord Śrīman Nārāyaṇa, the husband of Śrī Lakṣmī⁹⁹, the chief among the attainable through all the possible ways. The devotees, who have no attachment with the *samsāra* and wish to perform all the kinds of the *kaiikarya* as *śeṣa* to *Śeṣi*, the Lord are the authorities. The *mumukṣus*, *muktas* and even the Lord Śrīman Nārāyaṇa are enjoying the spiritual ecstasy, which is the essence of these texts¹⁰⁰. These *prabandhas* are superbly composed for the sake of delineating the nature of *puruṣārtha* of performing

the *kaiṅkaryas*¹⁰¹. Thus, as justified above, the core scholars, who are all well versed within the subject matters of Nammālvār's texts¹⁰² have answered for the questions raised by the mentioned ignorants aforesaid.

4.3. The criticism against the Tamil language of *Tiruvāymoli* and its treatments

To enlighten the greatness of Nammālvār's texts including *Tiruvāymoli*¹⁰³, to the following unworthy criticisms put forward by group of ignorants, who are not at all aware of knowing the *Vaidika* tradition are to be knowledgeably nullified. They are, based on the following reasons criticizing the texts as, 'these *prabanthas* do not have the values to consider as the *pramāṇas*': The language of these texts in the Tamil is prohibited because it does not have the qualification to use during the *Vaidika* activities like performing *yakjñā* 'ritual'. It is that, these texts are taught to certain individuals, who are all prohibited to learn the *Veda*. These texts composed in the period of *Kalipurūṣa* and composer Nammālvār belongs to the fourth *varṇa*, who is unfit to possess the knowledge of *Veda*. These texts are used and learned only in the Tamil countries and not in other places. They are learned by the groups, who are all against the *Vedic* traditions. Also, these texts are not giving values to the *aiśvarya* as well as the *kaivalya*, but, they are merely considered as the important one by the *śruti* as well as *smṛti*.

The scholars, who truthfully follow the principles of the *Vedas* reject the above criticisms with basic reasons. There is a famous incidence of saying by Iyaman in the *Macca Purāṇa*. A king has sent out the scholar devotees of the Lord Śrīman Nārāyaṇa like *Kaisika*, because they composed the stanzas to praise the Lord in an other language¹⁰⁴. For this, to the king Iyaman logically charged by the above said scholars as, 'Oh! the great king! A *brahmaṇa* except the Lord Tirumāl could not sing the glory of others by an another language, if so, since you sent out the devotees because of using the other language, you incur a great sin'¹⁰⁵. So, it is derived that, the prohibition of using the other language is not for praising the God, but, only to praise the others. Moreover, based on the language only if we accept the prohibition of language, then practically we study the texts in Sanskrit also, which are all against the *Vedas*. So, Nammālvār, for the sake of ladies and devotees of the fourth *varṇa* who are all not to be left out

to know the inner meanings of the *Vedas*, out of overwhelmed grace and empathy, based on the meanings of *Veda*, composed these texts in glorified Tamil. Since the Lord Himself go behind the *Ālvār* for so many births, he possessed the great fortune to compose his texts in the Tamil language. Hence from this analysis, altogether the greatness of the Tamil language is gratefully recognized.

Nammālvār always gained the special cadre to receive the grace of the Lord Śrīman Nārāyaṇa. He is also, the expert in professing as well as following the *tattva*, *hita* and *puruṣārthas*. Though the devotees of the Lord such as Vidura, Sapari belong to the fourth *varṇa* as that of the *Ālvār*, he is different from them. It is because from him only the holy *prabandhas* took birth. Since these texts are in the Tamil, the themes are followed by other extended countries, where the great scholars and devotees of the Lord Śrīman Nārāyaṇa lived. All the more, the scholars of other countries, by hearing the greatness of these texts, wished very much to take birth in this Tamil country to specifically learn Nammālvār's texts. The speciality of texts is that, by realizing the goodness of them, the individuals of other religions, which are not related to the knowledge of the *Vedānta* are also, with much of interest and learned these dictums oriented texts. These texts are created by changing the *vedana*¹⁰⁶ and the *upāsana*¹⁰⁷ of the *Upaniṣads* into the glorified *bhakti*, which is the attractive force towards the Lord Śrīman Nārāyaṇa. The *Ālvār's* *prabandhas*, by rejecting the *kaivalya mokṣa*, which yields meager and temporary fruit are comparatively advocating the greatness of beneficent of the Lord Śrīman Nārāyaṇa and His blissful *paramapada*. It is to be known that, these sanctified theological records comprehensively explicate the features of the Lord and facilitate and enrich the sense of the *bhakti* towards Him. Another important feature of these texts is that, while hearing and learning, they create boundless love and pleasurable spiritual attraction toward the Lord Śrīman Nārāyaṇa. In addition, the subject matter and meaning of the verses of texts are placed as examples for comprehending the thematic principles of *Veda*. Hence, it is concluded that, among the texts, which are authentically explaining the nature of realities, Nammālvār's texts are considered as superb and unparalleled. It is because they advocate that, the Lord is the sole cause for

the creation of the world and realizing Him through the *bhakti* oriented knowledge only, one can attain the *mokṣa*.

5. NAMMĀLVĀR'S DEVOTION TOWARDS ŚRĪMAN NĀRĀYAṆA

5.1. Nammālvār's spiritual experience in the union as well as in the separation

Out of the supreme grace of the Lord Śrīman Nārāyaṇa, Nammālvār possesses the fulfilled bliss of Him. If so, there is a question, 'why the *Ālvār* feels separation from the Lord? and why he calls upon Him for the reunion?'. In this context, the *Ālvār* mystically enjoys each and every quality of the Lord. To him, because of the enjoyment in union with the Lord, the interest upon it, as proclaimed, 'those who have the intended *bhakti* to the Lord, detached themselves from the other things'¹⁰⁸ and 'this will become easy to understand if you give up the embrace of dames'¹⁰⁹, developed the detachment with worldly things and created indomitable urge to enjoy the auspicious qualities of Him. Through the course of enjoyment in union, because of the attachment with world and its impact upon the enjoyment of the Lordly qualities, for sometime, naturally there is the chance for Nammālvār not to have the ample opportunity to enjoy those auspicious qualities properly. Along with this sad situation, whenever the *Ālvār's* desire to enjoy the Lord's qualities increases, due to the psychological and societal disturbances he didn't have the opportunities to enjoy the same. Moreover, unfortunately out of the thinking of the material *śarīra*, which is against the experience of the Lord, for some time, he also lost the Lord's previous experiences. This is the state of separation. At that time, as quoted, 'when to end this wretched life and join with you?'¹¹⁰, 'would you still destroy me with distraction?'¹¹¹, 'cast me out into this deceptive wide world'¹¹² and 'has the time not come for me to be united'¹¹³, Nammālvār sorrowfully summons the Lord for reunion. Thus, while the *Ālvār* enjoying the spiritual union with the Lord, naturally the states of union, separation and reunion with the Lord Śrīman Nārāyaṇa will be taken place. At the same time, when the *Ālvār* enjoys pleasurable union of the Lord, as asseverated, 'I have attained the Lord long ago'¹¹⁴, 'I drank from it and

rejoiced'¹¹⁵, 'relishing this taste, now what do I lack hereafter?'¹¹⁶, 'come devotees, offer worship, praise and shut in joy'¹¹⁷ and 'my kin through seven generations before and after me, have become devotees'¹¹⁸, he devotionally enjoyed the Lord's auspicious qualities along with his fellow devotees.

In this background, Nammālvār's generosity in enjoying the bliss of the Lord is commendable. He showed a boundless *bhakti* upon the multifaceted qualities of the Lord Śrīman Nārāyaṇa and underwent pleasure in union and pain in separation with Him. The *Ālvār*, who knows nothing else except the Lord, enjoyed Him as such and whenever the ecstasy exceeds, he used to feel that, all the living and non-living objects also delightfully enjoyed the bliss of the Lord like him. At that time of enjoyment, he also feels that, there is no separation at all with the Lord and spent that high time as the routine of worldly order. On the other hand, when he suffers a lot due to the separation from the Lord, he feels that, there is no chance for union with Him. Moreover, in separation, he empathetically also senses that, all the other things of world invariably incur the pain due to utmost separation with the Lord Śrīman Nārāyaṇa. Though his displeasure of separation is viewed in many places, herewith one example shall be quoted, i.e., 'are you too, like me, forsaken by the Lord'¹¹⁹. Thus, to the *Ālvār*, the union and separation from the Lord are becoming as never ending process. By observing this status, the traditional scholars of *Śrīvaiṣṇavism* compared him with the ideal spiritual character, *Cintayantī*¹²⁰, who also underwent the same kind of spiritual experience with the Lord. Due to it, they affectionately called Nammālvār as, '*Dīrkgha Cintayantī*'.

5.2. To Nammālvār, the Lord is the *dhāraka*, the *boṣaka* and the *bhokya*

The greatness of Nammālvār's mode of existence is unique and indifferent with other individuals. For the ordinary people, women, food, water, etc., are necessary for living¹²¹. But, for the *Ālvār*, sheer gracious qualities of the Lord themselves become essential for his existence. Based on this fact, there is a question, 'is it possible to live as such?'. The Commentator aptly answers by giving incidents at Ayodyā as well as Kosalā countries. According to *Śrī Rāmāyaṇa*, in the Ayodyā and Kosalā countries, animate as well as inanimate objects maintained their existence

only out of the spiritual enjoyment of pleasing qualities of Śrī Rāmapirāṇ. So, it is certainly possible for the *Ālvār* to live only out of the devotional experience of the Lordly qualities of the Lord Śrīman Nārāyaṇa.

5.3. Nammālvār's status of devotion in union and in separation with the Lord

The *Ālvār*'s union as well as separation with the Lord and the verses composed out of them are superb and excellent. To Nammālvār, union with the Lord is direct perception through knowledge, separation with Him is mental agitation of failure in perceiving the Lord through the external *indriya* of eye. In this background, there is a question, 'why the Lord, who has fulfilled knowledge, omnipotence, omniscience and ordainer of the universe, doesn't fulfill the *Ālvār*'s experience of the spiritual union?, instead, why does He break the same?, if so, what is the use of separation?'. The Commentator with proper treatments answered well. Here, the *Ālvār*'s separation is well compared with separation of Sītā from Rāmā at Ayodyā, separation of the Lord Kṛṣṇa from *Gopīs* at Madhurā and separation of the Lord Kṛṣṇa from *Gopīs* after the glorious *kuravai* dance¹²² at the *bṛndāvanam*. It is to be elucidated that, because of separation only, the spiritual longing of Sītā and *Gopīs* are overwhelmed. Like that, because of the separation, Nammālvār¹²³ also pleurably remembered the previously delighted experiences of the Lord and in that separation only His longing to get reunion with Him has enriched and increased¹²⁴. Thus, it is answered that, the result of separation would be the remembrance and longing for union with the Lord. If so, there is an another question, 'what would be the reason for the *Ālvār* to possess sorrowfulness as well as lustfulness toward the Lord?'. The Commentator answers that, since the love attraction of the *Ālvār* towards the Lord is not matured as he expected and also as the wish of him, the result is not attained by, he felt sorrowfulness. In this context, the valuable fact should be noted that, because of this glorified status of union as well as separation of *Ālvār*¹²⁵ with the Lord alone result the verses with his esoteric speeches significantly known as, '*anyāpadeśa*'¹²⁶. Through the *Śrīvaiṣṇava* tradition the verses of the *Ālvār* composed out of this *anyāpadeśa*, stand as highly commendable treatment of theo-philosophy upon the supreme reality.

6. THE SUBJECT MATTERS OF *TIRUVĀYMOLI*

The arrangements and expressions of verses in *Tiruvāymoli* are unique and theo-philosophically superb. They are systematically explicated the *arthapañcaka* 'five subject matters'. That is, among the glorified verses of Text, the four decades¹²⁷ have defined the *svarūpa* of the Lord Śrīman Nārāyaṇa, who is to be attained. The other four decades¹²⁸ delineated the nature of the *ātmas*, which are attaining the bliss of the Lord. The other four decades¹²⁹ transparently described the means to attain the fruit (*phala*). The other four decades¹³⁰ analyzed the nature of fruit. The other four decades¹³¹ analyzed the obstacles to attain the holy feet of the Lord and the other remaining verses¹³² generally described the above cited truths. In this context of subject matters, previously the *Ālvār*'s texts are commented as, 'among the *prabandhas*, which are describing the well established realities, his *prabandhas* stand the first'. But, here it is interpreted that, *Tiruvāymoli* is explaining the *arthapañcaka*. If so, there is a question, 'based on the two explanations, are there not the texts that possess contradiction?'. The Commentator, by pointing out that, '*utteciyam*'¹³³ of text is the fruit and the other four subject matters are for the sake to reveal the fruit only, positively nullified the contradiction.

6.1. The subject matters of the *Tiruviruttam*, *Tiruvācīriyam* and *Periya Tiruvantāti*

If understood the subject matters gloriously expounded in the *prabandhas* of Nammālvār, the intellectual philanthropy as well as spiritual generosity of him shall be realized. Through *Tiruviruttam*, he wished very much to cut asunder the worldly attachment, which is an obstacle to follow the way to enjoy the auspicious qualities of the Lord Śrīman Nārāyaṇa¹³⁴. The *Ālvār*, through his text, *Tiruvācīriyam* fully enjoyed the beatitude of the Lord, who showed His unbounded adorableness to him. Here, the Commentator with an analogy delineated the mode through which the Lord showed His beatification. Virtually, the garland strung with various kinds of flowers sweetly exposed its beautifulness to others. As such, the Lord in His *paramapada* showed His spiritual exquisiteness to the *nityamuktas* and the *muktas*. Like that, while the Lord showed His elegance to the *Ālvār*, he, at the time of His expression, through the verses of *Tiruvācīriyam*

esoterically fully enjoyed His mystical form¹³⁵. The *Ālvār*, through his text, *Periya Tiruvantāti*, esoterically enjoyed the Lord, who possesses blissful form of unbounded sweetness¹³⁶. At that time, as that of depth in the sweetness of the Lordly qualities, to the *Ālvār*, the eagerness to enjoy the same also has overwhelmed. At that time, he, through the verses of the *Periya Tiruvantāti*, as in response to the intenseness of his desire, he praised the Lord and enjoyed Him out of sheer remembrance of His insatiate charm¹³⁷.

6.2. The subject matters of the first centum of the text, *Tiruvāymoli*

The Commentator, after elaborately elucidating the mode of presentation of subject matter of Nammālvār's first three texts and the way through which the *Ālvār* systematically enjoyed the countless merciful qualities of the Lord Śrīman Nārāyaṇa, he exhaustively described the subject matters of the first centum of *Tiruvāymoli*. They shall be sharply placed as follows. In it, he reported that, for the *Ālvār's* unbounded ambition to enjoy Him, the Lord mystically exposed His grandeur spiritual status to him. So, by following the esoteric outlook of Nammālvār's glorified vision and mode of presentation of the same, the supremacy of the Lord within the *upayavibhūti* are systematically described. The Lord Śrīman Nārāyaṇa as the *samastakalyāṇaguṇātma* possesses the sacred features and having the appropriate divine *śarīra* beautified with divine ornaments and wearing the divine weapons of conch and discus. He is gloriously sitting with Śrī Lakṣmī upon the royal seat supported by curved line in the divine hall decorated with gems at the *paramapada* and He graces and rules the seven world of His sovereignty. Over here, to the Lord, the *nityanuktas* and the *muktas*, who are all fearless with respect of place and doubt, always perform the *kaiṅkarya* upon His holy feet. Moreover, out of the Lord's sheer knowledge only, the *svarūpa* of animate and inanimate objects, their permanence, their activities as well as non-activities are ordained and governed. As such, though He is immanent within these objects and their activities, but, out of His *svātantrya*, He is also transcendental and different from them. They are the divine *śarīra* of Him and existing as spiritually slave to Him. So, the Lord is the *Ātma* to the knowledgeable and

non-knowledgeable objects, but, He is always away from their errors of these objects.

In continuation, the Commentator further adds the following subject matters, which are discussed in the first centum. The Lord, by having the appropriate names such as, 'Nārāyaṇa', controls the entire cosmos. As announced, 'the supreme Lord enshrined in the shining *śruti*', He is the supreme person, who is aptly identified by the *Upaniṣads*. Though He is supreme, He is also different from His superior nature¹³⁸. He, with the quality of *vātsalyam* towards His devotees and with His unrivalled grace, always takes *avatāras* within the communities of humankind, celestials etc., and becomes an example to lead a religious life. He also forgives all the errors of meager existences, which are not benefited out of His holy *avatāras*¹³⁹. The Lord has *saulabhyaguṇa* to accept the prayer performed simply with available leaves and flowers. He, out of this simplicity becomes *pāratantrya* to His beloved devotees, possesses the bed, eats food in accordance with their sheer wishes and having all the good qualities. He, for the sake of His devotees, out of his simplicity, by shrinking His supremacy, stands in the temples as *arcai* and always gracing His devotees with lovably smiling face. Thus, by having the supremacy as the *Sarveśvaran* and as well as possessing the simplicity for His devotees as *arcai*, the Lord Śrīman Nārāyaṇa, out of His *nirhetuka kṛpā*¹⁴⁰, cheerfully exposed His spiritual form of ecstatic essence and existence to Nammālvār. The *Ālvār* engulfs the spirituality of the Lord and negating the obstacles of worldly life, obtained the spiritual fullness and mystically merges with Him. As such, the Commentator very sharply condensed the subject matters of first hundred verses. After discussing the above subject matters, in the first centum, the Commentator throughout the verses of second to tenth centum extensively discussed every themes, which are sharply expounded in the first centum.

6.3. The subject matters of the first decade of the text, *Tiruvāymoḷi*

The subject matters discussed in the first decade of *Tiruvāymoḷi* are sharply explained. As the entirety of immeasurable ocean filled with so many kinds of rubies sighted in front¹⁴¹, Nammālvār through this decade

with the grace of the Lord Śrīman Nārāyaṇa has directly identified and enjoyed Him, who is filled with the *svarūpa rūpa guṇa vibhūti*¹⁴², i.e., the spiritual wealth such as His nature, form, qualities and the explication of spiritualized entirety of the universe. He also through this decade visualized the Lord as the *Sarveśvaraṇ* and as the *Śriyaḥpati*, venerated by the well established *śrutis* and unshakable by the *Bāhya Kudruṣṭi* 'short sighted persons'.

The ecstatic experience of enjoyment of the boundless beauty of the Lord always overwhelmingly overflows within the *Ālvār's ātma*. As a result of it, he personally realized the Lord Śrīman Nārāyaṇa's *vibhūti*s and nobly adored Him throughout His munificent verses. In this mystical situation, Nammālvār, through the first centum, with specific intention, through his first decade, appropriately advised his holy heart to surrender to the holy feet of the Lord and thus, he attained the higher than the highest spiritual status. Moreover, as an individual who directly perceives the entirety of ocean¹⁴³, where he saw every pearl, ruby, etc., separately and systematically, as such, Nammālvār enjoyed all the divine qualities of the Lord. The *Ālvār* also condensed the subject matters of the first centum within the first decade. In continuation, he separately expanded the subject matters discussed in the decade through each decade¹⁴⁴ starting from the second and up to the last centum of *Tiruvāymoli*. Here, it is to be noted that, Nammālvār is not the exclusively one¹⁴⁵, who used this methodology, but, the saints like Vyāsa and Vālmiki have also composed their epics *Śrī Mahābāratha* and *Śrī Rāmāyaṇa* with this technique of condensation and expansion.

7. THE EXPANDED VERSION OF *TATTVATRYA* IN *TIRUVĀYMOLI*

7.1. The essential nature of the *Īśvara*, who is the Lord Śrīman Nārāyaṇa

The theo-philosophy of *Tiruvāymoli* expounded the divine form and essential nature of the Lord Śrīman Nārāyaṇa as the supreme reality. He is opposite to all the kinds of errors¹⁴⁶, possessing countless devotional features and maintaining His individuality by differing from the other various kinds of objects. Since He is all pervasive, he is immeasurable by

particular place. Since the Lord is eternal, He is not measured by specific time. Since all the objects of world are His *śarīra* and since He is the *Ātma* to all the *śarīras* of world and the *Ātma* to Himself, He is not measurable by any other object of the universe. Moreover, He Himself explicated as the *jñāna* as well as the *ānanda*. As the ocean containing countless objects, the Lord possesses immeasurable benign qualities like knowledge, strength, wealth, good conduct, etc. The Lord, while pervading within the objects, which are different from Him, He possesses the following qualities. Since He, by also exists transcendentally and depends upon Himself only, has no relation with *prakṛti* and as *suddha satva* pervades within the worldly objects. This shall be understood through an anecdote. Just as blossomed flower explicates its fragrance to all the directions so softly, the Lord out of His divine fragrance fulfilled all the boundless directions of the universe. As such, He, with the divine form, stands as refugee supreme for all the animate, inanimate, human and even celestials¹⁴⁷. Thus, the Lord Śrīman Nārāyaṇa, as *Rakṣaka* 'protector' and *Śeṣi* 'the master, that, to whom to which one is subservient', expands everywhere, possesses all the knowledgeable and inert materials of the universe as His *śarīra* and supremely ordained the universe through His immeasurable spiritual knowledge.

7.2. The essential nature of the *acit*, i.e., the *prakṛti*, i.e., *acetanas*

The *prakṛti* is the material cause and original source of the universe. It possesses the transformed material forms like *mahān*¹⁴⁸, exists eternally and pervades everywhere as in the form of the three *guṇas* with respective colors of white, red and black. In this place, white refers to the *satva guṇa*, red means the *rājasa guṇa* and black assigns the *tāmasa guṇa* of the animate and inanimate objects of the world. From the *Sarvēsvaraṇi*, the *śarīras* of animate and inanimate objects of universe are emerging out. Since all other objects are the *śarīra* of the *Śeṣi*, they, as the *śeṣas* always subservient to the divine command of Him. When the *ātma* gets rebirth with respect to its law of *karma* and the divine wish of the Lord, it, with the association of the *prakṛti*, bears the suitable *śarīra*. Thus, in accordance with the wish of the Lord, when the material world is creating, the *prakṛti* is transformed into twenty four *tattovas*.

7.3. The essential nature of the *cit*, i.e., the *ātmas*, i.e., *cetanas*

The *ātma*, the basic principle of life is *aṇu* in size, spiritual object blooms by itself, having the capability of knowing the external object, existing eternally and possessing the *jñāna* and *ānanda* as its inner qualities. Since it is existing eternally, it shall not be measured by time and since it is the object of knowledge, it also shall not be measured by any object. The *Ātma* does not have the qualification to separate or to isolate itself from the Lord. It is sincerely and obediently a divine slave to the Lord Śrīman Nārāyaṇa and it truthfully enjoys only the Lord through the performance of the *kainkarya* to holy feet of Him. More specifically, the *ātma* gets its existence only by showing the *pāratantrya* and the *śeṣatva* to the gracious feet of the Lord¹⁴⁹. Thus, the Commentator, by sharply elucidating the essential nature of the *Īśvara*, *acit* and *cit*, adores Nammālvār as, ‘among the saints who know these *tattvas*, he is considered as the chief’¹⁵⁰.

8. THE EXPANDED VERSION OF ARTHAPAÑCAKA IN *TIRUVĀYMOḶI*

8.1. The *svarūpa* of the *Īśvara*, who is the Lord Śrīman Nārāyaṇa

8.1.1. The meaning of the *nārāyaṇa sabda* and the *viṣṇu* and the *vāsudeva mantras*

The Commentator, by raising a question, ‘what are all the subject matters discussed in *Tiruvāymoli*?’¹⁵¹, at the first, start to interpret the meanings of the ‘*nārāyaṇa sabda*’, the *viṣṇu* and the *vāsudeva mantras*’ and the *svarūpa* of supreme reality. Nammālvār, at the first verse of *Tiruvāymoli*¹⁵², by starting as, ‘one who is higher than the highest’¹⁵³, continuing as, ‘He is pure consciousness, all goodness and eternal. He has no peer or superior, he is in all our *ātmas*’¹⁵⁴, ‘He is the sentient and insentient, in high and in low’¹⁵⁵, ‘things that were, are and will be, all these subsist in Him’¹⁵⁶ and ending as, ‘the Lord who exists in Fire, Earth, Water, Sky and Air, subtly as heat, mass, coolness, strength and sound’¹⁵⁷, exhaustively described the meaning of the *nārāyaṇa sabda* and through it, he confirmed that, this *sabda* means the Lord Śrīman Nārāyaṇa alone as the supreme reality. According to the Commentator, in the first decade,

theo-philosophically interprets the meaning of the sound, '*nārāyaṇa*'¹⁵⁸. The word, '*nārāyaṇaṇ*' refers to the Lord, who is superior to all, possessing all the benign qualities and leader of the *nityavibhūti* as well as the *līlavibhūti*. In this context, the two decades starting, 'bestower of heaven'¹⁵⁹ and 'then when none of the gods'¹⁶⁰ explain in detail about this first decade and deal with the word, '*nārāyaṇa*'. In this background, Nammālvār appropriately, by covering the meaning of supreme subject within the indepth meaning of *nārāyaṇa sabda*¹⁶¹ aptly put the holy name of the Lord as, *vaṇi pukaḷ naraṇaṇ* 'the Lord Śrīman Nārāyaṇa, the Lord of countless virtues, the Lord of incomparable good'¹⁶².

Though the *vyāpaka mantras*¹⁶³ like, '*viṣṇu mantra*', '*vāsudeva mantra*' express the same meaning of holy word, '*nārāyaṇa*', Nammālvār, by studying his inner consciousness associated with divine and saintly qualities of the Lord confirms that, the holy word, '*nārāyaṇa*' alone is the proper *mantra* appropriately related with Him. He to confirm the fact, describes the essential form of the Lord Śrīman Nārāyaṇa as, 'Śrī Nārāṇaṇ'¹⁶⁴, 'Śrī Nārāyaṇaṇ'¹⁶⁵, 'Nārāyaṇa' is the master of all worlds'¹⁶⁶ and 'the Lord of dark rain-cloud hue, He is our own Lord Nārāyaṇa'¹⁶⁷. He also ascertained the truth through his uttering, 'Nārāyaṇa is the *mantra*'¹⁶⁸ and concludes as, 'eternally-praised Nārāyaṇa'¹⁶⁹, at the place of discussion about the *arcirādigati*¹⁷⁰. Thus, through proper analysis, Nammālvār declared the message to the *Śrīvaiṣṇava* community that, '*nārāyaṇa mantra*' alone is the proper *mantra* to utter for the grace of the Lord Śrīman Nārāyaṇa.

8.1.2. The *svarūpa* of the Lord Śrīman Nārāyaṇa

Though Nammālvār through proper treatment established the nature of supreme reality in a multifarious dimension, in this context, he looks into the *svarūpa* of the *Īśvara*, the Lord Śrīman Nārāyaṇa in a different perspective. He through the lines, 'eagerly sought *Malarṃmakaḷ* (Śrī Mahālakṣmī), who emerged from the soft lotus flower and yet did not take to it kindly'¹⁷¹, 'radiant feet of the Lord, spouse of Lakṣmī'¹⁷², 'He bears on His chest the dark-eyed lotus-dame Śrī Lakṣmī'¹⁷³, 'the Lord of earthlings and celestials, He is sweet to the lotus-lady Śrī Lakṣmī'¹⁷⁴, 'still should I for long be apart from you and from your consort divine'¹⁷⁵, 'I swear upon'¹⁷⁶

and ‘Oh! My love, you became the love of lotus-dame!’¹⁷⁷, appropriately comments that, the Lord Śrīman Nārāyaṇa, the husband of Śrī Lakṣmī alone is the supreme reality. From this, it is to be known that, based on the treatment of Nammālvār only, the traditional *ācāryas*¹⁷⁸ of *Śrīvaiṣṇavism* derive the meaning for the two words of, ‘*śrīmat*’ and ‘*śrīmate*’ of the *dvayamantra*¹⁷⁹. Since the *Ālvār*, while surrendering to the feet of the Lord, praises as, ‘His feet are hard to get for others, even Lotus-dame Śrī Lakṣmī’¹⁸⁰ and while enjoying His auspicious qualities, He speaks as, ‘Oh! my love, you became the love of lotus-dame!’¹⁸¹, it is understood that, in the context of surrendering to the Lord Śrīman Nārāyaṇa and enjoying His reverential qualities, He always maintains His individuality of being with the Goddess Śrī Lakṣmī.

8.2. The *svarūpa* of the *ātma* in relation with the Lord Śrīman Nārāyaṇa

The Commentator, by asking, ‘what is the inner nature of the *ātma*, which has likeness of the inner nature of supreme reality?’¹⁸², describes it in the direction of Nammālvār. When he explains the *śarīrātmabhāva*, at the first, he, by stating as, ‘He is there in all the things made of these, hidden, like life in the *śarīra*, everywhere’¹⁸³, delineates the same *bhāva* as, ‘surrender your *ātma* to the maker’¹⁸⁴. The *Ālvār*, after defining the nature of the *śarīrātmabhāva*, declares the fruit of the same as, ‘the *ātma* is properly belonging and existing as divine slave to none other than the Lord’¹⁸⁵. He describes its state of servitude as the slave to the Lord through the lines, ‘he has taken me as His own’¹⁸⁶ and ‘the Lord in my heart is also in my *śarīra*’¹⁸⁷. While expounding the nature of servitude, the *Ālvār* further points out the same status as, ‘the *ātma* is not only slave to the Lord alone but, it is also slave to His fellow devotees’. In this place Nammālvār avers that, when the *ātma* realizes its status of servitude to His devotees only, the supreme level of slave to the Lord Śrīman Nārāyaṇa shall be successfully achieved. The *Ālvār* delineates this theistic fact through the decades, ‘effulgent form’¹⁸⁸ and ‘I would serve the Lord’¹⁸⁹. Since Nammālvār, by praying the Lord as, ‘Oh! when will I join His band of devotees!’¹⁹⁰ and attains the same status as, ‘the devotee then stood face to face’¹⁹¹, excellently defined the *svarūpa* of the *ātma* as, ‘the *ātma* performs the *bhāgavataśeṣatva*

'subservience to the Lord's devotees' as the final ground, considered the farthest extent of the *bhagavataśeṣatva* 'subservient to the Lord Śrīman Nārāyaṇa'.

8.3. The *svarūpa* of the *puruṣārtha* in appropriation with that of the *ātma*

The Commentator, by asking the question, 'what is the *puruṣārtha*¹⁹² in appropriate with the inner nature of the *ātma*?' elaborately answers. As recited, 'He has taken me as His own'¹⁹³, 'we must perform stintless service'¹⁹⁴, 'He has taken me into His service fully'¹⁹⁵ and 'I may serve'¹⁹⁶, the Commentator confirms Nammālvār's heart that, performing the *kaiṅkarya* to the holy feet of the Lord Śrīman Nārāyaṇa alone is the final *puruṣārtha*. Along with this dictum, he, at the first, by stating the qualities of the Lord, which are to be attained by as, 'who is higher than the highest good'¹⁹⁷ and by averring the sweetness of qualities of the Lord as, 'my ambrosia, the taste of sweetness'¹⁹⁸ and 'I drank deep from the ambrosia of my sweet Lord'¹⁹⁹, declares the nature of *puruṣārtha* in tune of *svarūpa* of the *ātma*. In this background, the final *puruṣārtha* is the service to the Lord is not for the sake just recommended by *śāstras* and in tune with the *svarūpa* of the *ātma*, but, it is naturally and destined to the *ātma* to perform the same. The Commentator further elaborates the nature of the *puruṣārtha*. He, by stating the sweetness of *puruṣārtha* as, 'every moment, every day, every month, every year, every age, age after age, my insatiable ambrosia flows like fresh juice, just made'²⁰⁰, 'insatiable ambrosia'²⁰¹, 'You are my ambrosia, still'²⁰² and 'my Lord. I have rendered joyful service and attained your feet'²⁰³, confirmed that, out of enjoying the spiritual attributes of the Lord Śrīman Nārāyaṇa only, the *kaiṅkarya* should be performed to Him. He also, by referring to the line, 'this is all I asked for'²⁰⁴ proceeds. Regarding this, he specifies that, until the existence of the *ātma*, it ought to perform the *kaiṅkarya*. Moreover, the *kaiṅkarya* should be not for the pleasure of the *ātma*, but, for the pleasure of the Lord only. Thus, the Commentator, by following the devotional path of Nammālvār, agreeably concluded that, the eternal *kaiṅkarya* performed out of unalloyed pure love by the *ātma* upon the Lord is the final *puruṣārtha*.

8.4. The *svarūpa* of the *puruṣārtha viroti*

8.4.1. The *kaivalya* and the *aiśvarya* are not the *puruṣārthas*

The Commentator, by asking a question, ‘what is the nature of obstacles, which restrict to obtain the *puruṣārthas*?’, with proper treatments answers well. He comments that, Nammālvār clarified the nature of obstacle in the second decade, ‘give up everything’²⁰⁵ and in continuation, out of the three succeeding decades, expanded the same. For this, the Commentator, by placing a question, ‘what are all they?’, answered them well. In the decade of, ‘it is hard to say’²⁰⁶, Nammālvār advises us, ‘it is better not to obey the persons, who are all not qualified for the same’. In the decade of, ‘as one empire’²⁰⁷, he recommends, ‘it is better to avoid the *aiśvarya* ‘wealth’ and the *kaivalya* ‘absolute isolation’. In the decade of, ‘wife and children’²⁰⁸, he guides, ‘it is to be given up the things, which have relation with the *śarīra*’. After conveying the *Ālvār*’s advise and recommendation, the Commentator raises another question, ‘though the *aiśvarya* as well as the *kaivalya* are recommended by the *śāstras*, then, what would be the reason for not considering them as the *puruṣārthas*?’. In his answer he justified the nature of the *aiśvarya* and the *kaivalya*. Since, as presented, ‘I have experienced the pleasure of seeing, hearing, touching, smelling and tasting and the limited joy of heaven that lies beyond the *indriyas*’²⁰⁹, *aiśvarya* is the material pleasure attainable through the five *indriyas*. To the aspirant, who wishes very much to attain the *mokṣa*, this material pleasure is considered to be lowly one. As such, though the *kaivalya* is a significant position to attain and yields boundless ecstasy, when compared the same with spiritual and blissful experience of the Lord Śrīman Nārāyaṇa at the *paramapada*, the cognitive content of *kaivalya* is valued as lowly. So, the Commentator, by understanding the inner heart of Nammālvār, categorically avers that, the *aiśvarya* and the *kaivalya* are ought to be given up. Thus, the *Ālvār*, through the above treatments, disclosed the nature of the *puruṣārtha viroti*, which is opposite to *puruṣārtha*.

8.4.2. The kinds of things to be given up to attain the *puruṣārthas*

After pointing out the nature of obstacle to attain *puruṣārtha*, the Commentator wishes to describe the nature of means to give up things. To it, there are questions, such as, 'what are all the types of medium to give up things?', and 'is there anything else?'. The Commentator, before starting to answer, put two more questions, 'when things are given up, does one has to, 'bypass and forgo' the things?, or 'does one has to destroy things?'. The Commentator in his answer positively comments that, both are impossible to adhere. When there is, 'bypass or forgo', one has to undergo the process of *līlāvibhūti*, if so, there is the possibility for worldly attachment. On the other hand, if there is the possibility of, 'destroying things', then there is the destruction of the *līlāvibhūti*, but, it is the sole property of the Lord Śrīman Nārāyaṇa. Then, by leaving out these possibilities, there is the third one to be given up. For it, there is a question, 'is it possible to leave the things as such and live in forest, where human beings are not living?'. It is also not possible, because in the forest, Ādibharata²¹⁰ fell in love with deer and though Saupari²¹¹ lived in water, by observing fishes, he incurs mundane pleasure. So, it is concluded that, these are all not the measures to give up things. If so, then, 'what would be the other steps to give up?'. For this, Nammālvār paves the ways for others as well as for his own self. For the others, he, by stating, 'uproots all thoughts of you and yours. Merge with the Lord'²¹², avers as, 'give up the things'. It reveals the truth that, giving up of the knowledge of this *śarīra* as the *ātma* and giving up the attachment of material things, which are associated with the *śarīra*. For his own self, he, by stating, 'not knowing my true self. I thought I was my own'²¹³, directs himself to detach from the worldly things. So, as expounded, 'those who do not have passion, his living house itself is the forest to perform the penance'²¹⁴, it is derived that, those who are detached with his desire, his native place itself is the isolated place to perform his penance. Again, the Commentator, by asking a question, 'where we could be witnessed this?', answers that, the examples for detachment are Śrī Janakarājan and Śrī Kulacekarapperumāl²¹⁵. Hence, the discussion is concluded that, the detachment from knowledge of inclination alone is the true means to give up things.

8.5. The *svarūpa* of the *upāya*

8.5.1. The *prapatti upāya* to eliminate the obstacles to obtain the final *puruṣārtha*

The Commentator, by asking a question, ‘What is *upāya* to eliminate the obstacle to obtain the final *puruṣārtha*?’²¹⁶, answers as follows. In the *Vedānta*, the *bhakti*, which is followed by the people of the first three *varṇas* and the *prapatti*, which is followed by the individuals, who are all not having capabilities to follow any means for emancipation, are recommended to attain the *puruṣārtha*. Within these two, Nammālvār recommends *prapatti* as the proper medium and with proper treatment, elaborately discusses about its inner content. By stating, ‘I have not done penances’²¹⁷, ‘you have given me your feet as my sole refuge and path’²¹⁸, ‘who found refuge at the feet of Kṛṣṇa, who drank the ogress’s breast and dried her life to the bones’²¹⁹, ‘Kurukūr Śaṭhakōpaṇ with knowledge and understanding, addresses the Lord of thousand names’²²⁰, ‘worshipping with single mind the feet of the serpent-couch Lord as sole refuge’²²¹ and ‘I have no staff to lean my *ātma* upon’²²², Nammālvār affirmatively confirms that, the holy feet of the Lord Śrīman Nārāyaṇa alone is the *prapatti upāya* to attain the *puruṣārtha*. When the *Ālvār* teaches about the *prapatti upāya* to others²²³, he, by referring to the fact with, ‘exclusive *ēkāraṇi*’ of Tamil expression, conveys the importance of *upāya*. In this regard, he by instructing, ‘contemplate, quick, the feet of Tirunārāyaṇa and arise’²²⁴, ‘You have given me your feet as my sole refuge’²²⁵, ‘who found refuge at the feet of Kṛṣṇa’²²⁶ and ‘as sole refugee to us’²²⁷, categorically asserts that, there is no other *upāya*, except the holy feet of the Lord Śrīman Nārāyaṇa alone²²⁸ is the *prapatti upāya*, which shall shower all the necessary things.

8.5.2. The authorities to follow the *prapatti upāya*

The Commentator, by asking a question, ‘who are all the authorities to follow this *prapatti upāya*?’, based on the aspirant’s *ākiñcanya* ‘helplessness, i.e., inability to perform any other *upāya*’, nature of the aspirant’s *ananyagatitva* ‘the status of having no other refugee except the Lord’ and the *ananyabhogatva* ‘the state of enjoyment of fruit, but, the aspirant owns nothing of himself except the delightfulness of, the Lordly qualities’,

answers that, all can become an authority to follow this *upāya*. In this context, a truth has to be realized. When Nammālvār tells as, 'who dispels all doubt and grants pure knowledge'²²⁹, he, by looking into the statement, 'for me, the Lord grants pure knowledge'²³⁰, religiously felt that, while getting pure knowledge from the Lord, he himself finds only nothingness from his side. So, he unavoidably feels his position of *akiñcanya*²³¹. Moreover, when the aspirants of the first three *varṇas* following the other *upāyas* like the *bhakti* except the *prapatti upāya*, the *Ālvār* very humbly avers as, 'I have no subtle intelligence'²³². From this line, it is understood that, when he discusses about the other *upāyās*, he through the state of *ananvayam*²³³, delineates his *akiñcanya* only. So, it is felt that, to follow any *upāyas*, particularly for the *prapatti upāya*, the aspirant's *akiñcanya* is very much necessary. When aspirant gets attachment with the Lord, the *Ālvār* asserts as, 'falling at your feet, this refugeless self has found his refuge'²³⁴. From this, it is understood that, at the time of union with the Lord Śrīman Nārāyaṇa also, the aspirant has nothing in his side to offer Him. Apart from these, while he mystically enjoys the countless auspicious qualities of the Lord also, he says, 'I am lowly and meritless'²³⁵ and excellently avers, 'He liberates me from beginningless *karma*'²³⁶. Hence, while following the *prapatti upāya*, the fact is realized that, as the follower, who is in union with the Lord and as one, who enjoys the auspicious qualities of Him, the *prapaṇna* has nothing as his own. In this context, Nammālvār, by considering the *ātma's akiñcanya* and the meritless status, affirmatively supports the supreme dictum that, though the *ātma* incurred with intended demerits, through this *prapatti*, the *prapaṇna* shall attain the gracious feet of the Lord Śrīman Nārāyaṇa. So, it is concluded that, all shall become as the authorities to follow this *prapatti upāya*.

8.5.3. Nammālvār's specific views upon the *prapatti upāya*

The Commentator, after discussing about the nature of authorities, who follow the *prapatti upāya*, by placing the fact, 'if nobody follows the *upāya*, then there is no final emancipation', begins to explain the views of Nammālvār upon the essential quality of an aspirant, who follows the *upāya* and the status of the Lord's grace, which associates with him. At the first, the *Ālvār*, by singing, 'who found refuge at the feet of Kṛṣṇa'²³⁷

elucidates the properties of following the *upāya*. Then, while following it with full swing, he, by saying, 'who gives refuge to devotees at his feet'²³⁸, convinces himself that, with the compassionate help of the Lord Śrīman Nārāyaṇa a only even to follow the *upāya* is possible²³⁹. In this context, He confirms this fact through the lines, 'you have given me your feet as my sole refuge and path'²⁴⁰ and 'that too by His sweet grace'²⁴¹. Along with this, the *Ālvār* also affirmatively defines the *prapanna's* sense of servitude as, 'whether you end my despair or not, you are my sole refuge'²⁴² and 'worshipping everyday with single mind'²⁴³. When he also teaches the greatness of the *prapatti upāya* to others, he avers the easiness to follow it as, 'there is nothing else, I have said so, have no doubt, for all beings on earth, even thinking of Him will do'²⁴⁴.

Nammālvār, while comparing the *prapatti* with the *bhakti*, he ascertains that, this is not the part of the *bhakti*, it certainly stands as independent *upāya* and successfully yields the fruit, i.e., the final *puruṣārtha*. The *Ālvār* also confirms the glory of the *prapatti* as, 'to all those who seek Him, He gives refuge here and *Vaikuṅṭha* upon death'²⁴⁵. To add the dignity of the *upāya*, the Commentator, by raising a question, 'to the *prapanna*, who strongly believes this *prapatti*, what is the kind of *kālakṣepa* "passing the time" to him?', answers with the references of the *Ālvār* as, 'my heart has sung his songs delightful to devotees!'²⁴⁶. Since the *Ālvār* cheerfully conveys as such, it is noticeably understood that, to the *prapanna*, for singing and remembering the pleasurable verses of whole *Tiruvāymoli* themselves become as the spiritually oriented passing time.

The Commentator, to add more reputation to the *prapatti*, places one more question as, 'what is the fruit to the *prapanna*, who is performing the *prapatti* and purposefully passing on the time?'²⁴⁷. For this, Nammālvār answers that, by performing the *prapatti* as fruit, the *prapanna* shall control his five *indriyas* and attain the supreme state of performing the *kainkarya* to the holy feet of the Lord Śrīman Nārāyaṇa. To ascertain the necessity of controlling the *indriyas*, the Commentator again raises a question, 'as the fruit of *prapatti*, how the *indriyas* shall be controlled by themselves?'. For this, the *Ālvār* pleasingly answers, 'you made my heart pure'²⁴⁸ and 'you made my heart serve you and worship your lotus feet'²⁴⁹. So, it is

positively confirmed that, control of the *indriyas* also governed only by the blissful favour of the Lord Śrīman Nārāyaṇa.

Further, to enlighten the distinction of *prapatti*, the Commentator once again raised a question, 'if one controls his five *indriyas*, does the experience of *Bhagavan* will commence out automatically through the *prapatti*?'. For this, Nammālvār, by praising the Lord as, 'who dispels all doubt and grants pure knowledge'²⁵⁰, answers that, the Lord alone pleasingly showers the indepth sense of the *prapatti* as the matured status of the *jñāna*. So, it is apprehended that, only out of the Lord's grace, the sense of *prapatti* with the experience of divinity of the Lord will be emerged out. Again, there is a question, 'to that *prapatti*, who would be the target?'. For it, the *Ālvār* by singing as, 'now my passion swells like the sea. Tell me, is our Kṛṣṇa mean?'²⁵¹, appropriately answers that, the Lord alone is the target. In continuation, Nammālvār, for the question, 'which is the end for the maturity of the *prapatti*?', by praying the Lord Śrīman Nārāyaṇa, 'Oh! Radiant flower! Knowledge-bliss! Expanding bigger than that'²⁵² affirmatively answers as, 'knowledgeable aspects of blissfulness of the Lord alone is the end point for this *prapatti*'. He, for the same question, by pleasantly averring, 'you have mingled into me!'²⁵³, satisfactorily answers in a different perspective as, 'knowledgeable aspects of blissfulness of the Lord alone is end point for it, which entirely covers the knowledge of the *tattvatraya*'. Thus, the Commentator, by questioning in multiple ways and answers the same through the glorified lines of Nammālvār concludes that, as the result of the *prapatti* performed by *prapanna*, the Lord Śrīman Nārāyaṇa, by severing the attachment with the *śarīra* and by cheerfully bringing the *prapanna's ātma* up to the *paramapada* and make it to perform the eternal *kainikarya* to His own gracious feet.

By considering all discussions cited above, it is consolidated that, the subject matters of the *arthapañcaka* are thoroughly discussed in the entirety of the text, *Tiruvāymoli* and other subject matters are also clarified in it as the *ānuṣaṅgika siddham*²⁵⁴. To clarify the issue, the Commentator, by putting a question, 'how they are arranged?', sharply answered. They are, i) the *svarūpa* of the Lord Śrīman Nārāyaṇa, who is the supreme reality, ii) the *svarūpa* of the *ātma* is the *svabhāva* of the *ananyārhaśeṣatva*, iii) the

svarūpa of the *puruṣārtha* is performing the *kaiṅkarya*, iv) the *puruṣārtha viroti* is the *ahaṅkāra* and the *mamakāra* and v) the *svarūpa* of the *upāya* is the *prapatti*. Moreover, starting from the control of the *indriyas* and up to the attainment of the spiritual state of the performing the *kaiṅkarya* to the holy feet of the Lord Śrīman Nārāyaṇa are considered as the fruits of the performance of the *prapatti upāya*.

All the *Vedas*, the *Itihāṣa-purāṇas* and the *Rṣis*, who know the *Veda* explained the *artthapañcaka*, i.e., the *svarūpa* of the supreme reality, which is to be obtained, the *svarūpa* of the *ātma*, which is attaining, the *svarūpa* of the *prapatti upāya* which is to be followed, the *svarūpa* of the *puruṣārtha*, which is to be attained and the *svarūpa* of the *puruṣārtha viroti* which is to be annihilated. In this context, Periyavaṅkipurattu Nambi²⁵⁵, the great scholar of Śrīvaiṣṇava tradition affirmatively declared that, the subject matters of the *Vedas* are the principles of the *artthapañcaka*, which are the *vākyārtha* ‘meaning of passages’ of this reverential text, *Tiruvāymoli*.

REFERENCES

1. Introduction is mentioned in Tamil as, ‘*avatārikai*’ or *tōrrvāy*’. The reader should not forget that, *Īṭu 36,000 Paṭi* Commentary is the subject matters of Nampillai’s *kālakṣepa* upon the text, *Tiruvāymoli*, which is properly documented by Vaṭakkuttiruvītipillai. So, in this translatory project, Vaṭakkuttiruvītipillai is honorably mentioned as, ‘the Commentator’. Refer to PART I: 7.2.6. *Īṭu Muppattārāyirappaṭi* ‘*Commentary 36,000 Paṭi*’ p. 430.
2. *Praveśam* - to enter upon. *Mahāpraveśam* - gratefully to enter upon. The word, ‘*mahā*’ is derived from the root, ‘*maha*’. It means, ‘gratefulness’. Since this ‘entrance’ as, ‘introduction’ begins to explain the inner meanings of *Tiruvāymoli*, Vaṭakkuttiruvītipillai, the Commentator, by using this word, ‘*maha*’ stated as, ‘*mahāpraveśam*’. In following up, throughout the commentary, whenever the Commentator starts to comment upon every *tiruppatikam* or decade, he mentions, ‘introduction’ as *praveśam*. Here, within the term ‘*tiruppatikam*’ ‘*tiru*’ means sacred and ‘*patikam*’ refers to group of ten verses, i.e., decade. Since this

mahāpraveśam stands as the beautiful gate to the big palace of a great city, as the moon and sun in the immeasurable *ākāśā* 'sky' and as beautiful painting upon grandeur extended wall of a bungalow, those who begins to study this commentary, at the first, he has to master this introduction, the extensive unparalleled intellectual exposition.

3. At the first sentence, the Commentator reveals the Lord's *viśeṣa kaṭākṣa* 'specified grace showering upon the *Ālvār*'. Through this sentence, the particularized nature of Nammālvār's *divya jñāna rūpa* 'divine form of knowledge' graced by the *nirketuka kṛpā* of the Lord is delineated. From this divine act, the *Ālvār's āpta tamatvam* is well understood. *Āpta tamatvam* refers to the status of understanding the true object as it is, more specifically, the phrase connotes his unparalleled capacity of explaining the subject matters of *Tiruvāymoli* to others. Here, *āptaṅ* denotes, 'the most reliable person' and *tamatvam* connotes his higher status. Since, to the *ātmas*, which are always *nitya samsāris* within the worldly order, the Lord, who is the *svatantra* 'autonomous' shall not shower His grace without the recommendation of *puruṣkāraṅ* 'mediatorship' of Śrī Lakṣmī, the *Prāṭṭī*. In this context, the Lord is mentioned as the *Śriyaḥpati* i.e., *Tirumakaḷ kēḷvaṅ* 'husband of Śrī Lakṣmī'. Though mediatorship of the *Prāṭṭī* is there, if He possesses the erroneousness of accepting the wrong things of these *ātmas*, then, His *nirketuka kṛpā* is not showered upon them. So, to eliminate the drawback of His erroneousness, He stands as, *Avāptasamastakāmaṅ* 'the Lord without anything left out, possesses all the objects, which He wished'. If we questioned, 'though He possesses all the objects as He wished, in spite, if He sensed the *doṣas* 'demerit' of His devotees, does He shower His grace to them on behalf of the *Prāṭṭī's* compulsion as *puruṣakāratvam?*'. It is certainly not. In this context, since the Lord has the quality of *vātsalyaṅ* 'possesses love towards His devotees as a cow to her calf', as *Doṣabhogyāṅ* 'enjoyer of the sins or faults of His devotees', He showers His *nirketuka kṛpā* upon His devotees, who are unavoidably possessing the *doṣas*. In this background, the Commentator, by demonstrating the Lord's

qualities of *vātsalyam* and *doṣabhoyam*, also explains His *Samastakalyāṇaguṇātmakam* of possessing the countless auspicious qualities. So, the Lord as ‘the *Sarveśvaraṇ*, out of His quality of *doṣabhokyam* is having the firm relation with His devotees, who are all having *doṣams*. Note: As the above commentation to describe the thematic contents of these Lord’s four names, i.e., as, *Śarveśvaraṇ*, *Śriyaḥpati*, *Avāptasamasth Kāmaṇ* and *Samastakalyāṇaguṇātmaṇ*, the other traditional scholars with their own religious perspectives give so many special meanings to explain the qualities behind the names in their own ways.

4. “*Māri māriṇ pala pirappum pirantu*” - TVM 2.6:8.

By referring to the quotation, the Commentator appropriately comments about the *Ālvār*’s previous status, i.e., before to receive the Lord’s glorious grace. From this, the greatness of the Lord’s *nirketuka kṛpā* is understood. In this place, the phrase, ‘as shifting the shoulder’ means that, when carrying the palanquin, if one shoulder gets pain, the carriers usually shift the weight to another shoulder. Like that, after leaving out one birth, the *ātma* shifts to another birth. Since Nammālvār is mentioned as the *nityasamsāri*, it is considered as, ‘one of the *nityasūris* or *muktas* took birth as Nammālvār’. This expression explicates the great reputation to the *Ālvār*.

5. “*Aṭiyai aṭaintu, uḷḷam tēri īru il inṇattu iru veḷḷam yāṇ mūḷkiṇaṇ*” - TVM 2.6:8.

From the statement, ‘I have found your feet’ and upto, ‘prompted him out of his mouth as expert to make an exposition’, the Commentator describes the greatness of birth. Since it is praised, *aṭiyai aṭaintu uḷḷantēri* ‘I have found your feet. My heart is consoled’ the remark refers to the fact that, there are differences among the individuals, who realized the God through the purity of mind and performing the *karmas*. Since through the word, *uḷḷantēri* ‘my heart is consoled’, greatness of the *jñāna* and also, the authoritativeness of the *Ālvār* is realized. Since it is quoted, *īru il inṇattu* ‘endless joy’, it intends the differences in the status of enjoying pleasures

like differences of enjoying the spiritual ecstasy at heaven. Since it is expressed *iru vellam* 'in a flood', it denotes that, there is difference in the state of pleasure in *kaivalya*. Since it is cited, *mūlkinan* 'bathed', it points out the fact that, *Tiruvāymoli* is the sound of words expressing the deep sense of the *bhakti* like the sound produced when the water is drinking with its bubbles. Since it is averred, '*iru vellam*', the *Ālvār* adds the word, '*mūlkinan*'. Here, by combining the two words, *iru vellam mūlkinan* 'bathed in flood' the proper meaning shall be derived, i.e., Nammālvār indirectly through an anecdote gloriously elucidates the salient features of the *bhakti* through the words of *Tiruvāymoli*. The presentation, *mutalilē* 'at the first' refers to his first level of the expression of his *bhakti* and explicates the progressive status and continuity of advancements within the religious and spiritual life. It implies that, the sense of the *bhakti* is emerging out only when the *Ālvār* is lived in the world with the material *śarīra*. This word also indicates the systematic arrangement and expression of the themes expounded in *Tiruvāymoli*. That is, the *Ālvār*, at the first revealed the theme about the *bhakti*, then, he consistently explicated the themes of *karma*, *jñāna*, *bhakti*, *parapatti*, *parajñānam*, *paramabhakti*, *arcirādigati*, attainment of the *paramapada*, enjoyment of the auspicious qualities of the Lord Śrīman Nārāyaṇa and the performance of the *kaiṅkarya* to the Lord. Here, it is to be noted that, Nammālvār in the last part of *Tiruvāymoli* only described about the *arcirādigati*, the *paramapada* and the *kaiṅkarya*. At the first, when Nammālvār possessed the *śarīra* within the world, he delineated about the *karma*, the *jñāna* and the *prapatti*. In continuity of his matured status in the spiritual order, he progressively elucidated the themes starting from the *parajñāna* up to the loftier status of performing the *kaiṅkarya* to the Lord. The utterance, 'out of his own mouth as an expert' means the rarity of elucidating the themes through words.

6. In the proclamation, 'in the first line' stands for expressing the sense of, 'without any reason'. The phrase, 'showered His supreme

grace' designates the statement, *mayarvara matinalam aruḷinaṇ* 'who dispels all doubt and grant pure knowledge' (TVM 1.1:1). It is to be realized that, the God is thinking about the welfare of the *Ālvār* as, 'let him be possessed the matured *bhakti* through the fulfilled *jñāna*'.

7. From the declaration, 'the greatness of the Lord's grace is as clearly as possible understood', the Commentator answers, 'yes' to the question, 'is there any place, where the Lord's grace fruited in action?'. In this place, he explains the distinctive reason for the blissful grace showered upon the *Ālvār*. In addition, he also elucidates his status of composing the spiritually loaded stanzas. Here, the example related with the Lord Kṛṣṇa is added to interpret the nature of divine knowledge, which is graced by the Lord to the *Ālvār*.
8. *"Bṛndāvanam bhagavatā kṛṣṇenākliṣṭakarmaṇi/
śubhena manasādhyātam gvām vṛddhimabhīpsatā /"*
- *Śrī Viṣṇu Purāṇam*.
See the *Bhagavadviṣayam* (1999) vol. 1A, Śrī Sudarśanaṅgar Trust Publication, Tirucy, p. 86.
9. *Bṛndāvanam* – Forest with the thorny plants or thistle (*tripulus terrestris*).
10. *"Utpannanavaśaṣpādhyā śakrakopāstruṛtāmahī/
sthalī māratakivāsīt padmarākakṛtāntarā /"* - *Śrī Viṣṇu Purāṇa*. Refer to *Bhagavadviṣayam* vol. 1A, (1999), *op.cit.*, p. 86.
11. The phrase, 'divine consciousness in its entirety and clarity' refers to the knowing things without any trace of doubts to express the same to others.
12. If Nammālvār possesses the intellectual capacity to perceive the true object as it is with absolute clarity, then, there shall be a question, 'is there any illusion to know the knowledge of the real object? As proper answer, the Commentator, starting from the statement, 'the other religions' describes the different doctrines of other religions and finally concludes, '*Śrīvaiṣṇava darśana* accepts only three *tattvas*' (covers the references 12 to 31). In this context,

- he points out that, *Nyāya* philosophy accepts sixteen *tattovas* and *Vaiśeṣika* philosophy accepts only six.
13. *Lokāyata* philosophy possesses only the general outlook towards the world.
 14. *Ārukatar* - the devotees of *Ārukaṇ*, i.e., *Jainas*.
 15. *Buddhism* possesses four kinds of divisions. *Vaibhāsika* is one of them.
 16. To *Vaibhāsika*, 'emerging of knowledge' is considered as the *ātma*.
 17. In this context, the term, *mokṣa* denotes the fact, i.e., 'the reason for the *mokṣa*'.
 18. Here, the word, '*mokṣa*' connotes the *jñāna*, the cause for the *mokṣa*.
 19. Though there are doctrinal differences between *Nyāya* and *Vaiśeṣika*. Since both the systems possess similarity upon the interpretation of subject matters, in this place, Commentator jointly points out the salient features of them.
 20. 'Annihilation of pleasure and pain' means the status of the *ātma* as stone.
 21. *Pāśupatas* are the follower of *Pāśupati* religion. They are generally mentioned as *Śaivas*. Since, among them, some are professing the fact as, '*paramānu* are the first cause for the world', they do not have the differences of opinion with *Śrutiprakāśikai*, which affirms the *prakṛti* as the first cause of world. In this regard, an expert on, 'Glossaries' elucidates the following fact. That is, since some of them are accepting the *Āgamasiddheśvaraṇ* is *nimitta kāraṇa*, they do not have differences of opinion with their people, who are accepting the statement of *Vedānta Dīpa*, i.e., *Ānumānikēśvaraṇ* is the *nimitta kāraṇa*. *Āgama* - the *Śiva āgamas*. *Sārūpya* - getting the divine form as the God.
 22. The followers of *Sāṅkhya*, who accept the God as well as who reject the God named as *Kapilāgamaniṣṭhar*. In the followers of *Yoga*, there are two groups as *Patañjalīmataniṣṭhar* and *Hiraṇyagarbhamataniṣṭhar*. If the reader wants to know further about these two groups, it is suggested to consult with the scholar, who are expert in the *Sāṅkhya* philosophy.

23. From this sentence onwards, the Commentator exposes the religious scholars and their philosophy, who are all not deriving the true meanings to the sentences of *Veda*, but, to them, they determine different meanings.
24. The statement, 'flow of water' means that, though water in the rivers like Gaṅgā continuously flows, apparently it is identified that, the water in it remains stagnant. Like that, since people are always dying and babies are permanently getting births, the world seems to be permanent.
25. *Pūrvam* - the earlier, *apūrvam* - the word elicits the fact, that, 'at earlier, there is nothing'. *Karma apūrvam* - when the *ātmas* perform activities, as the fruit of the same, something new is evolved. It does not prevail at earlier. In this context, the truth behind the phrase, 'something new' is called *karma apūrvam*.
26. *Viśeṣa* means speciality. It also means *bheda* 'difference from other'. That is *sajātīya*, *vijātīya* and *svagata bhedas*. The *sajātīya bheda* signifies the difference between *Brahmam* and *jīva*, the *vijātīya bheda* ascribes difference between *Brahmam* and *acit* and the *svagata bheda* indicates difference among *Brahmam* and His qualities like the *jñāna*, the *sakti*, etc. '*Nirviśeṣa*' points out the position, where there is absence of said differences. *Māyāvādi* asserts that, reality is one, which does not have these three kinds of differences. *Cinnmāttiram* denotes the reality exists as *svayamprakāśa* 'self illumined'. '*Māyāśabalam*' means *māyā* 'spiritual ignorance' is mixed along with perception of the reality. The phrase, 'out of the sentences' refers to the sentences like *tat tvam asi* 'thou art that', *aham brahmāsmi* 'I am *Brahmam*', *ayaṁ ātma brahmanam* 'the self is *Brahmam*'. 'According to the *māyāvāda*, '*mokṣa*' is in the view of, 'one with reality'.
27. To Bhāskarar (8th and 9th centuries CE), supreme reality is not, '*nirviśeṣa*'. In the explanation, the phrase, 'based on the truth behind *varṇāśramadhṛma*' indicates the fact that, the condition of acquiring the *jñāna* is taken into consideration within the background of *varṇa* 'possessing *satva*, *rājasa* and *tāmasa guṇas*' and *āśrama* 'maintaining the status of life as *brāhmaṇa*, *kṣatriya*, *vaiśya* and *sūdra*'.

- If the reader wants more clarification, it is better to discuss the theme with the experts, who mastered the theo-philosophy of Bhāskarar. (Refer to Chapter XV pp.1-11 of *A History of Indian Philosophy*, vol.3 (2009) by Surendranath Dasgupta).
28. According to Yādavaprākāśa, the supreme reality through the *parināma rūpa viśeṣa* becomes as *cit*, *acit* and *Īśvara*.
 29. 'The *Ekāyanar*' - those, who have particular stand. They belong to Śrī Madhva sect. *Śrīvaiṣṇavas* accepts the Lord Śrīman Nārāyaṇa with Śrī Lakṣmī. Since this sect accepts Śrī Nārāyaṇa only, the Commentator mentions them as, '*Ekāyanar*'. *Śrīvaiṣṇavism* affirms that, the God possesses all the kinds of *sakti*. But, this sect believes that, the God has very few *saktis*. To them, reality is Śrī Nārāyaṇa only.
 30. In the series, the eleven religions starting from the *Lokāyata* to *Yogam* are considered as external religion. The six religions starting from Śrī Bhaṭṭar to *Ekāyanar* are not eliciting the direct meanings for the sentences of *Veda*, but, indifferent meanings. The *Manudharma Śāstra* asseverates that, *smṛtis*, which are against the *Veda* and *Kudruṣṭi* religions are not helpful to reach over the *mokṣa*. Moreover, the truth behind them possess only the *tāmasa guṇa*.
 31. *Darśana* - the looking into. It points out the religion, which deals with the realities through the intellectual eye of our traditional *ācāryas*.
 32. '*Sarvaṃ kalpitam brahma*', '*ekameva advīdīyam*'. If the reader wants to get more knowledge about this context, it is better to consult with *Śrīvaiṣṇava* traditional scholar, who knows the tradition with the background of Sanskrit language.
 33. *Prakāram* - It refers to the Tamiḷ word, *aṭai* 'quality'. The words *aṭai* in Tamiḷ and *viśeṣa* in Sanskrit possess the same meaning. *Prakāri* - It means the Tamiḷ word, *aṭaikoli* 'that which is qualified'. *Aṭaikoli* and *viśeṣiyam* are conveying the same principle and meaning.
 34. In this place, the following *Naṇṇūl sūtra* shall be remembered.
"Oṟṟumai nayattiḷ onṟeṇat tōṇṟiṇnum
vēṟṟumai nayattiṇ vērē uṭaluyir"

‘Since the *śarīra* and the *ātma* (consonantal vowel) are being associated with each other, they apparently perceived to be as one. But, both are distinctive realities. So, both are different from each other. - *Naṇṇūl sūtra* 450.

35. “*Pradhānakṣetrajañāpatir guṇeśaḥ samsārabandha sthitimokṣa hetuḥ / /*
- *Śvetāśvatara Upaniṣad* 6.16.

36. “*Daivī hyeṣā guṇamayī mama māyā duratyayā/
māmeva ye prapadyante māyā metām taranti te//*” - *Bhagavad Gītā* 7:14.

37. “*Pollā ākkaiyiṇ puṇarvīṇai arukkal arā;
collāy yāṇ unṇaic cārvatu ōr cūlcciyē*” - *TVM* 3.2:3.

38. Over here, the following independent verse shall be cited .

“*Vāṅkuruvi yīṅkūṭu vallarakkut tolkaraiyāṇ
tēncilampi yāvarkkuñ ceyyaritāl*” .

‘No one could possibly construct the cage of weaver bird (*plocan baya*) flying in the sky, lac ball by hornet (*vespa crabro*), mound constructed by white ant (*termes bellicosus*), as such, honey comb and spider net. They could be built by the respective creature only’

39. *Sarvasakti* - those who have all the ability, the God.

40. “*Jarāmaraṇamokṣāya māmāśritya yatanti ye/
te brahṇa tadviduḥ kṛtsnamadhyaṭmam karm cakḥilam/ /*”
- *Bhagavad Gītā* 7:29.

41. *Parimēlaḷakar*, while commenting on *Tirukkuraḷ* 358 (*Pirappennuṇṇu pētamaī nīṅkac cirappennuṇṇu cenporuḷ kāṇpatu arivu* ‘when folly, cause of births, departs and the *ātma* can view, the truth of things, man’s dignity- ‘tis wisdom true’), professes the following fact. Through the *āgamas*, it is deduced that, at what the sense if the *ātma* is feeling and thinking when it leaves out the *śarīra*, at the latter birth, it becomes as such. So, when the *ātma* leaves the *śarīra*, for the sake not to get rebirth, it ought to think upon the God only. So, before death, one has to learn, how to surrender to the God. This is only the *upāya* for the *mokṣa*. Except that, certainly there is no other *upāya* to attain the supreme state of the *mokṣa*.

42. *Upāya* - the means.

43. “*Oṅ tamaraiyāḷ kēḷvan oruvanaiyē nōkkum uṇarvu*”
- *Mutal Tiruvantāti* 67.
44. “*Tat jñānamajñānamatonyaduktam*” - *Śrī Viṣṇu Purāṇam* 6.5:87.
45. “*Tat karma yanna bandhāya sā vidyā yā vimuktaye/
āyāsāyāpāram karma vidyānyā śilpanaipuṇam / /*”
- *Śrī Viṣṇu Purāṇa* 1.19.41.
46. In this context, it is to be remembered the following verse of the *Nālaṭiyār* 140.
“*Ālakucāl karpiṇ arivunūl kallātu
ulakanūl oṭuva tēllām – kalakala
kūun tuṇaiyallāl koṇṭu taṭumāraram
pōon tuṇaiyarivā ril*”.
‘Among books countless, devoid of learning
Spiritual treatise but browsing worldly wise works
Will make a hullabaloo but nobody seems to know
The way of weaning away from such susceptibilities’
- *Nālaṭiyār* 140.
Professor Palani Arangasamy (tr.) comments: ‘Average men of a -
day world are susceptible to the books of material possessions and
physical comfort. They simply make a genial hullabaloo and keep
themselves satisfied with the contents of those ordinary texts. It is
a pity that nobody seems to know the importance of learning
spiritual treatises’. Refer to Arangasamy, Palani (2020) *NAALADIYAAR (An English Version with Commentary)*, Thanjavur,
p. 78.
47. The sentence, ‘who realized the realities truthfully’ mentions the
great saintly scholars such as the first three *Ālvārs*, namely Poykai,
Bhūtam and Pēy.
48. The phrase, ‘to Nammālvār’ makes reference to the *Ālvār*, who out
of truthful knowledge of *tattvatraya* immersed within the experience
as well as oceanic *ānanda* of advantageous qualities of the Lord
Śrīman Nārāyaṇa.
49. In this place, the following verses shall be quoted: *eṇ appaṇ taṇ
māyaṅkaḷē kāṇum neṇcu uṭaiyēṇ- eṇakku iṇi eṇṇa kalakkam uṇṭē?*

‘my heart can see them all, now what can trouble me?’(TVM 6.4:8) and *colmālaikaḷ collumāru amaiikka vallērku inī yāvar nikar akal vānattē* ‘I have sung his praise with poems, now who in the world can equal me?’(TVM 4.5:8).

50. Nammālṽvār himself explains about his superior status as, *varavu āru onru illaiyāl; vāḷvu inītāl* ‘there is no way to return. Aho, this new life is sweet!’ - *Periya Tiruvantāti* 56.
51. “*Vīṇṇuḷārillum cīriyarē*” - *Tiruviruttam* 79.
52. “*Aṭyār nilākinra vaikuntamō vaiyamōnum nilaiyiṭamē*” - *Tiruviruttam* 75.
53. The Commentator from this sentence onwards starts to points out that, due to the defects of land alone, the world is not only became as dry land for devotion to the Lord Śrīman Nārāyaṇa, but, it also became as such because of the malicious attitude of people.
54. “*Kaḷau jagatpatim viṣṇum sarvasraṣṭāramiśvaram/ nārccayiṣyanti maitreya pāṣaṇḍopahatā janāḥ / /*” - *Śrī Viṣṇu Purāṇa* 6:41.
55. *Pāṣaṇṭḍis - nāstikas*, those, who are creating *pāvam* ‘demerit’.
56. “*Durlabho mānuṣo deho dehinām kṣaṇabhāṅgurali/ tatrāpi durlabham manye vaikuṅṭhapriyadarśanam / /*” - *Bhāgavatham* 11.2:22.

Here, the verse of *Divya Kavi Pillai Perumāl Ayyaṅkār* shall be specified.

“*Māṇiṭarāka varalari tōrmaṇ ṭalattiṇeri
māṇiṭarāka nilātava rātan malarayanār
māṇiṭarākamāt tālanpa rāya araṅkattulem
māṇiṭarāka malaratik kāṭpaṭum vāḷvaritē*”

‘It is rare to get birth as human in this incomparable world. Though as such, it is still a problem to get a birth without suffering and a *śarīra* without deformity. Though getting the *śarīra* without deformity, it is unthinkable to lead a moral life. Though maintained the morality in life, it is extraordinary to follow religious life as servant to perform *kaiṅkarya* to the holy feet of the Lord Śrīman Nārāyaṇa residing at Śrīraṅgam, to whom, as directed by *āgamas*,

Brahmā, who got *avatāra* at the lotus and *Śiva*, who bear deer in the left hand are performing the eternal *kaiikarya*'.

- *Tiruvāraṅkattantāti* 15.

57. “*Manuṣyaṅṅāṅṅam sahasreṣu kaścidyatati siddhaye/
yatatāmapi siddhānām kaścinnām veti tattoataḥ //*”

- *Bhagavad Gītā* 7:3.

58. *Cetanas* - the *ātmas*, the *cetanam* - the knowledge.

“*Pallāṅṅra kēḷvip payaṅṅṅarvār vīyavum
kallātār vāḷva taritirēl - kallātār
cētaṅṅam eṅṅumac cēruakattu iṅṅmaiyaḷ,
kōteṅṅru kollātāṅṅ kūrṅru*”

‘Know thou the reason for early demise of veterans

And longer life of illiterate idiots in the world?

Death greatly enamoured of acquiring geniuses

Neglecting the hollow men of illiteracy behind’ - *Nālaṅṅiyār* 106.

Professor Palani Arangasamy (tr.) comments: Here the poet’s real intention is to emphasis that either the longevity of life among the illiterates or the short duration of geniuses is on the basis of what deeds they have done in their previous birth. But actually his reference to the God of death and his passion to snatch away the life of versatile geniuses is to highlight the excellence of knowledge and intelligence’. Vide: Arangasamy, Palani (2020), *op.cit.*, p. 61.

59. “*Tatoakhilajagatpadmabodhāyāyutabhānūnā/
devakipūrvasandhyāyāmāvīrbhūtan mahātmanā //*”

- *Śrī Viṣṅṅu Purāṅṅa* 5.3:2.

60. In this place, the following verses shall be remembered.

“*Cuṅṅariraṅṅ ṅēpaṅṅṅu mūṅṅrā yīṅṅatukaḷ tīṅṅtulakat
tiṅṅariraṅṅ ṅālvarum pēṅṅirūḷ cīppaṅṅ vempīṅṅappai
aṅṅariraṅṅ ṅāmalart tāḷuṅṅai yāṅṅkuru kaikkaracaṅṅ
paṅṅarirūṅṅ kīṅṅtip pīṅṅāṅṅtīru vāyṅṅmolīp pāvōṅṅumē*”

‘*Tiruvāyṅṅmolī* of the chief of Kurukūr (Nammāḷvār) with his pair of lotus feet which cuts short of our birth cycles, will sweep away the ignorance arising from the two afflictions (*rajas* and *tamas*) in the world eradicate the triple specks (*Tāpatṅṅiyās* - *Ādhyātṅṅmīka*,

Ādhibhautika and *Ādhidaivika*) by making the two (Sun and Moon) shine as of old’.

- *Caṭakōparantāti* 2.

“*Āditya rāmadivākara acyutabhāṇuḱkaḷukkup pōkāta uḷḷiruḷ nīṅki, cōṣiyāta piṛavik kaṭalvarri, vikasiyāta pōtiṛ kamalam malarntatu; vakulabhūṣaṇa bhāskarodayattilē*”

‘Inner darkness is not eradicated but vanished; Sun-Rāma, having rays of arrows not dried up the sea of *asuras*, who are not considered Him as *Śeṣi* but dries up; and lotus not flowered for *Acyutabhānu*, but became blossom out of the rising Sun-Bhāskara, who wears the garland made up of *vakula* (*minusaps elangi*) flowers’

- *Ācāryahṛdayam* 83.

“*Velli viyāḷaṇ viḷaṅkiravi veṅṅiṅkaḷ
poḷḷeṇa nīkkum puṛaviruḷai; - teḷḷiya
vaḷḷuva riṅkuraḷ veṅpā akilattōr
uḷḷiruḷ nīkkum oḷi*”

‘The eternal darkness of the world shall be wiped out by the planets Venus,

Jupiter, brightest Sun and white rays of the moon. As such, the sweet verses in *veṅpā* meter of Tiruvalluvar’s *Tirukkuraḷ* as dazzle light shall crystal clearly wipe out the inner darkness of ignorance of the people, who live in the world’.

- *Tiruvalluvamālai* 52.

61. “*Urum, nāṭum, ulakanum taṇṇaiippōḷ avanuṭaiya pērum tārkalumē
pitarra*”

- *TVM* 6.7:2.

62. “*Maraṅkaḷum iraṅkum vakai maṇivaṇṇavō eṇru kūvumāl*”

- *TVM* 6.5:9.

63. “*Pāl ēy taṇṇiḷar icaikārar pattar paravum*”

- *TVM* 1.5:11.

64. “*Paṭṭāya taṇṇiḷ mālai āyirattuḷ ippattum kēṭṭu ārār*”

- *TVM* 10.6:11.

65. “*Paṇ ār pāḷal iṅkaḱkaḷ yāṇāyt taṇṇait tāṇ pāṭi teṇṇā eṇṇum eṇ anuṇāṇ*”

- *TVM* 10.7:5.

66. Starting from, ‘the *Sarveśvaraṇ* as the *Śriyaḷpati*, the husband of *Śri Lakṣmī*’ and up to, ‘glorified as the ‘chief’ (references 1 to 47), the Commentator delineated the fact that, *Tiruvāymoli* is composed by Nammālvār to explain the knowledge of the *tattvas*, but, not for the glory, material comfort and performing *pūja*, etc. Moreover, he with reasons ascertained that, this text shall be accepted by all.

Starting from, 'though the world is just like dry land' and up to, 'all the places for getting good' (references 58 - 66), the Commentator has confirmed that, the text is for all to attain the final emancipation.

67. *"Hasitam bhāṣitam caiva gatiryā yacca ceṣṭitam/
tat sarvaṃ dharmavīryeṇa yathāvat samprapaśyati / /"*
- Śrī Rāmāyaṇa Bāla-Kāṇḍa 3:4.
From here onwards and throughout the commentary, the Commentator is expanding the greatness of the *jñāna* and the *bhakti*, which are graciously pointed out in the first sentence. For better understanding of the theme, verify the reference number 6. In this place, it is better to get the idea of the theme by covering the first eleven references.
68. *Svarūpa rūpa guṇa vibhūtiḥ* – the God's wealth such as His nature, form, qualities and His extended transformation as the cosmos
69. *"Udārās sarva evaite jñānī tvātmaiva me matam/
āsthitaḥ sahi yuktātmā mām evānuttamām gatim / /"*
- Bhagavad Gītā 7:18.
70. *"Bālyāt prabhruti susnigdho lakṣmaṇo lakṣmīvardhanaḥ"*
- Śrī Rāmāyayaṇa Bāla-Kāṇḍa 18:27.
71. Perumāl - Śrī Rāmapirān
72. Younger Lord - Śrī Lakṣmaṇa.
73. *"Arīyāk kālattuḷḷē aṭimaikkaṇ aṇṇu ceyvittu"* - TVM 2.3:3.
74. *"Mulaiyō muḷu murṛum pōntila; malaiyō tiruvēnkaṭam eṇṇu karṅinra
vācakamē"* - Tiruviruttam 60.
75. *"Na ca sītā tvyā hīnā na cāhamapi rāghava/
muhūrttamapi jīvāvō jalānmatsyā vivōddhrutau / /"*
- Śrī Rāmāyayaṇa Ayodhyā-Kāṇḍa 53:31.
76. *"Et tēvar vālāṭṭum evvāru ceykaiyum appōtu oliyum"*
- Nāṇṇuukan Tiruvantāti 38.
Since Nammālvar out of *prapatti*, has taken the auspicious qualities of the Lord as food, to him, the realization of three *tattvas* also become food.
77. *"Niṇ alāl ilēṅkāṇ"* - TVM 2.3:7.

78. “*Na deva lokākramaṇam nāmaratvamaham vṛṇe/
aiśvaryaṃ vāpi lokānām kāmaya na tvayā vinā//*”
- Śrī Rāmāyaṇa Ayodhyā-Kāṇḍa 31:5.
Vāṇavar nāṭu ‘Indra’s kingdom’. - TVM 3.9:9.
79. “*Tiruvoṭu maruviya iyarkai māyāp peruvīraḷ ulakam mūṇṇirinoṭu nal vīṭu
perinnum koḷvatu eṇṇumō*” - *Tiruvācīriyam 2 .*
80. “*Em mā vīṭṭūt tiranum ceppam*” - TVM 2.9:1.
81. “*Pāvīyēnaiṇ pala nī kāṭṭip paṭupṭāyō?*” - TVM 6.9:9.
82. “*Aham tāvanmahārāje pitrutvam nōpalakṣaye/
bhrātā bharttā ca bandhuśca ca pitā ca mama rāghavaḥ//*”
- Śrī Rāmāyaṇa Ayodhyā-Kāṇḍa 58:31.
83. “*Cēl ēy kaṇṇiyarum perum celvam nanmakkaḷum
mēlāt tāy tantaiyum avarē*” - TVM 5.1:8.
84. “*Bhavāṃstu saha vaidehyā kirisānuṣu ramsyate/
aham sarvam kariṣyāmi jākgratas svapataśca te//*”
- Śrī Rāmāyaṇa Ayodhyā-Kāṇḍa 31:25.
See the Purushothama Naidu, (2012), *op.cit.*, p. 21.
85. “*Oḷivu il kālam ellām uṭṭāy maṇṇi
vaḷu ilā aṭṭimai ceyya vēṇṭum nām*” - TVM 3.3.1.
86. “*Ahamasyāvaro bhrātā guṇairdāsyamupāgataḥ/
kṛtajñasya bahujñasya lakṣmaṇo nāma nāmataḥ//*”
- Śrī Rāmāyaṇa Kiṣkindhā-Kāṇḍa 4:12.
87. “*Uyarvu ara uyar nalam uṭṭaiyavaṇ
tuyar aru cuṭar aṭṭi toḷutu eḷu, eṇ maṇṇē!*” - TVM 1.1:1.
88. To express the unbounded absolute enjoyment of the Lord by Nammālvār, the Commentator uses the phrase, “*viśada viśadatara viśadatamam*”. It connotes the *parabhakti parajñāna paramabhakti*. *viśada* - clearly, *viśadatara* - very clearly, *viśadatamamāka* - absolutely very clear. *Parabhakti* - pleasure in union and pain in separation, *parajñāna* - directly knowing the things very clearly, *paramabhakti* - while in separation, even the existence will be disturbed. The activities of the *parabhakti* etc., are the “*viśada viśadatara viśadatamam*”. So, the Commentator refers to the enjoyment of the *parabhakti parajñāna paramabhakti* as the enjoyment of *viśada viśatara viśadatamam*.

89. *“Vistareṇātmano yogam vibhūtiñ ca janārdana
bhūyaḥ kathaya tṛiptirhi śṛivato nāsti meanṛtam”*
- *Bhagavad Gītā* 10:18.
90. *“Gharmābhūtaptāḥ parjanyaṃ hlādayantamiva prajāḥ/
na tatarpa samāyāntam paśyamāno narādhipaḥ / /”*
- *Śrī Rāmāyaṇa Ayodhyā-Kāṇḍa* 3:29.
91. *“Appolūtaikku appolūtu eṇ ārā amutē”* - *TVM* 2.5:4.
92. Verify the subject matter of reference 48.
93. *“Dharmātmā satyaśaucādi guṇānāmākaras tathā/
upamānamasēṣāṇām sādḥūnām yassadāabhavat / /”*
- *Śrī Viṣṇu Puraṇa* 1.15:15.
94. *“Entam aṭikaḷ iṇaiyaṭi etti eluttu acai cīr, pantam aṭi toṭai pā iṇi
kūruvaṇ”.*
‘By praising and the holy feet of my Lord, I shall explain the *eluttu*,
acai, *cīr*, *talai*, *aṭi*, *toṭai*, *pā*, *pāvīṇam* – the grammatical structures of
the verse’.
- *Yāpparuṇikalakkārikai* 1.
95. *“Macchandādeva te brahman pravṛttem sarasvatī/
rāmasya caritam sarvam kuru tvamṛṣisattama / /”*
‘It is because I had intended so, that those verses had come out of
your lips. Do you now, O best old saints, compose the entire history of
of Śrī Rāma’
- *Śrī Rāmāyayaṇa Bāla-Kāṇḍa* 2:31-32.
96. *“Māniṣāda pratiṣṭhāṃ tvamagamaś śāśvatīssamāḥ/
yatkrauñcamithunādekamavadhīḥ kāmamohitam / /”*
Niṣāda: O hunter; *tvam*: you; *yat*: out of a cause; *krauñca mithunād*:
among the two Crane birds are in union; *kāmamohitam*: infatuated
out of sexual urge; *ekam*: to one male Crane; *avadhī*: you killed (so
that); *śāśvatī*: within the sustenance; *samā*: among the years;
pratiṣṭhāṃ: existence; *māgama*: wouldn’t be attained.
‘You may not have peace of mind for endless years, Oh! Fowler,
since you killed one of the pair of cranes, infatuated with passion’
- *Śrī Rāmāya Bāla-Kāṇḍa* 2:15.
It means that, because a hunter killed one of the pair of cranes, he
would not have full fledged life as he is destined. This is only
external meaning, whereas the true meaning of verse follows:

(*Mā niṣāda*: Oh! Śrīnivānē; *tvam*: you; *yat*: out of a cause; *krauñcamithunād*: among *Rākṣas* of Rāvaṇa and Maṇḍotari, who are in union; *ekam*: one person (Rāvaṇa); *avadhī*: you killed (so that); *śāśvatīssamā*: among the sustained years; *pratiṣṭhām*: existence; *akamaḷi*: would be attained).

‘Oh! Śrīnivāsa!, since you killed Rāvāṇa, who is infatuated with Manmatha, the Lord of Mundane desire, so to add that, as you killed Rāvāṇa, one among the pair of his wife Maṇḍodari, you may not enjoy full fledged life span as destined’.

97. *Bhoktas*: enjoyers of sound as well as meaning. As reported, *kēṭṭu ārār vāṇavarkaḷ cevikkū iṇiya ceñcollē* ‘is sweet poetry which will not satiate even the gods’ (TVM 10.6:11) and *tonṭarkku amutu uṇṇac col mālaikaḷ conṇēṇ aṇṭattu amarar perumāṇ aṭiyēṇē* ‘I see the Lord before myself. My heart has sung his songs delightful to devotees’ (TVM 9.4:9), the Commentator with a note, separately placed the *bhoktas*, who out of knowledge to enjoy the texts of Nammālvār.
98. Refer to *mayarvu ara matinalam aruḷiṇaṇ* ‘the Lord dispels all doubt and grant pure knowledge’ (TVM 1.1:1), *tirumāl aruḷappaṭṭa* ‘blessed by Tirumāl’ (TVM 8.8:11), *yāṇāyt taṇṇait tāṇ pāti* ‘my Lord who sang his own praise in *Paṇ*-based songs through me’ (TVM 10.7:5), *tāṇ taṇṇaik kīrttitta māyaṇ* ‘He with His, has sung his praise’ (TVM 7.9:2).
99. Vide: the phrase, *tirumālavaṇ kavi* ‘the Lord Tirumāl connives to make me sing His praise’ (*Tiruviruttam* 48).
100. As delivered, *tonṭarkku amutu uṇṇa* ‘my heart has sung his songs delightful to devotees’ (TVM 9.4:9), *mumukṣus*, as informed, *kēṭṭu ārār vāṇavarkaḷ* ‘is sweet poetry which will not satiate even the gods’ (TVM 10.6:11) *muktas* and as averred, *teṇṇā eṇṇum eṇ aṇṇmāṇ tirumāliruñcōlaiyāṇē* ‘my Lord who sang His own praise in *Paṇ* based songs through me stand in Māliruñcōlai’ (TVM 10.7:5) and the Lord Śrīman Nārāyaṇa are the *bhoktas* ‘enjoyer’ of sweetness of Nammālvār’s texts.
101. The nature of *purusārtha* is explained through the line, *taṇakkēyāka eṇaik koḷḷum itē* ‘He has taken me as His own’ - TVM 2.9:4.

102. *Ciropāsita sadvruddhar* - the great scholars, who served the *Sadvruddhar* for so many years. *Sadvruddhar* - eminent personalities of knowledge, conduct and character.
103. Starting from, 'to enlighten the greatness of Nammālvar's texts including *Tiruvāymoli'*, the Commentator wonderfully comments that, because of the medium of scriptures, some ignorant may not have confident to declare the texts as *pramāṇa* and taste to read them. To enrich their confident and initiate the taste upon the texts and to prove them as the important *pramāṇas*, the Commentator follows the technical expression of objection and nullifying the same.
104. From, 'the scholars, who truthfully follow the principles of the *Vedas* reject the above criticism' and up to, 'one can attain the *mokṣa*' (covers the references 104-107 and the end part of the para), the Commentator appropriately treated the subject matters, which are mentioned within the answers of questions which he raised in the previous para.
105. "*Harikīrttim vinaivānyat brāhmaṇena narottama /
bhāṣāgānam na gātavyam tasmāt pāpam tvayā kṛtam /*"
- *Mātsya Purāṇa*. See the *Bhagavadviṣayam*, vol. 1A, (1999), *op.cit.*, p. 146.
106. *Vedana* - the process of knowing.
107. *Upāsana* - the prayer. It is the previous state of the *bhakti* upon the God.
108. "*Paramātmani yo rakto viraktoaparamātmani /
sarveṣanā vinirmuktassa bhāikṣam bhoktumarhati /*" - *Bārhaspatya smṛti*.
Vide: *Bhagavadviṣayam*, vol. 1A, (1999), *op.cit.*, p. 152.
109. "*Mārpāl maṇam culippa, maṅkaiyar tōḷ kaiviṭṭu*"
- *Mūṇrām Tiruvantāti* 14.
110. "*En nāl yāṅ unṅai iṅi vantu kūṭūvanē?*" - TVM 3.2:1.
111. "*Pala nī kāṭṭip paṭuppayō?*" - TVM 6.9:9.
112. "*Pōra vaittāy, puṛamē*" - TVM 5.1:5.
113. "*Kūvoik kolḷum kālam iṅṅam kurukātō?*" - TVM 6.9:9.
114. "*Āṭiyēṅ aṭainntēṅ, mutal muṅṅamē*" - TVM 2.3:6.

115. “*Parukik kaḷittēṇē*” - TVM 2.3:9.
116. “*Uṇṭu kaḷittēṅku unpar eṇ kurai?*” - TVM 10.8:7.
117. “*Toṇṭir; ellirum vārir; toḷutu toḷutu niṇṇu ārttum*” - TVM 5.2:2.
118. “*Kīl mēlemar ēḷeḷu piṇappum; mā catir itu peṇṇu nanumuṭai vāḷvu vāykkiravā!*” - TVM 2.7:1.
119. “*Nīyumu tirumālāl neṅcam kōṭpaṭṭāyē?*” - TVM 2.1:1.
120. See the commentary part of the verse 36 of *Tiruvāymoli* 1.4:4.
121. *Dhāraka boṣaka bhogyā*. See the Purushothama Naidu, (2012), *op.cit.*, p. 28.
122. *Kuravai* is a kind of dance performing by seven or eight or nine individuals by handling each other and singing the songs which contain themes related to love and bravery. Aṭiyārkkku Nallār commends about the dance as *kuravai eṇpatu kūṇiṇ kālaic, ceytōr ceyta kāpanum viralum, eyta uraikku miyalpiṇ reṇpa*. ‘*kuravai* is a kind of dance, in it, the dancers sing the songs, which are composed by the poet, who expresses the hero’s love and bravery’ and *kuravai eṇpatu eḷuvar maṅkaiyar, cennilai maṅṭalak kaṭakak kaikōttu, annilaikkoppaniṇ rāṭa lākum* ‘*kuravai* is a kind of dance. In it, ladies, who wear bracelets, stand in circle and by handling each other dancing to the melody of song’. Since this dance is performed within the community of *ayciyars*, the name, ‘*āycciyar kuravai*’ is derived.
- *Cilappatikāraṇ*: the commentary of poem 77 by Aṭiyārkkku Nallār.
123. By considering the line, *ārṇa nalla vakai kāṭṭum annūṇai* ‘He patiently discloses his good ways’ (TVM 4.5:5), the Commentator is commenting as ‘Nammālṅvār also pleasurably remembered the previously delighted experiences of the Lord Śrīman Nārāyaṇa’.
124. By remembering the line, *kātal kaṭal puraiya viḷaiṅvitta kār amar mēṇi nam kaṇṇai* ‘the dark Lord planted seeds of love in my heart’ (TVM 5.3:4), the Commentator specifies as, ‘in that separation only, his (the *Āḷvār*’s) longing to get the reunion with the Lord Śrīman Nārāyaṇa has enriched and increased’.
125. Because of the union and separation with the Lord, the *Āḷvār* has composed the stanzas with the subject matter of *akapporuḷ* ‘love theme’.

126. 'Anyāpadeśa' is a style of expression. In it, the subject matter is discussed directly without having the inner meaning. The example for the style of *anyāpadeśa* elucidated in the situation of union with the Lord is the decades of *karu māṇikka malai* 'a gem mountain' (TVM 8.9), *vēy maru tōḷ inai* 'bamboo like arms' (TVM 10.3), etc. The example for the style of *anyāpadeśa* defined in the condition of separation is *añciraīya maṭanārāy* 'Oh! Frail crane' (TVM 1.4), etc.
127. The four decades are *uyarvara* 'higher than' (TVM 1.1), *tiṇṇan vīṭu* 'bestower of heaven' (TVM 2.2), *aṇaivatu* 'reclines' (TVM 2.8) and *oṇrum tēvum* 'then, when none of the gods' (TVM 4.10).
128. The four decades are *payilum cuṭaroḷi* 'effulgent form' (TVM 3.7), *ēru āḷum iraiyōnum* 'the bull-rider Śiva' (TVM 4.8), *kaṅkaḷ civaṇtu* 'red eyes' (TVM 8.8) and *karu māṇikkam* 'a gem mountain' (TVM 8.9).
129. The four decades are *nōṛra nōṇpu ilēṇ* 'I have not done penance' (TVM 5.7), *ārā anutē* 'insatiable ambrosia' (TVM 5.8), *māṇ ēy nōkku* 'nallir 'Oh! Fawn-eyed friends' (TVM 5.9) and *piṛanta ārum* 'the wonders of your birth' (5.10).
130. The four decades are *em mā vīṭu* 'heaven' (TVM 2.9), *olivu il kālam* 'at all times' (TVM 3.3), *neṭumārkkku aṭmai* 'I would serve the Lord' (TVM 8.10) and *vēy maru tōḷ inai* 'slender bamboo – like arms' (TVM 10.3).
131. The four decades are *vīṭumiṇ murraṇvum* 'give up everything' (TVM 1.2), *conṇāl virōtam* 'it is hard to say' (TVM 3.9), *oru nāyakamāy* 'as one empire' (TVM 4.1) and *koṇṭa peṇṭir makkaḷ* 'wife and children' (TVM 9.1).
132. 'The other remaining verses' mean the rest of eighty decades of *Tiruvāymoli*.
133. The announcement, 'utteciyam of the text is fruit' denotes the performance of the *kaiṅkarya* to the Lord Śrīman Nārāyaṇa by the *ātma*. The other four subject matters are treated to understand the theology behind the concept of the *kaiṅkarya*. They mean that, when the *ātma* performs the *kaiṅkarya* perfectly, it has to know (i) the nature of the *ātma*, which performs the *kaiṅkarya*,

(ii) the nature of the God, upon Him, the *kaiṅkarya* is to be performed, (iii) nature of medium through which the *kaiṅkarya* is performed and (iv) nature of obstacle, which are restricting the means.

134. The *Ālvār*, by starting, *in niṅra nīrmai iṅi yām uṟavāmai* ‘we may never again attain the lowly state of faulty knowledge’ (*Tiruvīruttam* 1) and ending as, *in nūrum vallār aḷuntār pirappu ām pollā aruṅṅai māya van cērru aḷḷal poyn nilattē* ‘those who master the hundred verses will never stuck in the mysterious quagmire of births’ (*Tiruvīruttam* 100), elaborately discusses about the cessation of contact with the *śārīra*. This truth is the exclusively important theme of the text, *Tiruvīruttam*.
135. The Commentator, by thinking of the verse starting, *cekkar mā mukil uṭuttu* ‘wearing the red clouds as vestment’ (*Tiruvācīriyam*1) comments as such. The phrase, ‘esoterically fully enjoyed His mystical form’ means the beautiful form of the Lord’s *śārīra* (*avaya saundarya*) and the graceful shining of ornaments, which He wore (*āparaṇa saundarya*).
136. The Commentator, by thinking of verses like, *nal pūvaip pūṅṅra vaṅṅai* ‘together let us weave the glories of the hue-of-Kaya-flowers-Lord with the string of passionate words issuing from the tongue’ (*Periya Tiruvantāti* 1) praises the Lord as, ‘the Lord, who possesses the blissful form of unbounded sweetness’. The comment, ‘the eagerness to enjoy the same also has overwhelmed’ means the fact that, after Nammālvār has enjoyed the beauty of the Lord, He separated Himself with the *Ālvār*. By thinking of the verse, *aiṅpē perukun nūka* ‘our love for you swells’ (*Periya Tiruvantāti* 8), the Commentator expresses the *Ālvār*’s position as, ‘the eagerness to enjoy the same also has overwhelmed’. By minding the verses “*iyaṅṅvāy enmoṭu nī kūṭi; -nayappu uṭaiya nā ṅi toṭaik kiḷaviyul potivōm* ‘come join me in writing this poem. Together let us wave the glories of the hue-of-Kaya-flower-Lord with the string of passionate words’ (*Periya Tiruvantāti* 1), *ētta nuyal* ‘strive to praise’ (*Periya Tiruvantāti* 87) and *nī kati ām, neṅcē niṅai* ‘He is our protection against being cast into terrible hell. Oh, Heart! contemplate Him’

(*Periya Tiruvantāti* 46)', the Commentator comments as, 'he praised the Lord and enjoyed Him out of sheer remembrance of His insatiate charm' (see sub-heading 6.1).

137. Starting from, 'at that time, as that of the depth in the sweetness of the Lordly qualities' and up to, 'negating the obstacles of worldly life, obtained the siritual fullness and mystically merges with Him' (references from 137-140), the Commentator sharply explained the gist meaning of first one hundred verses of *Tiruvāymoli*. In it, after discussing the subject matter as such, he concludes the same with the meaning of the last verse, *avā arṛu viṭu perṛa* 'found his liberation' (*TVM* 10.10:11). Starting from, 'at that time, as that of the depth in the sweetness of the Lordly qualities, to the *Ālvār*, the eagerness to enjoy the same also overwhelmed' and up to, 'the Lord Śrīman Nārāyaṇa, out of His *nirhetuka kṛpā*, cheerfully exposed His form of ecstatic essence and existence to Nammālvār' the following subject matters are very sharply codified:

Starting from, 'the *Sarveśvaraṇ* as the *Śriyaḷpati*, the husband of Śrī Lakṣmī' and up to, 'He is also different from His superior nature' (References 1 to 138), the Commentator has gratefully glorified the Lord's quality of, 'the *paratva*'. Starting from, 'He, with the quality of *vātsalyam* towards His devotees' and up to, 'becomes an example to lead a religious life', he has commented about the Lord's empathetic status of taking, '*avatāras*'. *Vātsalyam* - affectionate love of the cow towards her calf, i.e., the Lord's mercifulness of accepting the errors as good. *Vatsam* - calf. Stating from, 'always takes *avatāra* within the communities of humankind, celestials etc., and becomes an example to lead a religious life' and up to, 'stands in the temples as *arcai* and always gracing His devotees with lovable smiling face', the Commentator graciously explained the glory of the Lord's '*arcāvatāra*'. The remark, 'thus, by having the supremacy as the *Sarveśvaraṇ*' and the other statement, 'possessing the simplicity for His devotees as *arcai*' are crystal clearly expressing the Lord's form of, 'the *paratva*' and 'the *arcāvatāra*'. Here, the fact is to be stressed that, in the both forms, the Lord Śrīman Nārāyaṇa maintains His

status of, 'individuality' and 'fullness'. Starting from, 'the *Sarveśvaraṇ* as the *Śrīyaḥpati*, the husband of Śrī Lakṣmī' and up to, 'He is also different from His superior nature' (References 1 to 138) indicates the individuality of the Lord supreme as the *Sarveśvaraṇ*. Starting from, 'He is also different from His superior nature. He, with the quality of *vātsalyam* towards His devotees' and up to, '(He) stands in the temples as *arcāi* and always gracing His devotees with lovable smiling face' refers to the Lord's specific nature of *saulabhya* for the sake to shower His grace to His lovable and affectionate devotees (sub-heading 6.2).

The Commentator based on the original verses only has written this *avatārikai* with sharpened descriptions. By thinking of the line, *uḷaṇ cuṭar miku curutiyuḷ* 'the Lord of the *Veda*' (TVM 1.1:7), he states as, 'Śrīveśvara as *Śrīyaḥpati*, the husband of Śrī Lakṣmī'. By remembering, *nalam uṭaiyavaṇ* 'highest good' (TVM 1.1:1), he points out as, '*samastakalyāṇa guṇātmaṇ* possesses the sacred features. By perusing the phrase, *cuṭar aṭi* 'feet of the one' (TVM 1.1:1), he says as, 'the divine *śarīra*', by covering the decade, *an tāmattu aṇṇu ceytu* 'in a beautiful spot he made love to me' (TVM 2.5), he avers as, 'beautified with divine ornaments'. By remembering the line, *caṅku, vil, vāl, taṅṭu cakkarak kaiyaṅku* 'to the conch-bow-dragger-mace-discus wielder' (TVM 6.6:2), he mentions as, 'wearing the divine weapons of conch and discus'. By learning the phrase, *ayarvu arum amararkaḷ atipati* 'who is the Lord of the ever wakeful celestials' (TVM 1.1:1), he mentions as, 'gloriously sitting with Śrī Lakṣmī upon the royal seat supported by curved line in the divine hall decorated with gems at the *paramapada* and He graces and rules the seven worlds of His sovereignty', By thinking of the line, *narru amaraṅ aṭṭceyvar* 'all the celestials serve' (TVM 8.1:1), he affirmed as, 'who are all fearless with respect to place and doubt, always perform the *kaiṅkarya* upon His holy feet'. He, by thinking of the phrases *nām avaṇ* 'He stands as, the 'he'' (TVM 1.1:4), *avaravar* 'let each one' (TVM 1.1:5) and *niṇṇaṇar* 'they stand' (TVM 1.1:6) of the first decade (TVM 1.1), conveys as, 'out of the Lord's sheer knowledge only, the *svarūpa* of animate and inanimate objects,

their permanence, their activities as well as non-activities are ordained and governed. As such, though He is immanent within these objects and their activities, but, out of His *svātantrya*, He is also transcendental and different from them'. He, by remembering the phrase, *uṭal micai uyir eṇa* 'He is there in all the things' (TVM 1.1:7) points out the statement, 'they are the divine *śarīra* of Him and existing as spiritual slave to Him'. He, by thinking of the phrase, *pulaṇoṭu pulan alan* 'He is in the *indriyas*, but, not of them' (TVM 1.1:3) conveys as, 'the Lord is *Ātma* to the knowledgeable and non-knowledgeable objects, but, He is always away from the errors of these objects'. He, by remembering the phrase, *vaṇi pukaḷ nāraṇaṇ* 'the Lord Śrīman Nārāyaṇa, the countless virtues' (TVM 1.2:10) declares as, 'the Lord, by having the appropriate names such as, 'the Lord Śrīman Nārāyaṇa', controls the entire cosmos'. By concentrating the line, *aḷi poraiy āy ninra paraṇ* 'the Lord who exist in' (TVM 1.1:11) the Commentator avers as, 'He is also different from His superior nature'. (See sub-heading 6.2.)

138. "Uḷaṇ; cuṭar niku curutiyaḷ" - TVM 1.1:7.

139. The Commentator, by thinking of the decade, *pattu uṭai aṭiyavarkku eḷiyavaṇ* 'the Lord is easy to reach by devotees' (TVM 1.3), comments as, 'out of His holy *avatāras*'. He, by remembering the decade, *amciraṇiya maṭa nārāy* 'Oh! Frail crane' (TVM 1.4) elucidates as, 'He also forgives all the errors of meager existence'. He, by concentrating the decade, *parivaṭu ilīcaṇaip pāṭi* 'sing of the faultless Lord' (TVM 1.6), reports as, 'the Lord has the *saulabhyagaṇam* to accept the prayer performed simply with available leaves and flowers'. He, by remembering the decade, *oṭṭum pul ēri* 'rides the Garuḍa' (TVM 1.8) avers as, 'He (the Lord) out of this simplicity becomes *pāratantrya* to His beloved devotees'. He, by concentrating the line, *nanpiyai ten kuruṅkuṭi ninra* 'he resides in Southern Kuruṅkuṭi' (TVM 1.10:9) of the decade, *poru mā niḷ paṭai* 'war-waging' (TVM 1.10), states as, '(the Lord) stands in the temples as *arcāi* and always gracing His devotees with lovably smiling face'. (Note sub-heading 6.2. The subject matter of first centum of *Tiruvāymolī*).

140. The Commentator, by remembering the lines like, *varavu āru onṛu illāiyāl* ‘there is no way to return’ (*Periya Tiruvantāti* 56) and *veritē aruḷceyvar* ‘the Lord graces for nothing’ (*TVM* 8.7:8) presents as, ‘the Lord Śrīman Nārāyaṇa, out of His *nirhetuka kṛpā*, cheerfully exposed His spiritual form of ecstatic essence and existence to Nammālvār’. Vaṭakuttiruvītippiḷai, by thinking of the lines like, *eṇ avā arac cūḷntāyē* ‘you did appease, in full, enclosing me in your sweet embrace’ (*TVM* 10.10:10) and *avā arṛu vīṭu perṛa kurukūrc caṭakōpaṇ* ‘Kurukūr Śaṭhakōpaṇ, by uprooting the desire, found his liberation’ (*TVM* 10.10:11), comments as, ‘(the *Ālvār*) negating the obstacles of worldly life, obtained the spiritual fullness and mystically merges with Him’ (sub-heading 6.2).
141. ‘The first decade of the text, *Tiruvāymoli*’ represents the first decade starting *uyarvu ara uyar nalam* ‘who is higher than the highest good’ (*TVM* 1.1:1). This decade is synopsis of the whole text, *Tiruvāymoli*. By thinking of this fact, the Commentator from the description, ‘as the entirety of immeasurable ocean filled with so many kinds of rubies has been seen in front’ (sub-heading 6.3) onwards, accordingly begins to explain the subject matters.
142. The Commentator, by thinking of phrases like *yavaṇ* ‘who’, *cuṭaraṭi* ‘feet of the one’, *uyaru vara uyarnalam* ‘higher than the highest good’ and *ayarvu aruṇ amararkaḷ atipati* ‘the Lord of the ever-wakeful celestials’ of the first verse (*TVM* 1.1:1), asserts as, ‘the Lord who is filled with *svarūpa rūpa guṇa vibhūti*, i.e., the spiritual wealth such as His nature, form, qualities and the explication of spiritualized entirety of the world’. He, by thinking of *uyir mikunarai ilanē* ‘he is in all our *ātma*’ (*TVM* 1.1:2), states as, ‘the Lord as the *Sarveśvaraṇ* and as the *Śrīyaḷipati*’. Starting from the 3rd verse to next four verses of the first decade are delineating the fact that, the inner nature, existence, etc., of all the matters are under the control of the Lord. So, the *Ālvār*, venerates the Lord as, ‘the *Sarveśvaraṇ*’. He, by thinking of *uḷaṇ cuṭar miku curutiyaḷ* ‘enshrined in the shining *śruti*’ (*TVM* 1.1:7), declares as, ‘The Lord *Sarveśvaraṇ* and as the *Śrīyaḷipati* venerated by the well established *śrutis*’. He, by thinking

of the verse, *curar arivu aru nilai* 'propagator of knowledge' (TVM 1.1:8) and *ulaṅ eniḷ ulaṅ* 'would you say he is, then he is' (TVM 1.1:9) declares as, '(the Lord is) unshakable by the *Bāhya Kudṛuṣṭi* 'short sighted persons'. He, by thinking of the line, *aḷi porai āy ninra paraṅ aṭimēl* 'upon the holy feet of the Lord who exist' (TVM 1.1:11) confirms as, 'he personally realized the Lord Śrīman Nārāyaṇa's *vibhūti*'. By minding the phrase, *tolutu eḷu* arise, O heart worship the feet' (TVM 1.1:1), the Commentator speak of Nammālvār's status as, 'advised his holy heart to surrender to the holy feet of the Lord and thus, he attained the higher than the higher spiritual status' (sub-heading 6.3).

143. In the first decade itself, the *Ālvār* has explained the Lord's *svarūpa*, *rūpa* and *guṇa*. If so, there is a question, 'what are all the subject matters of other decades?'. The Commentator answers it starting from the remark, 'as an individual who directly perceive the entirety of ocean' (sub-heading 6.3).
144. The statement, 'Separately and systematically' (sub-heading 6.3) refers to each and every kind such as superiority, nature of prayer, simplicity. etc.
145. For the question, 'is there anybody, who has condensed and expanded their texts?', the Commentator, by starting, "it is to be noted that, Nammālvār is not the exclusively one, who used this methodology, but, the saints like Saint Vyāsa and Saint Vālmīki' properly answers.
146. Here, the Commentator affirmatively minds to expand the theology of *tattvatraya* 'three realities'. Since he previously did not define the inner nature of supreme reality extensively, over here, starting from, 'He is opposite to all the kinds of errors' and up to, 'ordained the universe through His immeasurable spiritual knowledge' (sub-heading 7.1), describes the *svarūpa* of supreme reality.
147. *Vaṭakkuttiruvītipillai*, starting from, 'since He by also exists transcendently and depends upon Himself only, has no relation with *prakṛti*' and up to, 'He with the divine form stands as refuge supreme for all the animate, inanimate, human and even celestials' delineates the divine form of the Lord Śrīman Nārāyaṇa.

148. The Commentator starting from, 'it possesses the transformed material form like *mahān*' and up to, 'transformed into the twenty four *tattvas*' graciously explains the nature of *prakṛti*. For the proper comprehension of the explanation, 'thus, in accordance with the wish of the Lord, when the material world is creating, *prakṛti* transformed into the twenty four *tattvas*', it is better to consult the fifth to eleven verses of the chapter, *Sukamuni tattvannuraitta adyāya* 'chapter dealing about the *tattvas* said by Saint Suka' of *Cevvaiccūṭuvār Bhāgavadham* (See the *Tiruvāymoli Īṭu Uraiyiṅ Tanilākkam* (Hymns 1-110), (2012), *op.cit.*, p. 36) and lines starting from the seventy seventh line and upto eightieth line of third verse of *Paripāṭal*. The lines of cited *Paripāṭal* and the translation of the same are followed: *Jñāyirum tiikaḷum aṟaṇum aivarum titiyiṅ ciṟārum vitiyiṅ makkaḷum mācu il eṇmarum, patinoru kapilarum, tā mā iruvarum, tarumaṇum maṭaiṅkaḷum, mū ēḷ ulakamum ulakiṇuḷ maṇpatum, māyōy niṇvayiṅ parantavai urittēm* 'Oh Dark One! Appearing from you and sustained by you are the five elements of fire, wind, sky, land and water, the sun, the moon, the Lord of rituals, the five planets: Mars, Mercury, Jupiter, Venus and Saturn, the *Asuras* who are the children of *Thithi*, the twelve *Āthityas* who are the children of *Vidhi*, the blameless eight *Vasus*, the eleven *Rudras*, the *Aswin* twins born to a leaping horse, *Yaman* and his assistant, *Death* and the 21 worlds and all the lives therein'.

Parimēlalakar, in his commentary upon the 27th *Tirukkuraḷ* describes about the twenty four *tattvas* of the *Sāṅkhyā* Philosophy:

Tattvam irupattaintanaiyum teritalāvatu, mūlappakuti onṛil tōṇṛiyatu aṇmaiyiṅ pakutiye āvatallatu vikuti ākātenavum, atankaṅ tōṇṛiya mānum atankaṅ tōṇṛiya akaṅkāranum atankaṅ tōṇṛiya taṇmāttiraikaḷum ākiya ēḷum tattamakku mutalāyataṇai nōkka vikutiyaṭalum taṅkaṅ tōṇṛuvanavarrai nōkkaṅ pakutiyaṭalum uṭaiya eṇavum, avarrinṅkaṅ tōṇṛiya maṇamum jñānēntiriyaiṅkaḷum karmēntiriyaiṅkaḷum bhūtaṅkaḷum ākiya patinārum taṅkaṅ tōṇṛuvaṇa inmaiyiṅ vikutiyeṇāvattallatu pakutiyaṅkā eṇavum cāṅkiya nūluḷ oṭiyavārrāṅ arāyṭal 'Since it is not created and existed eternally, the *prakṛti* is the primordial matter (*pakuti* in

Tamil). It stands as the cause from it as the effect, all the materials of universe are emerging out. From *prakṛti*, *mahān* is emerging out, from *mahān*, *ahaṅkāra* is emerging out and from *ahaṅkāra*, the five *tanmātras* are emerging out. Since these seven emerged out from the previous one, they are considered as created objects (*vikuti* in Tamil) and since from them all the other *tattvas* are emerging out, they are also considered as *pakuti*. From the above, *manas*, five *jñānēnriyas*, five *karmēnriyas* and *pañcabhūtas* are emerging out as *vikuti*.

149. Starting from, 'the *ātma*, the basic principle of life is *aṇu* in size' and up to, 'showing *pāraṅtrya* and *śeṣatva* to the gracious feet of the Lord Śrīman Nārāyaṇa' (sub-heading 7.3), the Commentator describes the nature of the *ātma*.
150. The Commentator continuously elucidates the *Ālvār*'s views about the *tattvatraya*. In this place, he explicates the fact that, the *Ālvār* is superior to all the saints and sages, who possesses the knowledgeable aspects of these *tattvas*.
151. Starting from, 'what are all the subject matters discussed in the text, *Tiruvāymoli*?', the Commentator expands the *arthapañcaka*, which is previously explained in nutshell (sub-heading 8.1.1).
152. The Commentator, at the first, confirms the fact that, the supreme reality is the Lord Śrīman Nārāyaṇa. To establish the truth only, starting from, 'at the first verse of *Tiruvāymoli*' and up to, 'described the meanings of *nārāyaṇa sabda*' (sub-heading 8.1.1), he expanded the meaning of the *nārāyaṇa sabda*.
153. "Uyarou ara uyar nalam" – TVM 1.1:1.
154. "Uṅar nuḷu nalam, etir nikaḷ kalivinuṁ inān ilaṅ, enān uyir mikunarai ilaṅē" – TVM 1.1:2.
155. "Nilaṅṭai vicuṁṭai uruviṅaṅ aruviṅaṅ" – TVM 1.1:3.
156. "Ām avai, āyavai, āyiniṅra avar" – TVM 1.1:4.
157. "Kara vicuṁpu eri vaḷi nīr nilaṅ; ivainicai varāṅ navil tirāḷ vaḷi aḷi porai āy niṅra paraṅ" – TVM 1.1:11.
158. To the question, 'how the first decade establishes the meaning of *nārāyaṇa sabda*?', starting from, 'the word, '*nārāyaṅaṅ*' refers to'

and up to, 'leader of the *nityavibhūti* as well as the *līlāvibhūti*' (sub-heading 8.1.1), the Commentator answers the question.

159. "*Tiṇṇaṇ viṭu*" - TVM 2.2.

160. "*Oṇṇum tēvum*" - TVM 4.10.

Since the two decades starting, *tiṇṇaṇ viṭu* 'bestower of heaven' (TVM 2.2) and *oṇṇum tēvum* 'then when none of the gods' (TVM 4.10) elucidate the *paratva* of the Lord, the Commentator comments that, these two are expanded meaning of the first decade.

161. The presentation, 'the meaning of the supreme subject' refers to the Lord Śrīman Nārāyaṇa.

162. TVM 1.2:10.

163. For the questions, 'is it not clear, when meaning of the word is explained?' and is it necessary to consider the language?', the Commentator, by starting, 'though the *vyāpaka mantras*' (sub-heading 8.1.1), properly answers.

164. "*Celva nāraṇaṇ*" - TVM 1.10:8.

165. "*Tirunāraṇaṇ*" - TVM 4.1:1.

166. "*Nāraṇaṇ nuḷu ēḷ ulakukkum nātaṇ*" - TVM 2.7:2.

167. "*Kār āyina kāḷa nalmēṇṇiṇṇaṇ nārāyaṇaṇ*" - TVM 9.3:1.

168. "*Tiṇṇam nāraṇam*" - TVM 10.5:1.

169. "*Vāl pūkāl nāraṇaṇ*" - TVM 10.9:1.

170. '*Arcirādigati*' refers to the fact that, by giving importance to the deity called, '*arcis*', '*gati*' is destined. The '*gati*' means path. It is the path of divine being moving towards the *paramapada* with the help of the *arcis*. It is the final way to the *niukti*. The *arcis* is the name of deity met with the first by the released *ātma* on the way to the *paramapada*. In the way *arcis* with the released *ātma* leads to the next step who presides over the light.

171. "*Malarmakaḷ virumpum nam arumperul aṭikaḷ*" - TVM 1.3:1.

Among the various reasons for supporting the quality of the *paratva* of the Lord, being the husband of Śrī Lakṣmī is also one of the reasons. The Commentator, starting from, 'he through the lines, 'eagerly sought Malarmakaḷ' and up to, 'appropriately comments that, the Lord Śrīman Nārāyaṇa, the husband of Śrī Lakṣmī alone is the supreme reality' (sub-heading 8.1.2) delineated the said fact.

172. “*Tiru uṭai aṭikal*” - TVM 1.3:8.
173. “*Maiya kaiṇṇāḷ malar mēḷ uraiṇvāḷ urai mārpinaṇ*” - TVM 4.5:2.
174. “*Namakkum pūṇṇimicai naiṇkaikkum iṇṇaṇ*” - TVM 4.5:8.
175. “*Kōlat tiru mā makaḷōṭu unṇaika kūṭātē*” - TVM 6.9:3.
176. “*Tiru āṇai*” - TVM 10.10:2.
177. “*Kōla malarppāvaikku aṇṇu ākiya eṇ aṇṇpē*” - TVM 10.10:7.
178. The phrase, ‘traditional *ācāryas*’ represents the *ācāryas* starting from Śrī Nāthamuni.
179. The phrase, ‘derive the meaning’ refer to the fact that, the word, ‘*śrīmat*’ related with the *puruṣakāraṇ* and the ‘*śrīmatē*’ related with the *prāpya*. The *puruṣakāraṇ* is referred to in the line, *nāḷum nam tiru uṭai aṭikal tam nalaṇkaḷal vaṇaṇki* ‘worship daily at the felicitous feet of our Lord, the gracious consort of *Tiru* (Śrī Mahālakṣmī) (TVM 1.3:8) and the *prāpya* is referred to in the line, *kōlat tiru mā makaḷōṭu unṇaika kūṭātē* ‘still, should I for long be apart from you and your consort divine’ (TVM 6.9:3). *Prāpya* – it is to be attained.
180. “*Malarmakaḷ virumpum nam arumperal aṭikal*” - TVM 1.3:1.
181. “*Kōla malarppāvaikku aṇṇu ākiya eṇ aṇṇpē*” - TVM 10.10:7.
182. The Commentator describes *svarūpa* of the *ātma*.
183. “*Uṭal micai uyir eṇak karantu eṇikum parantuḷaṇ*” - TVM 1.1:7.
Stating from, ‘when he explains the *śarīrātmabhāva*’ and up to, ‘the farthest extend of *bhagavataśeṣatva*’, the Commentator elucidates the *svarūpa* of the *ātma*. *Śarīrātmabhāva* denotes the relation between the God and the *ātma* as the same between the *śarīra* with the *ātma*. Refer to the Commentary part of the 7th verse of the final decade *Tiruvāymolī* (TVM 1.1:7).
184. “*Um uyir vīṭu uṭaiyāṇiṭai*” - TVM 1.2:1.
185. This status is called, ‘*ananyārhaśeṣatva*’.
186. “*Taṇakkē āka eṇaik koḷḷum itē*” - TVM 2.9:4.
187. “*Aṭiyēṇ uḷḷāṇ; uṭal uḷḷāṇ*” - TVM 8.8:2.
188. “*Payilum cuṭar oḷi*” - TVM 3.7.
189. “*Neṭumārku aṭimai*” - TVM 8.10.
190. “*Aṭiyarkaḷ kulāṇkaḷai uṭaṇ kūṭuvatu eṇru kolō*” - TVM 2.3:10.
191. “*Aṭiyarōṭu iruntamai*” - TVM 10.9:11.

192. *Puruṣārtha* - the requirement of the *puruṣa*. It refers to the fruit. *Puruṣa* means 'one who is living within the *śarīra*.
193. "Tañakkē āka eṇaik koḷḷum iṭē" - TVM 2.9:4.
Starting from 'as recited, 'He has taken me as His own' and up to, 'the final *puruṣārtha*', the Commentator described the inner nature of *puruṣārtha* (sub-heading 8.3).
194. "Valu ilā aṭṭṭai ceyya vēṇṭum" - TVM 3.3:1.
195. "Paṇi mānam pilaiyāmē aṭṭiyēṇaiṭ paṇi koṇṭa" - TVM 4.8:2.
196. "Mukappē kūvīṭ paṇiḷḷāy" - TVM 8.5:7.
197. "Uyarōu ara uyar nalam uṭaiyavaṇ" - TVM 1.1:1.
198. "Cuvaiyaṇ; tiruvōṇ maṇālaṇ" - TVM 1.9:1.
199. "Tūya amutaṭṭ parukṭ paruki" - TVM 1.7:3.
200. "Eppolūtum nāl tiṅkaḷ āṇṭu ūḷi ūḷitorum appolūtaikku appolūtu eṇ ārā amutē" - TVM 2.5:4.
201. "Ārā amutē!" - TVM 5.8:1.
202. "Ārā amutu āṇāyē" - TVM 10.10:5.
203. "Ukantu paṇiceytu uṇ pātam perrēṇ" - TVM 10.8:10.
204. "Ītō iṇṇam vēṇṭuvatu eṇṭāy!" - TVM 10.8:10.
205. "Viṭṭūmiṇ murravum" - TVM 1.2.
Starting from, 'he commends that, Nammālvār clarified the nature of obstacle in the second decade' and up to, 'which is opposite to *puruṣārthas*', the Commentator explains the *svarūpa* of *puruṣārtha viroti* 'obstacle to *puruṣārtha* (sub-heading 8.4.1)'.
206. "Coṇṇāl virōtam" - TVM 3.9.
207. "Oru nāyakanāy" - TVM 4.1.
208. "Koṇṭa peṇṭir" - TVM 9.1.
209. "Kaṇṭu, kēṭṭu urru, mōṇtu uṇṭu ulalum aiṅkaruvi kaṇṭa iṇṇam, terivu ariya aḷavu illāc cirriṇṇam" - TVM 4.9:10.
210. In the forest, Ādibharata controlled his five *indriyas* and followed strict penance. But, in his last age, he had the affectionate love upon a deer, which he brought up all along with him. He died with the remembrance of it. So, in his next birth, he took birth as deer.
211. Refer to the following verse of the *Tañṭalaiyār śatakam*.

“Pullarivukku eṭṭāta taṅṭalaiyār vaḷantalaitta ponni nāṭṭil
collaramā tavampuriyum caupariyum turavarattait turantu mūṅṭāṇ;
nallaramām vaḷḷuvarpōḷ kuṭivāḷkkai manaiviyuṭaṇ naṭatti ninṇrāl
illarāmē peritākum; turavarānum paḷippinṇrēl iyarkai tāṇē”

‘In the Chola Kingdom, Taṅṭalaiyārs are lived. Their knowledgeable aspects shall not be understandable by lowly individuals. In the Kingdom, Saupari returned back to the worldly life from the ascetic life, which was great and beyond words to adore. In this world, it is praiseworthy to lead the *samsāra* with his lovable wife. On the other hand, if the ascetic life without faults that also shall be appreciable’.

(*Tiruvāymoli Īṭu Uraiyiṇ Tamilākkam* (Hymns 1-110), p. 42.

212. “Nīr numatu eṇṇu ivai vērmuṭal māyṭtu irai cērmiṇ” - TVM 1.2:3.
213. “Yāṇē eṇṇai ariyakilātē yāṇē eṇ tanatē eṇṇu iruntēṇ” - TVM 2.9:9.
214. “Nivṛttarāgasya grūham tapovanam” - *Itihāsa samuccayam*. Vide: *Bhagavadviśayanam*, vol. 1A, (1999), *op.cit.*, p. 183.
215. Śrī Janakarājaṇ, the King of Mitila city, father of Śrī Sitāpirattī, the great ‘philosopher. He has completely detached from the knowledge of considering the *śarīra* as the *ātma* and the apprehension of things, which are associated with the *śarīra*. Kulacekarāḷvār – King of Cērā Kingdom. Though he is a King as Śrī Janakarājaṇ, he also has detached himself from the above said two kinds of knowledge. His holy utterances are: *pēyarē eṇakku yāvarum; yāṇum ōr pēyaṇē evarkkum; itu pēci eṇ!* ‘to me the world is mad. Alas! What use dilating on this? (*Perumāḷ Tirumoli* 3:8) *āṇāta celvattu arampaiyarkaḷ tar cūḷa, vāṇāḷum celvamum maṇ aracum yāṇ vēṇṭēṇ* ‘I do not cherish this life of wealth, glory and power, surrounded by dancing girls decked in gold and finery’ (*Perumāḷ Tirumoli* 4:2).
216. Starting from, ‘in the *Vedānta*, the *bhakti*, which is followed’ and up to, ‘is the *prapatti upāya*, which shall shower all the necessary things’, the Commentator explains *svarūpa* of *upāya*, i.e., *prapatti* (sub-heading 8.5.1).
217. “Nōṛra nōṇpu ilēṇ” - TVM 5.7:1.

218. “*Āru enakku niṇ pātamē caraṇ ākat tantolintāy*” - TVM 5.7:10.
219. “*Ulalai enpiṇ pēycci mulaiyūṭu avalai uyir uṇṭāṇ kalalkaḷ avaiyē caraṇ āk koṇṭa*” - TVM 5.8:11.
220. “*Nāmaikaḷ āyiram uṭaiya nam perumāṇ aṭimēl cēnam koḷ teṇ kurukūrc caṭakōpaṇ*” - TVM 5.9:11.
221. “*Nāku aṇaimicai nam pīrāṇ caraṇē caraṇ namakku*” - TVM 5.10:11.
222. “*Āvikku ōr parruk konpu niṇ alāl, arikiṇṇilēṇ*” - TVM 10.10:3.
223. Since Nammālvār took birth in the fourth *varṇa*, based on the *varnāśramadharmā* He didn’t have the authority to follow the *bhakti*. So, he became as *prapatti niṣṭar*. If so, there is a question, ‘does not the *bhakti* stand as *upāya*?’ and ‘does the *prapatti* alone seems to be the proper *upāya*?’. For these questions, the Commentator, by starting as, ‘when the *Ālvār* teaches about the *prapatti upāya* to others’ amicably answers.
224. “*Tirunāraṇaṇ tāl kalamperac cintittu uyminṇō*” - TVM 4.1:1.
225. “*Āru enakku niṇ pātamē caraṇ ākat tantolintāy*” - TVM 5.7:10.
226. “*Kalalkaḷ avaiyē caraṇ āk koṇṭa*” - TVM 5.8:11.
227. “*Caraṇē caraṇ namakku*” - TVM 5.10:11.
228. Through this sentence, it is specified about the fulfillment of *prapatti upāya*. Here, it should be borne in mind that, whenever and wherever there is a phrase as, ‘the holy feet of the Lord Śrīman Nārāyaṇa’, the phrase refers to the most merciful and gracious quality of the Lord. It is the accepted fact to the entirety of this Book.
229. “*Mayarou ara matinalam aruḷiṇaṇ*” - TVM 1.1:1.
230. *Ibid.*, - TVM 1.1:1.
231. *Ākiṅcanya* - lack of any other *upāya* to follow except *prapatti* and there is no other place to go as refuge except the Lord Śrīman Nārāyaṇa. Through the verses, *nōṛra nōṇpilēṇ nuṇṇarivelēṇ* ‘I have not done penances’ (TVM 5.7:1), the lack of any other *upāya* except to follow *prapatti* is expounded. Through the verse, *pukal onru illā aṭiyēṇ uṇ aṭikkil amarntu pukuntēne* ‘falling at your feet, this refugeless self has found his refuge’ (TVM 6.10:10), *anayaḡatitva* ‘the status of not having any other place to go as refuge’ is expressed.

232. "Nōṛṛa nōṛṇu ilēṇi nuṇṇi arivū ilēṇi" - TVM 5.7:1.
233. *Ananvayam* - the status of not having anything in hand.
234. "Pukal onṛu illā aṭiyēṇi uṇṇi aṭikkīl amarntu pukuntēṇe" - TVM 6.10:10.
235. "Nīcaṇṇēṇi; nīraivū onṛum ilēṇi" - TVM 3.3:4.
236. "Oppilāt tīvinaiyēṇi uyyakkōṇṭu" - TVM 7.9.4.
237. "Kaḷalkaḷ avaiyē caraṇ āk koṇṭa" - TVM 5.8:11.
238. "Aṭikkīl amarntu pukuntēṇi" - TVM 6.10:10.
239. If it is delivered, *caraṇākak koṇṭa* 'who found refuge' (TVM 5.8:11) *amarntu pukuntēṇi* 'who gives refugee' (TVM 6.10:10) (Vide: references 237 and 238), then, there is a question, 'are these two observations seem to be contrary to the fact that, the Lord Śrīman Nārāyaṇa, out of His *nirketuka kṛpā* showering the grace?'. For this, the *Ālvār* answers as, *niṇṇi pātamiē caraṇ ākat tantolintāy* 'You have given me your feet as my sole refuge and path' (TVM 5.7:10) *atuṇṇu avanatu in aruḷē* 'that too by His sweet grace' (TVM 8.8:3). The inner meaning of the verses (TVM 5.8.11 & TVM 6.10:10) are that, the first cause for the initiation of aspirant's desire is the *nirketuka kṛpā* of the Lord.
240. "Niṇṇi pātamiē caraṇ ākat tantolintāy" - TVM 5.7:10.
241. "Atuṇṇu avanatu in aruḷē" - TVM 8.8:3.
242. "Kaḷaiṇvāy tuṇṇam; kaḷaiyātu olivāy; kaḷaikanṇi marṛu ilēṇi" - TVM 5.8:8.
243. "Nāḷ toruṇṇi ēka cintaiyanāy" - TVM 5.10:11.
244. "Marṛonṛu illai; curuṇṇak conṇōṇṇi; māṇilattu ev uyirkkum ciṛra vēṇṭā; cintippē amaiyūṇṇi" - TVM 9.1:7.
245. "Caraṇaṇi ākum taṇa tāḷ aṭaintārkkku ellāṇi; maraṇaṇi āṇāl vaiṇṇuntam koṭukkum pirāṇi" - TVM 9.10:5.
246. "Toṇṭārkkku anuṇṇu uṇṇac col māḷaikāḷ conṇēṇi aṇṇṭattu amarar perumāṇi aṭiyēṇē" - TVM 9.4:9.
247. Though the Commentator previously expounded the nature of fruit (*phalan*), then, the aspirant over here should know the reason for the present question, 'what is the fruit of the *prapanna*, who is performing the *prapatti* and passing on time?'. In order to show the difference, the previous statement is for the sake of devotees of the Lord and the allied description over here is affirmed in the interest of spiritual welfare of the *prapannas*.

248. “*Eṇṇait tī manam keṭuttāy*” - TVM 2.7:8.
249. “*Maruvit toḷum manamē tantāy*” - TVM 2.7:7.
250. “*Mayarou ara matinalam aruḷinan*” - TVM 1.1:1.
251. “*Kātal kaṭal puraiya vḷaiṅvitta kār amar mēni nam kaiṇṇan*”
- TVM 5.3:4.
252. “*Periya cuṭar jñāna iṇṇamē! o! cūḷntu atanil periya eṇ avā*”
- TVM 10.10:10.
253. “*Eṇ avā arac cūḷntāyē*” - TVM 10.10:10.
254. *Ānuṣaṅgika siddham* – the subject matters discussed in the midst.
255. “*Prāpyasya brahmaṇo rūpam prāptuśca pratyagātmanaḥ/
prāptyupāyam phalam prāptestathā prāptiviroti ca / /*”
*vadanti sahalā vedās setihāsa prāṇakāḷi/
munayaśca mahātmanō veda vedārthavedinaḥ / /* - *Hārta Samhitai*.
See the *Bhagavadviśayam*, vol.1A, (1999), *op.cit.*, p. 191. Starting from,
'All the *Vedas*, *Itihāsa-purāṇas* and *Ṛṣi*, who know the *Veda* are
explaining the *artthapañcaka*', the Commentator makes references
to Periyavaṅkipurattu Nambi's view to support the testimony, 'the
subject matters of the *Vedas* are the principles of *artthapañcaka*,
which are the *vākyārtha* 'meaning of passages' of this reverential
text, *Tiruvāymoḷi*'.

**Śrī Lakṣmī, the Goddess of Fortune
Homage to Śrī Rāmānuja, who is endowed with the grace of the
Goddess Śrī Lakṣmī
Long Live, the Flowery Feet of Māraṇ**

**INTRODUCTION GRACIOUSLY WRITTEN BY
VAṬAKKUTTIRUVĪTIPPIḶLAI IN HIS ĪṬU 36,000 PAṬI
COMMENTARY**

THE MAHĀPRAVEŚAM

The Tirumakaḷ Kēḷvaṇ - The Second

The *Sarveśvaraṇ*, as the *Śrīyaḷpati*, the husband of Śrī Lakṣmī, as *Avāptasamasthikāmaṇ* possesses self fulfilled wishes reside in Him and as the *Samastakalyāṇaguṇātmaṇ*, the holy form contains countless auspicious qualities, always have much of affection for Nammāḷvār. As declared, ‘through countless cycles of births and deaths (I was shifting from one shoulder to another shoulder), Nammāḷvār underwent so many births and deaths as the *nityasamsāri*. According to the *Āḷvār*, ‘I have found your feet. My heart is consoled and bathed in a flood of endless joy’, the Lord Śrīman Nārāyaṇa showered His supreme grace upon Nammāḷvār and prompted him as an expert to make an exposition of His love in the first line of *Tiruvāymoli*. In this circumstance, the Lord, out of His specified *nirketuka kṛpā*, made Nammāḷvār as an expert to know the subject matter of the *artthapañcaka* comprehensively¹.

Nammālvār through his *Tiruvāymoli*, authoritatively explains the meaning of the *dvayamantra*. In the text, within the first three decades, he describes the meaning of second sentence of the *mantra*, within the next three decades, he interprets the first line of the *mantra* and in the next three decades, he delineates the qualities required to follow the *upāya*². Also, through these three decades, the *Ālvār* clarifies his lack of desire towards the *ātma* along with the things associated with it and explains his *nirupādihika sambandha* with the Lord³. In the tenth decade, by explicating the subject matters, which he gained accordingly from the Lord, he completed his *Tiruvāymoli*.

Among the ten decades, within the first decade, Nammālvār, by praying, 'Oh! My mind, to arise from the banks of great oceanic births, let you worship the brightest brilliance of gracious feet of the Lord Śrīman Nārāyaṇa, who is being progressively possessing higher of the highest excellent qualities, which surpasses all the greatness of the *Devas* 'the celestial gods' and others. To nullify the sufferings and to dispel all sorts of my ignorance, He mercifully showered vouchsafed divine wisdom and love in the form of the *bhakti* and the *jñāna*⁴ confirmed that, one ought to perform the *kaiṅkarya* to the holy feet of the Lord, who is with spiritual form contained the countless auspicious and benign qualities and they are distinguishably sweet to ever-wakeful celestials. He, by averring, 'the supreme Lord enshrined in the shining *śruti*'⁵, placed the faultless *pramāṇas* for the explicated subject matters, which are delineated further. The *Ālvār*, to respond the question, 'who has these kind of qualifications?', sincerely answers that, 'He is the Lord Śrīman Nārāyaṇa' and confirmed the dictum of his 'sincere prayer' through his verses, 'the glorious Nārāyaṇa'⁶, 'radiant feet'⁷ and 'Śrī Nārāyaṇa'⁸. Finally, since Nammālvār started his sincere prayer as, 'Oh! My mind, to arise from the banks of great oceanic births, let you worship the brightest brilliance of gracious feet of the Lord Śrīman Nārāyaṇa!⁹ and ended as, 'I shall forever sit and praise, adore and worship Him'¹⁰, he, through his mind, words and the *sarīra*, successfully performed the *kaiṅkarya* to the Lord. Thus, the *Ālvār* ascertained that, to the *ātma*, performing the *kaiṅkarya* to the Lord Śrīman Nārāyaṇa¹¹ is the *parama puruṣārtha*.

Within the second decade, at the first, Nammālvār, by praising the Lord, severed his worldly attachment¹², which is quite opposite to perform the *kaiṅkarya*. Next, as asserted, 'they with radiant light, when I join His band of devotees to perform the *kaiṅkarya*'¹³, he also prays the Lord to give the opportunity to perform the *kaiṅkarya* to His fellow devotees. As such, the *Ālvār* as affirmed, 'enter the world of endless good'¹⁴ teaches the others to perform the destined *kaiṅkarya*. In this context, by realizing the *Ālvār's* spiritual hunger, the Lord with gracious attention starts to show him the gate of the *paramapada*. But, the *Ālvār*, as said, 'I seek no heaven for myself'¹⁵, doesn't wish to perform the *kaiṅkarya* for the attainment of the *paramapada*. But, as he recited, 'He has taken me as His own'¹⁶, humbly avers that, for the sake of the Lord Śrīman Nārāyaṇa's supreme pleasure only, he wishes to perform the eternal *kaiṅkarya* to the holy feet of Him. Also, he asserts that, his existence is for the sake of the Lord only. Thus, through it, the *Ālvār* ascertained the *svarūpa* of the *puruṣārtha*.

In the third decade, it is pointed out that, the Lord, by sensing the *Ālvār's* spiritual aspiration and speed to perform the *kaiṅkarya*¹⁷, stands lonely at the Vēṅkaṭam, i.e., Tirumalai and affectionately shows His holy form to His beloved devotees¹⁸. By conceiving the Lord's form, as explicated, 'we must perform stintless service'¹⁹, the *Ālvār* prepared to do the *kaiṅkarya* to Him. But, as already indicated, he, at the first, by the way of composing verses, performed the *kaiṅkarya* to the devotees²⁰ of the Lord. Thus, through the first three decades, the meaning of second sentence of the *dwayamantra* is well explained²¹.

In the subject matter of fourth decade, Nammālvār teaches others that, 'feet of Tirunārāyaṇan'²² is the *upāya* for the *puruṣārtha* and he also instructs them that, the *aiśvarya* and the *kaivalya* are the obstacles for the *puruṣārtha* as, 'enjoy a spell of heaven'²³ and 'giving up all else, do attain the heaven',²⁴. He, by singing as, 'pleasure of the five senses and the limited joy of heaven'²⁵, advised himself that, the pleasure of the five *indriyas* and attainment of heaven are opposite factors for the *puruṣārtha*. Within the fifth decade, he by praying, 'you have given me your feet as my sole refugee and path'²⁶, declared that, for the sake of attainment of desired

things and removing things, which the devotees heartfully not wished, the Lord graciously gives His holy feet as the proper *upāya* to his devotees. Within the sixth decade, Nammālvār, by giving importance to *Periyapirāṭṭi* (Śrī Lakṣmī), who acts as, the *puruṣakāram* between the Lord and the *prapanna* and as glorified, 'Oh! the Lord, you bear the inseparable lotus-dame on Your chest! Falling at your feet, this refugeless self has found his refugee'²⁷, explained the status of *ācāryas*²⁸, as well as Śrī Lakṣmī's *puruṣkāratvam* 'mediatorship' within the *prapatti upāya*. Thus, within the 4th to 6th decades of *Tiruvāymoli*, the meaning of the first line of the *dvayamantra* is explained²⁹.

By considering the seventh decade, though Nammālvār has followed the *siddhopāya*, he suffered³⁰ because the fruit of the *upāya* is not gained all of a sudden. So, he started to call upon the Lord as, 'Oh! Bearer of the lightning-discus, protector of earth and ocean!'³¹ and continued his call by venerating the blissful qualities of the Lord, who is the supreme being for the *upāya*, which is followed by His devotees. At that time, the *Ālvār* requested the Lord Śrīman Nārāyaṇa, 'will you not come to this wicked self, one day, with your conch and discus in hand'³². As in response to his urge, as narrated, 'holding the spiral conch white and the discus in hand'³³, the Lord appeared before him. In this circumstance, to the *Ālvār*, the appearance of the Lord is only the blissful experience of his inner mind³⁴. But, out of overwhelmed desire, he wanted to have an external sensual perception of the Lord. Since it is not materialized, he graciously explained his separation³⁵ of him with the Lord.

At the outset of the eighth decade, the following subject matters are discussed. As it is previously mentioned, Nammālvār wished very much to witness the divine form of the Lord through his naked eye. But, as proclaimed, 'you appear before devotees, - informs that they worship, - and accept their offerings'³⁶, the Lord didn't appear before him. By sensing the Lord's holy wish, the *Ālvār* doubtfully thought of himself as, 'because of his attachment with the *ātma* and with things, which are associated with it, the Lord, who has close attachment with His devotees hid Himself'³⁷. At the outset of this doubtful thinking and longing of the *Ālvār*'s wishful thinking to have direct sensual perception of the Lord's glorious form, he

through this decade, exhaustively explained his absence of attachment towards his *ātma* and the things associated with it³⁸.

At the whole of the ninth decade, the omniscient Lord, out of His supreme grace, by affectionately questioning Nammālvār, 'why do you have doubt upon Me?'³⁹, showed His causeless relation with the *Ālvār*. Then, the Lord peacefully asserts, 'I am the Omnipotent Śrīman Nārāyaṇa, I will certainly fulfill your all the kinds of wishes'. By hearing the acclaimed inner voice of the Lord, the *Ālvār* as uttered, 'the Lord of boundless great virtues'⁴⁰ joyfully immersed within His grateful auspicious qualities of wisdom love.

Within the tenth decade, by sensing Nammālvār's unbearable pain of not mingling with Him, the Lord has affirmed, 'the coolness as refuge overwhelms at the city of fascination'⁴¹, the Lord Śrīman Nārāyaṇa, for the sake of overpowering coolness against the heat of holy city Tirumōkūr, to pacify the eagerness of the *Ālvār*, hailed down and stationed over there. There, the Lord with all the kinds of blessings, graciously showed the *arcirādigati* to the *Ālvār*⁴². Also, as Nammālvār himself requested and most humbly uttered through his own holy mouth as, 'you have mingled into me'⁴³, the Lord granted the final *puruṣārtha* of glorified chance of performing the eternal *kainkarya* to him.

REFERENCES

1. Though the Commentator previously elucidated that, *Tiruvāymoli* explains about the *artthapañcaka*, here, he, by thinking that, the text elaborates the meaning of *dvayamantra* in this second *mahāpraveśam*, once again starting from, 'the *Sarveśvaraṇ*, as the *Śriyaḷpati*, the husband of Śrī Lakṣmī' graciously adores Nammālvār's greatness of knowledgeable aspects. Also, it is to be agreed that, he, by thinking that, the *Ālvār's* three *prabandhas* of *Tiruviruttam*, *Tiruvācīriyam* and *Periya Tiruvantāti* explain the meanings of *Tirumantra* and *carama śloka*, specified as, 'Nammālvār through his *Tiruvāymoli*, authoritatively explains the meaning of *dvayamantra*'. By perusing the mode of

presentation, there is a question, ‘why the *Ālvār* does not explain the meaning of *dvayamantra* in order? why he explains the second sentence of the *mantra* at the first and the first second sentence of it at latter?’. For this, the following proper answer shall be placed. When following the *dvayamantra* in practice, the *upāya* stand at the first, then, the *phalam* ‘fruit’ follows. But, while thinking the subject matter within the knowledge, it is quite nature, the fruit proceeds the first, then, the *upāya* follows. So, Nammālvār, out of the first three decades graciously explains the meaning of second sentence of *dvayamantra* and out of the fourth, fifth and sixth decades, he describes the meaning of the first sentence of *mantra*.

2. The Commentator, by thinking of the line, *kaṭal jñālam kākkinra miṇṇu nēmiyiṇāy!* ‘protector of the earth and ocean! O Bearer of the lightning-discus’ (TVM 7.1:2) commented as, ‘he (Nammālvār) delineates the qualities required to follow the *upāya*’. The Commentator, by minding the line, *uṅkalōṭu eṅkaḷ iṭai illaiyē* ‘you and I have nothing in common hence-forth’ (TVM 8.2:7), profounds as, ‘his lack of desire towards the *ātma* along with the things associated with it’.
3. By thinking of line *nārāyaṇaṇi naṅkaḷ pirāṇi avaṇē* ‘He is our Lord Śrīman Nārāyaṇa’ (TVM 9.3:1), the Commentator refers to Nammālvār’s causeless relation with the Lord. The proclamation, ‘in the tenth decade, by explicating the subject matters, which he gained accordingly from the Lord, he completed his *Tiruvāymoli*’ means that, at the first, as the *Ālvār* requested, *tolutu eḷu* ‘worship the feet of the Lord’ (TVM 1.1:1) and he, as reported, *avā arṇu vīṭuperra* ‘by dispelling the desire, he found liberation’ (TVM 10.10:11) attained the holy feet of the Lord. *Nirupādhika sambandha* - the relation without reason.
4. “*Uyarvu ara uyar nalam uṭaiyavaṇi evaṇi? avaṇi - - ayarvu aruṇi amararkaḷ atipati evaṇi? avaṇi tuyar aru cuṭar aṭi tolutu eḷu eṇ maṇaṇē!*” - TVM 1.1:1.
5. “*Uḷaṇ cuṭar miku curutiyuḷ!*” - TVM 1.1:7.
6. “*Vaṇi pukaḷ nāraṇaṇi*” - TVM 1.2:10.
7. “*Tiru uṭai aṭikaḷ!*” - TVM 1.3:8.
8. “*Celva nāraṇaṇi*” - TVM 1.10:8.

18. By thinking of the decade, *kiḷar oḷi iḷamai* 'ere the radiance of youth' (*TVM* 2.10) and *oḷivil kālamellām* 'at all times' (*TVM* 3.3), the Commentator comments as, 'stands lonely at Tirumalai and affectionately shows His holy form to His beloved devotees'.
19. "*Valu ilā aṭimai ceyya vēṇṭum nām*" - *TVM* 3.3:1.
20. By thinking of the decade, *payilum cuṭar oḷi nūrttiyai* 'the Lord of effulgent form' (*TVM* 3.7), the Commentator praises Nammālvār as, 'he at the first, by the way of composing verses, performed the *kaiṅkarya* to the devotees'.
21. 'Thus, through the first three decades, the meaning of second sentences of *dvayamantra* is well explained' means the following fact. The first two words i.e., '*śrīmatē*' and '*nārāyaṇāya*' of the second sentence of *dvayamantra*, i.e., *śrīmate nārāyaṇāya namaḥ!* 'homage to the Lord Śrīman Nārāyaṇa, the Lord of Śrī' are defined in the first decade of the *Tiruvāymoli*. The third word, '*namaḥ!*' is described in the third decade of text. Moreover, out of the first two decades, the fact, 'performing the *kaiṅkarya* to the Lord should be completed out of the supreme tendency of servitude to the fellow devotees of the Lord' is well delineated. In continuation, as Nammālvār ascertained in the first two decades, he through the third decade graciously expressed his performance of religious austerities and daily duties to show his servitudes towards the devotees of the Lord.
22. "*Tirunāraṇaṇ tā!*" - *TVM* 4.1:1.
23. "*Kuṭi maṇṇum iṇ cuvarkkam*" - *TVM* 4.1:9.
24. "*Ellām viṭṭa irukaḷ irappu*" - *TVM* 4.1:10.
25. "*Aiṅkaruvi kaṇṭa iṇṇam, terivu ariya aḷavu illāc cirriṇṇam*" - *TVM* 4.9:10.
- In this verses covering the references 22-25, *kuṭi maṇṇum iṇ cuvarkkam* 'enjoy a spell of heaven' denotes the wealth and *ellām viṭṭa irukaḷ irappu* 'giving up all else, do attain the Heaven' aims the *kaivalya*, *aiṅkaruvi kaṇṭa iṇṇam* 'pleasure of five *indriyas*' means the wealth and *terivu ariya aḷavu illāc cirriṇṇam* 'limitless (*aḷavu il*) joy of heaven' refers to the *kaivalya*.
26. "*Āru enakku niṇ pātamiē caraṇ ākat tantolintāy*" - *TVM* 5.7:10.
27. "*Alarmēl maṅkai urai mārpā!, uṇ aṭikkil amarntu pukuntēṇē*" - *TVM* 6.10:10.

28. *Periyapirāṭṭi* is Śrī Lakṣmī. 'Status of *ācāryas*' refers to the greatness of *ācāryas*, which is delineated as in the mode of sending messengers (*tūtu viṭṭal* in Tamil) to the Lord Śrīman Nārāyaṇa for the reunion of the *ātma* with the *Paramātma*. In the *Tiruvāymoli* within the two decades, i.e., *vaikaḷ pūṇi kalivōy* 'Oh! Flocking egrets' (TVM 6.1) and *pon ulaku ālīrō?* 'may you rule the heaven and earth' (TVM 6.8), the status of *ācāryas* as messenger is well explained.
29. The conclusion, 'thus, within the 4th to 6th decades of *Tiruvāymoli*, the meaning of second line of *dvayamantra* is explained' signifies the following fact. To the first line of *dvayamantra*, i.e., '*Śrīmān nārāyaṇa caraṇau śaraṇam prapadye*, the meaning of first two words of '*śrīmāt*' and '*nārāyaṇa caraṇau*' are explained in the 4th decade. The meaning of third word '*śaraṇam prapadye*' is described in the 5th decade. In continuation, as the *Ālvār* ascertained in the fourth and fifth decades, he through the sixth decade expressed his performance of religious austerities and daily duties, which include the status of *ācāryas* and Śrī Lakṣmī's *puruṣkāratoam* 'mediatorship'. Here, it is appropriate to have a look at the holy verse of Divyakavi Piḷḷai Perumḷ Ayyeṅgār's *Tiruvaraṅkattantāti* 2.
- "Ceyyava laikkuru viṇaru lātirut tāḷvaṇaṅki*
ceyya vaḷaikkulaṅ cūlaraṅ kēcaṅ ciritamutu
ceyya aḷaikkum puviḷkumaṅ kāntacev vāymukuntaṇa
ceyya vaḷaikkun celampaṇi pātaṅkaḷ cērntaṅame".
- 'Out of the grace of *ācārya*, by prostrating the holy feet of Śrī Lakṣmī, I have reached over the gracious feet of Tirumāl, who beautifully wears bended anklets. He is the chief of Tiruvaraṅgam, which is surrounded by paddy fields, where conches are in abundance. He has also the holy name Mukunta, who once slightly opened His reddish mouth to engulf the world as well as the butter'.
30. *Siddhopāya* - The Lord Śrīman Nārāyaṇa Himself stands as the *upāya*. By thinking of the decade, *uḷ nilāvīya aivarāl* 'the five *indriyas* borne on this *śarīra*' (TVM 7.1), the Commentator delivers as, 'he (Nammālvār) suffered'.
31. *"Kaṭaḷ jñālam kākkiṇra miṇṇu nēmiyiṇāy!"* - TVM 7.1:2.

32. “*Kūr āṛ āli veṇ caṅku ēntik koṭiyēṇpāl vārāy*” - TVM 6.9:1.
33. “*Vellaic curi caṅkoṭu āli ēnti*” - TVM 7.3:1.
34. By grasping the *Ālvār*’s experiences explicated in the decades *āli elac caṅkum villum eḷa* ‘the discus grew, the conch and the bow also grew (TVM 7.4) and *karpār irāma pirāṇai allāl, marṛum karparō* ‘so would any scholar study about a king other than Śrī Rāma?’ (TVM 7.5), the Commentator previously pointed out the experience of the *Ālvār* as, ‘blissful experience of his inner mind’.
35. By minding the decades of *pā maru mūvulakum* ‘who created the worlds three’ (TVM 7.6) and *ēlaiyar āvi uṇṇūm* ‘are they two sentinels of death’ (TVM 7.7), the Commentator refers to as, ‘graciously explained Nammālvār’s separation’.
36. “*Umar ukantu ukanta uruvam niṇuruvam āki uṇ taṇakku aṇpar āṇār avarukantu amarnta ceykai uṇmāyai*” - TVM 8.1:4.
37. The intended truth shall be compared with *Paripāṭal* 4:56: *maṇakkōḷ niṇakkeṇa vaṭivu vēru ilaiyē* ‘you manifest in the form that your devotees think of you, you have no special form that you desire’.
38. By minding the verse, *uṅkalōṭu eṅkaḷ iṭai illai* ‘I have nothing in common hence-forth’ (TVM 8.2:7), the Commentator comments as, ‘exhaustively explains the *Ālvār*’s absence of attachment towards the *ātma* and the things affiliated with it’.
39. By considering of the decade, *ōṛ āyiramāy ulaku eḷ aḷikkum* ‘the peerless Lord protector of the seven worlds’ (TVM 9.3), the Commentator question in the glorifies voice as, ‘why do you have doubt upon Me?’. Here ‘Me’ refers to the Lord Śrīman Nārāyaṇa.
40. “*Cilam ellai ilān*” - TVM 9.3:11.
41. By realizing the subject matter of the decade, *tāḷa tāmarai* ‘lotus blossoms’ (TVM 10.1), the Commentator refers to the *sūtra* “*mārggabandhu śaityam, mōhanattē maṭuvuṭum*” - *Ācāryahṛdayam* 182.
42. By comprehending the decade, *cūḷ vicumpu aṇi mukil tūriyam mulaṅkiṇa* ‘clouds in the sky played horns like heralds’ (TVM 10.9), the Commentator states as, ‘showed the *arcirādigati* to the *Ālvār*’. *Arcirādigati* – the root to the *paramapada*.
43. “*Eṇ avā arac cūḷntāyē*” - TVM 10.10:10.

Śrī Lakṣmī, the Goddess of Fortune
Homage to Śrī Rāmānuja, who is endowed with the grace of the
Goddess Śrī Lakṣmī
Long Live, the Flowery Feet of Māraṇ

THE INTRODUCTION GRACIOUSLY WRITTEN BY
 VAṬAKKUTTIRUVĪTIPPIḶLAI IN HIS *ĪṬU* 36,000 *PAṬI*
 COMMENTARY

THE *MAHĀPRAVEŚAM*

The *Tirumakaḷ Kēḷvaṇ* - The Third

The *Sarveśvaraṇ*, as the *Śrīyaḷpati*¹, the husband of Śrī Lakṣmī, as *Avāptasamasthikāmaṇ* possesses self fulfilled wishes reside in Him, as the *Samastakalyāṇaguṇātmaṇ*, the holy form contains countless auspicious qualities, always have much of affection for Nammālvār. As declared, ‘through countless cycles of births and deaths (I was shifting from one shoulder to another)², Nammālvār underwent so many births and deaths as the *nityasamsāri*. According to the *Āḷvār*, ‘I have found your feet. My heart is consoled and bathed in a flood of endless joy’³, the Lord Śrīman Nārāyaṇa showered His supreme grace on Nammālvār and prompted him as an expert to make an exposition of His love in the first line of *Tiruvāymoli*.

At the first, Nammālvār didn’t have proper knowledge about the inner essences of *cit*, *acit* and *Īśvara*. So, the Lord Himself appeared in the heart of the *Āḷvār* and taught as, ‘the *acit* as the *acetana*, has to be eliminated,

cit as the *cetana*, has to be realized by itself and among the acceptable subject matters, the *Īśvara*, who is the Lord Śrīman Nārāyaṇa is the supreme subject'. When Nammālvār comprehends these realities, he has personally understood that, relation with the *śarīra* became as an obstacle for the spiritual experience of the Godhood. So, he, in the text, *Tiruviruttam*⁴, humbly prayed for the grace of the Lord to sever his relation with his *śarīra* to experience the countless auspicious qualities of Him. In this context, if one detached his relation with the *samsāra* and reached over the *paramapada*, he shall perceive the supreme status as well as the affability of the Lord and also enjoy His beautiful form. But, the Lord, out of His grace made the *Ālvār's* acclaimed inner vision to experience His supreme status and His spiritual qualities even within this worldly order and that is even within his life span⁵. So, Nammālvār through the seven verses of *Tiruvāciriyam*, without missing anything, joyfully enjoyed the beautiful form of the Lord. Out of that enjoyment, intrinsically the *Ālvār's* desire overwhelmed and undulated the shore of sea on par with the Lord's grandeur qualities⁶. Nammālvār peacefully expressed his aspiration as well as enjoyment through his another text, *Periya Tiruvantāti*. Moreover, as one, who creates appetite, then kindling more and more of hunger and also giving adequate food to appease it the hunger, the Lord initiated and enriched the indomitable and unbounded desire of the *Ālvār* to enjoy His auspiciousness. In this context, his spiritual thirst matured more and more and fruited as the *parabhakti*, the *parajñāna* and the *paramabhakti*⁷ upon the Lord. After that, to him, the relation of his *śarīra* also is completely severed. In turn, finally, Nammālvār attained the supreme order to perform the eternal *kīṅkarya* to the holy feet of the Lord Śrīman Nārāyaṇa. So, he, in his text, *Tiruvāymoli* cordially described the subject matters, i.e., how the devotion intensified by the grace of the Lord, how it matured as the *paramabhakti*, etc, how the *śarīra* detached and how he has obtained the final *puruṣārtha*.

When Śrī Bharatālvāṇ with ever increasing passion attained the supreme order to perform all the kinds of the *kaiṅkarya* at the satisfaction of Śrī Rāma, his elder brother⁸, Kaikeyī, his mother called him as, 'Oh King!⁹. Śrī Bharatālvāṇ, by hearing the word, worried much because Śrī

Rāma alone possessed the for kingship. As that of Bharata, Nammālvār also worried much. This situation is communicated by him through the verses of *Tiruviruttam*. Śrī Bharatālvān, by hearing the information that, Śrī Rāma is mercifully stationed at Tirucitrakūṭa hill, as he expressed, 'since he can't bear the pain when seeing a drop of tear even in my eye, if he perceives the burden of these people, does it not he returned back?, since he is having the soft corner for me, does he deny my request, which I am carrying on my head and places the same to his feet?, am I not existing as his latter born little brother to him?, does it not bear the relation of *mantra* with me?¹⁰ and as his disciple, am I not having the qualification for *kraya vikrayārham*?¹¹, if so, does not he shower his precious grace upon me?', he, by retaining the disturbed thinking with much of excitement, rushed towards the hill to look Śrī Rāmapirān¹². Here, the Commentator appropriately compared Śrī Bharatālvān with Nammālvār's status of overwhelmed ambition to enjoy the countless sacred qualities of the Lord Śrīman Nārāyaṇa. The *Ālvār* courteously through the celebrated verses of *Tiruvāciriam* expressed this status of exhilaration. As expressed, 'Bharata, finding his desire not fulfilled, touched Śrī Rāma'a feet and began to rule at Nandigrāma, expecting the return of Śrī Rāma'¹³, Śrī Bharatālvān for the fourteen years enriched the love for more and more to expect Śrī Rāmapirān's return. As such, as that of Śrī Bharatālvān, Nammālvār also cultivated his love towards the Lord for more and more and expressed the same in his *Periya Tiruvantāti*. Śrī Rāmapirān after retuning, finally did his *paṭṭābhiṣeka* 'coronation'. So, Śrī Bharatālvān in accordance with his *svarūpa*¹⁴, attained the *pēru*, i.e., performing the *kaiṅkarya* to Śrī Rāmapirān. As that of Śrī Bharatālvān, Nammālvār also through the spiritually loaded esoteric verses of *Tiruvāymoli*, did the *kaiṅkarya* to the holy feet of the Lord Śrīman Nārāyaṇa.

It is delineated that, *R̥g*, *Yajūr*, *Sāma* and *Atharvaṇa*, the *smṛtis* and the other derived texts, the *śruti* in the form of sound shall be condensed within the *Tirumantra* of the eight syllables¹⁵. In other words, the condensed version of the *Vedas* is '*Tirumantra*', its condensed form is '*praṇava*' and its abridged version is '*akāra*'¹⁶. Like that, the first decade is condensed version of thousand verses of *Tiruvāymoli*, the first three verses are the concised

form of this decade, the first verse is summarized form of the said three holy verses, the first line of *Tiruvāymoli* is still more precised explication of the verse and the first word, *uyarvu* 'higher of the highest' is utmost crux of superbly conveying the subject matter of the first line. In this context, it is to be remembered¹⁷ that, the great *Ṛṣis*, who contributed the excellent epics like *Śrī Rāmāyaṇa*, *Śrī Mahābhārata*, etc., have also composed within the condensed as well as expanded versions and hence they shall be authentically perused and transparently understood from their original texts¹⁸.

REFERENCES

1. The different status of Nammālvār as described in his *Tiruviruttam*, *Tiruvāciriam*, *Perya Tiruvantāti* and *Tiruvāymoli* are well compared with that of Śrī Bharatālvāṇ. The Commentator, by thinking that, *Tiruvāymoli* expressed the significant importance of the *bhakti yoga*, he, in the third *mahāpraveśam* starting as, 'the *Sarveśvaraṇ*, as the *Śriyaḷpati*, the husband of Śrī Lakṣmī', once again graciously explains the greatness of the knowledgeable aspects of Nammālvār.
2. "*Māri mārip pala pirappum pirantu*" - TVM 2.6:8.
3. "*Aṭiyai aṭaintu, uḷlam tēri ṛru il inṭattu iru veḷḷam yāṇ mūḷkināṇ*" - TVM 2.6:8.
4. Since starts as, *in niṇṇa nirmai iṇi yām uṇvāmai* 'grant that we may never again attain lowly state' (*Tiruviruttam* 1) and ends as, *aluntār pirappu ām pollā aruṇinai māya vaṇ cērru allal poyṇ nilattē* 'those who master it will never get stuck in the mysterious quagmire of miserable births' (*Tiruviruttam* 100), it is evidently understood that, this truth discussed in the text is the crux of *Tiruviruttam*.
5. The Commentator, by thinking of the verses like, *cekkar nā mukil uṭuttu* 'wearing the red clouds as vestments' (*Tiruvāciriam* 1), utters as, 'the Lord, out of His grace made the *Ālvār*'s acclaimed inner vision to experience His supreme status and His spiritual qualities even within the worldly order that do is even within his lifespan'.
6. The meaning of the statement 'the *Ālvār*'s desire overwhelmed and undulated the shore of sea' shall be understood through the following verse,

“*Arukum cuvaṭṭum terivu uṇarōm; aṇṇpē
perukum mika; itu eṇ? pēcīr – parukalām
paṇṇputaiyīr! pār alantīr! pāvīyēm kaṇ kāṇṇpu ariya
muṇṇpu uṭaiyīr! muṇṇmai muṇṇmakku*”

‘Oh! the Lord, sweet as ambrosia! You are too subtle to be seen by our sinner-selves’ eyes. Nor do we know the clues by which to attain you. Yet our love for you swells. How come? Pray speak!’

- *Periya Tiruvantāti* 8.

7. *Parabhakti* is a devotional state that, when the Lord Śrīman Nārāyaṇa is visualized in consciousness, there is pleasure, if not, there is pain. *Parajñāna* means that, realizing the Lord directly through the eye of knowledge. *Paramabhakti* refers to the supreme spiritual status, that, in separation of the Lord, even ‘existence’ itself shall be obsoleted. That is, *paramabhakti* is the state of the *kaiṅkarya*, in it, the *ātma* eternally enjoys the countless auspicious qualities of the Lord. In this context, the Commentator, by thinking of the verses like, ‘*mayarvu ara mati nalam aruḷiṇṇan*’ ‘who dispels all doubt and grants pure knowledge’ (TVM 1.1:1) and *ataṇṇil periya eṇ avā arac cūḷntāyē* ‘by dispelling my desire, you have mingled into me!’ (TVM 10.10:10), affirmatively comments as, ‘the Lord Śrīman Nārāyaṇa initiated and enriched the indomitable and unbounded desire of the *Ālvār* to enjoy His auspiciousness’.
8. Starting from, ‘when Śrī Bharatālvāṇ with ever increasing passion attained the supreme order to perform all the kinds of the *kaiṅkaryas* at the satisfaction of Śrī Rāma, his elder brother’ and up to, ‘as that of Śrī Bharatālvāṇ, Nammālvār also, through the spiritually loaded esoteric verses of the text, *Tiruvāymoli*, did the *kaiṅkarya* to the holy feet of the Lord Śrīman Nārāyaṇa’, the Commentator compared the varied attitudes and different status of the *Ālvār* with that of Śrī Bharatālvāṇ. The *Ālvār* accordingly composed his *prabandhas*.
9. “*Uttiṣṭhotttiṣṭha kim śeṣe rājan putra mahāyaśaḥ/
tvadvidhā nahiśocanti santas sadasi sattamāḷi/ /*”

- Śrī Rāmāyaṇa *Ayodhyā-Kāṇḍa*.

Refer to *Bhagavadviṣayam*, vol.1A, (1999), *op.cit.*, p. 201.

10. 'Relation of *mantra*' touches the point that, Śrī Vaśiṣṭha taught the *mantras* to Śrī Rāma, as such, Śrī Rāma taught the same to his brothers.
11. '*Kraya vikrayārham*' means purchasing as well as selling things.
12. "*Ebhīśca sacivaissārtldham śirasā yācito mayā/
bhrātuḥ śiṣyasya dāsasya prsādam kartumarhati/ /*"
- Śrī Rāmāyaṇa *Ayodhyā-Kāṇḍa*. 101:12.
13. "*Sa kāmamanavāpyaiva rāmapādāvupaspruśan/
nandigrāmeakarodrājyam rāmāgamanaakāṅkṣayā/ /*"
- Śrī Rāmāyaṇa *Bāla-Kāṇḍa* 1:38.
14. The phrase, 'in accordance with his *svārūpa*' points out the spiritual gesture of *pāratantra śeṣatva*, i.e., the *ātma*'s dependant subservience status upon the Lord Śrīman Nārāyaṇa.
15. "*Ruco yajūnṣi sāmāni tathaiṅvātharvaṇāni ca/
sarvamaṣṭākṣarāntasstham yaccānyadapi vāṇimayam/ /*"
- *Pāñcarātra Agamanam*.
- Vide: *Bhagavadviśayam*, vol.1A (1999), *op.cit.*, p. 203.
16. Refer to *Tirukkuraḷ*:
"*Akara nutala eḷuttellām āti pakavaṇu nutarṛē ulaku*"
'A', as its first of letters, every speech maintains, The 'primal deity' is first through all the world's domains. As the letter 'A' is the first of all letters, so the eternal God is first in the world' - *Tirukkuraḷ* 1.
17. If voiced as, 'the first line of *Tiruvāymoli* is still more precised explication of the first verse', in it, a question is raised, 'where is the *vikgraha*, i.e., *svārūpa* 'essential nature or inner essence' and *vibhūti* 'greatness' of the first verse are codified?'. Since these *vikgraha* as well as *vibhūti* are related with *ānanda*, when it is graciously pointed as *nalam* 'good' in the first verse (*TVM* 1.1:1), the meaning of the subject matters of *vikgraha* and *vibhūti* are derived through tree inference. Here it should be known that, when, 'good (*nalam*)' is mentioned, there, the *ānanda* is automatically derived.
18. In this context, it is to be noted that, the scholars like *Tolkāppiyar* also followed the methodology of condensation as well as expansion within their works.

Śrī Lakṣmī, the Goddess of Fortune
Homage to Śrī Rāmānuja, who is endowed with the grace of the
Goddess Śrī Lakṣmī
Long Live, the Flowery Feet of Māraṇ

PART - IV

FIRST CENTUM (1)¹

FIRST DECADE (1.1)

1.1:1. The Lord Śrīman Nārāyaṇa possesses the auspicious qualities

Transliteration

*“Uyarvāra uyarnalam uṭaiyavaṇ yavaṇ avāṇ
 mayarvāra matinalam aruḷinaṇ yavaṇ avāṇ
 ayaṇvaṇuṁ amararkaḷ atipati yavaṇ avāṇ
 tuyaraṇu cuṭaraṭi toḷutueluēṇ maṇaṇē”.*

Verbal Translation

Uyarvāra: without the highest; *uyarnalam*: the extremely excellent; *uṭaiyavaṇ*: the one who possesses; *yavaṇ*: the one, who He is; *avāṇ*: He is; *mayarvāra*: by dispelling all the doubts; *matinalam*: the vouchsafed divine knowledge; *aruḷinaṇ*: he graciously showered; *yavaṇ*: the one, who He is; *avāṇ*: He is; *ayaṇvaṇuṁ*: without tiresomeness; *amararkaḷ*: the *nityasūris* ‘the ever freed *ātma*’; *atipati*: the superior controller of the cosmos; *yavaṇ*: the one, who He is; *avāṇ*: He is; *tuyaraṇu*: by dispelling all sufferings; *cuṭar*: the brightest brilliance; *aṭi*: the holy feet; *toḷutu*: being worshipped forever; *elū*: arise; *ēṇ*: mine; *maṇaṇē*: Oh! My mind.

Translation

‘Oh! My mind, to arise from the banks of great oceanic births, let you worship the brightest brilliance of gracious feet of the Lord Śrīman Nārāyaṇa, who is being progressively possessing higher of the highest excellent qualities. To nullify the sufferings and to dispel all sorts of my ignorance, He mercifully showered vouchsafed divine wisdom and love in the form of the *bhakti* and the *jñāna*. Above all, He is the chief of the *nityasūris*, who possess not even the trace of forgetfulness’.

1.1:1.1. Introduction:

1.1:1.1.1. The Lord Śrīman Nārāyaṇa bestows the favours upon Nammālvār

The Lord Śrīman Nārāyaṇa, by showing His glorified existence as the supreme centre² of all the auspicious qualities, compassionately bestows the favours upon Nammālvār. The Lord’s inner forms of spiritually oriented prosperous attributes³ are different from Him because they get their essence and meaning only by associating with Him. Though Nammālvār possesses nothing to reciprocate for the Lord’s help, He, out of His *nirketuka kṛpā*⁴ helped the *Ālvār*. He also, by expressing His supreme status of rarity to the *nityasūris*⁵, who are very close to Him, helped them. Whereas, the *nityasūris* mystically realize the Lord’s sanctified traits⁶, which are different and pertain to transcendental state of His existence. Thus, Nammālvār, by adoring the Lord’s supremacy and the helps granted by Him appropriately advised his mind, ‘come out to perform the eternal *kaiṅkarya*⁷ upon the holy feet of the Lord’.

1.1:1.1.2. Nammālvār praises the Lord Śrīman Nārāyaṇa’s auspicious qualities

The *Ālvār*’s condition of surrendering to the Lord shall be commented in a different perspective. His sense of advising his mind shall be understood through an anecdote. If water in the river⁸ overflows and run ferociously, it swallows the tall trees that stand erect and enters into the ocean. But, creepers like *nīrvañcikkoti*⁹ make curves as the way of water flows in the river and maintain their survival. Like that, by sensing the grandeur

qualities of the Lord, the *Ālvār* feels that, there would be no means for us to live and stand erect before Him with the *ahaṅkāra* of thine and mine. So, Nammālvār directs his mind to come out with the sense of servitude and makes his head to bow down and prostrate upon the holy feet of the Lord Śrīman Nārāyaṇa with *pāratantryaśeṣatva*.

Once Hanumān asked Śrī Lakṣmaṇa, 'what would you be to Śrī Rāma?', the Younger Lord¹⁰ answers, 'Śrī Rāma also thinks about one in his own glorious manner, as I also feel him'. Hanumān further asked, 'in what way, Śrī Rāma would think about you?'. For that, Śrī Lakṣmaṇa conveys the supreme truth that, Śrī Rāma with self content shall think of him as his younger brother. In continuation, the Younger Lord submissively proceeds, 'I am his younger half brother Śrī Lakṣmaṇa by name, who has been compelled by his virtues to become his slave, appreciating as he does the services, rendered to him and making much of even small services'¹¹. As such, Nammālvār also proclaimed towards his mind, 'to nullify the sufferings, let you worship the brightest brilliance of gracious feet of the Lord Śrīman Nārāyaṇa, who is being progressively possessing higher of the highest excellent qualities'. If asked, 'what would be the reason for the *Ālvār* to merge voluntarily upon these auspicious qualities of the Lord and adored Him?'¹², it is properly answered. That is, since it is naturally destined that because of Nammālvār's good *karma*, intuitively and inherently, he himself realized his innate nature of the *svarūpayāthātmyabhāva* 'the *ātma*'s nature as it really is', he beyond reason expressed his *pāratantryaśeṣatva* 'subservient and dependent towards the Lord Śrīman Nārāyaṇa'. As the esoteric effect, the *Ālvār* himself catchholds of the Lord's holy feet and mystically dissolves within the highest status of His supreme qualities. As such his enjoyment with the Lord is overwhelmed and bursted out beyond the boundaries. Moreover since the Lord possesses the *āśtrtapāratantrya* towards the *Ālvār*, He gives the direction to him. So, as the direction of the Lord Śrīman Nārāyaṇa, Nammālvār has venerated His auspicious qualities. In this context, it is to be bore in mind that, the Lord willingly, by making the *Ālvār* to know His essential qualities, directs him to praise His auspicious qualities. Thus, as the direction of the Lord, Nammālvār also through the verse, praises His spiritually oriented auspicious qualities.

1.1:1.2. Commentary

1.1:1.2.1. The Lord Śrīman Nārāyaṇa is the supreme

‘The Lord Śrīman Nārāyaṇa, who is being progressively possessing higher of the highest excellent qualities’. The *Vedas*, while beginning to discuss the blissful nature of *Bhagavan*, they by starting from the bliss of people, proceed further to converse about *brahmānanda* of the Lord. Though, the *Vedas* praise the *brahmānanda* with the technique of *utprēkṣittal*¹³, they are not helpful and adequate to praise the supreme position of *Brahman*. So, as stated, ‘they are the words and sentences along with mind returned back from the quality of bliss’¹⁴, the words of the *Veda* returned back to the heart of Nammālvār. In the heart, these pleasing words have restrained by themselves as the mystical base for the blissfulness of the divinity. Therefore, the *Ālvār* through this verse consciously asserts that, these blissful qualities of the Lord are the basic ground for his spiritual as well as mystical existence. So, he added the adjective ‘excellent’, which explicates the meaning that, the God is superior from other differentiated objects¹⁵.

1.1:1.2.2. The Lord Śrīman Nārāyaṇa’s supremacy is the generous

In the statement, *uyarvara uyarnalam* ‘higher of the highest excellent qualities’ of the verse, to the word, ‘*uyarvara*’, the suffix ‘*ara*’ ‘by not the superiority of other’ is positively expressed as, ‘higher’. It does not intend that, the other celestial gods do not have the quality of superiority. On the other hand, it means that, while comparing the grandeur qualities of the Lord with other deities, it should not be as such of comparing the Sun to other stars and the top of Himālaya to lower objects, which seem to be very small like mustard etc. When comparing as above, though the other objects like stars, mustard etc., are existing, but, not at all having the importance as that of the Lord supreme. Therefore, the phrase, ‘higher of the highest excellent qualities’ is not applicable to immaterial objects, but, relevantly applicable to the incomparable highest position of the Lord. There is another way of drawing meaning for the word, ‘*uyarvara*’¹⁶. Since ‘*uyarvu*’ also bearing the meaning ‘suffering’, it shall be commented as, ‘higher of the highest excellent qualities without bearing sufferings’. From it, the meaning is derived as, ‘the Lord’s attribute of higher of the highest

excellent qualities' does not incur the sufferings of others. In other words, for others, if there is superior dignity, certainly they may incur the sufferings of others. But, if the Lord with higher of the highest excellent qualities, they shall not be incurred any sorts of sufferings from any sides. So, to explicate the truth only, Śrī Ālavantār asserts the Lord's superiority as '*svābhāvīham*'¹⁷.

1.1:1.2.3. The Lord Śrīman Nārāyaṇa's supremacy is His eternal status

The statement 'higher of the highest excellent qualities' also be commented in a different direction. The description does not aim that, there is no superiority for others, instead, the Lord alone possesses the same with the highest excellent qualities. If so, then, this explanation would not meet His actuality. To exclude this mode of approach, the superiority is asserted that, if one enjoys the qualities of the Lord with respect to the superiority within the time factor, it may not be possible for Him because the Lord's superiority always remains beyond to identify Him through the measures of words and thoughts. So, His supremacy shall not be realized to enjoy His actuality of inner essence. Furthermore, as justified, 'all accumulations end in attenuation, all elevations end in degradation, all unions end in separation, all life has its end in death'¹⁸, if it is assumed that, the Lord's highest excellent qualities may also get degraded for some time. So, it shall be concluded that, this remark, 'higher than the highest excellent qualities' is not applicable to His supreme status, but, it refers to the unrestricted and unbounded eternal prominence of sovereignty of the Lord Śrīman Nārāyaṇa.

1.1:1.2.4. The Lord Śrīman Nārāyaṇa is the blissful

If the explanation of adjective word, 'higher of the highest excellent' is accepted, then, there are necessities of explaining the all pervasiveness of the Lord's auspicious qualities. If the Lord's qualities are pervaded throughout the world as the *kāvērī* river is not controlled by dam¹⁹, there is a criticism that, 'among the qualities, do some qualities may go as waste and prove utter uselessness?'. If the situation is as such, it shall be resolved with the explanation of the phrase, 'the highest excellent'. So, it is described that, if the Lord's qualities are considered as the wholesome of entirety, in

it, in any way, no one quality is left out. The content shall be explained in a different way. As a fertile land expanded everywhere without leaving out even a little place and cultivated as paddy field, so the qualities of the Lord are considered as one whole entirety, in it, every quality appears to be as equal with others, so to add, no quality is left out. Here specifically, 'the highest excellent' denotes the Lord's quality of *ānanda* 'bliss'. Also, it is nothing wrong to derive and comment that, the word assigns a single class of association of all the qualities. Moreover, the bliss also points out the Lord's '*vibhūti*'²⁰, the prime cause and from it the Lord's bliss is associated and as a whole emerged out.

1.1:1.2.5. The Lord Śrīman Nārāyaṇa possesses innumerable benign qualities

'The Lord Śrīman Nārāyaṇa, who is being progressively possessing higher of the highest qualities'. The Lord is only identified with benign qualities, but, His innate existence shall be differentiated with these qualities. In this context, these qualities are not associated with Him, but, they are always along with His inner essence. To explicate it, the following quotations and references shall be realized. Ālvāṇ by noticing Pillaipillai submissively asserts, 'if somebody expresses, 'the Lord is with no qualities', it is just like crushing the throat, did you note that, Nammālvār identified Him as, 'one, who is progressively possessing all the highest excellent qualities''²¹. To support the view, *Śrī Viṣṇu Purāṇa* affirms that, the God naturally possesses all the excellent qualities²².

The *Vyāsabhārata* also endorses it as, 'though declared about the all pervasive grandeur qualities of the Lord Kaṇṇan, even if all the worlds assembled and uttered His benign qualities, it may not be possible to complete them even for 16,000 long years'²³.

Regarding this, *Śrī Rāmāyaṇa* also supports, 'as the Himālaya, King of mountains is a large storehouse of minerals, the Lord Śrīman Nārāyaṇa is a great repository of virtues'²⁴ and 'Oh! King, your eldest son Śrī Rāma possesses so many benign qualities'²⁵. By realizing the truth, Śrī Ālavantār endorses the same as, 'the Lord Śrīman Nārāyaṇa is the assemblage of innumerable benign qualities, which are naturally beyond the boundaries

and supreme of the supreme'²⁶. So, it is the accepted fact beyond doubt that, the Lord Śrīman Nārāyaṇa is possessing all the higher of the highest excellent and benign qualities'.

1.1:1.2.6. The Lord Śrīman Nārāyaṇa transcends His qualities

'Who is'. If asked, 'if the Lord possesses innumerable qualities, then, does He specifically identify with the possession of qualities?', then, it shall be answered that, He is not as such. Instead, it is to be commented that, the benign qualities have obtained their importance only by associating with Him. So, it is confirmed that, the Lord Śrīman Nārāyaṇa also maintains His transcendental state that, He is above the venerated qualities. In this context, by focusing the view of the *Bṛahadāraṇya Upaniṣad*, i. e., the unbreakable relation of the Lord's core of auspicious qualities with the Lord shall be explained as, 'just as salt ball is internally as well as externally saltiest, asserts the fact that, the Lord is also subjectively as well as objectively explicating His quality of the *jñāna*'²⁷. But Nammālvār with a differentiated outlook explains the relationship between the Lord Śrīman Nārāyaṇa's qualities and His transcendental status to the qualities. So, he through this word, 'who is', confirms the truth that, though the Lord is immanently possessing all the magnanimous qualities, He is also transcendental with the same. Moreover, it is to be transparently presumed that, through this phrase, Nammālvār ably affirmed the glory of the Lord that, He does not need the qualities to specifically identify Him. Thus, by commenting this word, 'who is', the Commentator Vaṭakkuttiruvītippiḷḷai scholarly differentiated the Lord as one, who is always with these auspicious qualities, but, He also transcends them²⁸.

1.1:1.2.7. The Lord Śrīman Nārāyaṇa removed Nammālvār's ignorance

'The Lord Śrīman Nārāyaṇa is'. Nammālvār placed the above part of explanation as prelude and firm basis for forthcoming commentation about the preeminence of the Lord²⁹. To continue the discussion about the specific quality of the Lord's grace, the *Ālvār* mentions Him as, 'the Lord is' and proceeds further. 'To dispel all sorts of my ignorance'. It entails the truth, 'even without the trace³⁰ of the erroneous knowledge of the *jñānānudaya*, the *anyathājñāna* and the *vīparītajñāna*', the Lord dispels the

Ālvār's ignorance. In this context, the *jñānānudaya* refers to knowledge, which identifies the physical *śarīra* itself as the *ātma*. The *anyathājñāna* signifies possessing the faith upon the other celestial deities except the Lord Śrīman Nārāyaṇa. The *vīparitajñāna* points out the knowledge, which identifies one's own self as his own and the bliss of realizing the same would be the real. Here, it shall be codified that, this *vīparitajñāna* is aptly means the *kevalajñāna* of the *kaivalyaniṣṭan*³¹. Based on the explanation, this phrase endorses the truth that, to Nammālvār, the Lord out of His grace, has wiped out the above mentioned three kinds erroneous knowledge with their *vāsanā*.

1.1:1.2.8. The Lord graced vouchsafed divine wisdom and love to Nammālvār

'Vouchsafed divine wisdom and love in the form of the *bhakti* and the *jñāna*'. It is of the scholars' opinion³² that, this phrase specifies the fact that, the Lord showers the *jñāna* and the *bhakti* 'divine wisdom and love' to Nammālvār. Śrī Parāśara Bhaṭṭar, by altering the original Tamil word '*matinalam*' of the verse as *nalam mati* 'good knowledge', beautifully professed the meaning of phrase. That is, as the subject which sprouts out with hardness³³, the Lord provided this divine *jñāna* in the form of the *bhakti* to the *Ālvār*. In this circumstance, the *bhakti* is differentiated into the three states. They are as follows.

The *bhakti* in the form of *karma* as well as the *jñāna*. This is the ordinary *bhakti*. The *bhakti* conjoined with grace of the Lord. This is considered as advanced and matured status in practical sense. The *bhakti* with the grace of the Lord. It stands as prime one for the devotee to serve the Lord Śrīman Nārāyaṇa with *pāratantryaśeṣatva*. It shall be specifically particularized as the *bhakti* of Nammālvār. Once, the *Śrīvaiṣṇava* scholars questioned Embhār, 'whether Nammālvār as *prapaṇna* followed the *prapatti* or follower of the *bhakti* as the *bhaktiniṣṭar*?³⁴. To it, Embhār appropriately remarks, 'Nammālvār is the *prapaṇna* but, his *bhakti* is like '*dēhayātraśeṣam*'³⁵. Embhār authentically interpreted this truth that, though we are the *prapaṇnas* and taking food daily, but, as in advance and for practicality, we stored the food materials for an year or at least for six months'. The implied

meaning of this remark shall be further explained. That is, for the spiritual and religious life, the *bhakti* is practically oriented as storing food and the *prapatti* is ideally ordained as the final fruit for emancipation. So, as Nammālvār expressed, 'my food, drink and betel I chew, are all my Kaṇṇan'³⁶, to him, the Lord Śrīman Nārāyaṇa alone is the final goal as well as the final *puruṣārtha* and he has attained it through the *prapatti*.

1.1:1.2.9. The Lord Śrīman Nārāyaṇa's grace is for ever with Nammālvār

'He mercifully showered'. The Lord Śrīman Nārāyaṇa showered his causeless grace upon Nammālvār. Though as such, it does not mean that, before the divine act of gracing, the *Ālvār* thought of himself as the individual bereft with the Lord's grace and then averred, 'the Lord mercifully graced'. It means that, the Lord's grace is always with him. With this background, the merciful act of the Lord should be honestly realized with an anecdote. Naturally from the mother's breast more than the required milk suffused for a new born child. But, due to the overwhelmingly suffused milk, she may be suffered from the breast pain. So, to avoid the pain, she used to squirt the excessive milk from her breast to the flour. Like that, though Nammālvār is eternally possessing the grace and does not wish to receive furthermore, but, the Lord, out of His *svātantrya* always showering the *nirketuka kṛpā* upon him. The *Taitrīya Upaniṣad* conveys this truth that, the supreme, who possesses great honour, usually commands and ordains all the subject matter, but, when He looks with causeless mercy upon an individual, his all the kinds of sufferings will be evaded³⁷. So, there is no equal in the universe as that of the greatness of the Lord's grace. Based on it, the truth is deduced that, though the individuals are not thinking of the Lord's grace, but, He showers His *nirketuka kṛpā* upon them.

1.1:1.2.10. The Lord is superior than the celestial deities, *nityasūris* and *muktas*

'Above all He is the chief of the *nityasūris*, who possess not even the trace of forgetfulness'. Through the phrase, the supremacy of the Lord is ascertained. The Lord is chief of the *paramapada*, where the *nityasūris*³⁸ are eternally associated with Him. Their existence is not for themselves, but,

for the Lord Śrīman Nārāyaṇa only. They are all not having the forgetfulness³⁹ and they as divine servants, always get association with the Lord to carry out His holy wishes. They are differentiated from the *muktas* 'the released *ātmas*', who were once within the realm of forgetfulness in the worldly order, but, at present, out of the Lord's grace, they do not have the same. Here, the explanations upon the forgetfulness are not related with the individuals, who don't have mortality, but, to the *nityasūris* and the *muktas*. If there is restriction for them to enjoy the bliss of the Lord, then, they are considered themselves as soulless and leading a life, which is meaningless. In short, they at any cost, shall not bear to have the separation from the Lord. Śrī Lakṣmaṇa, the younger Lord points out this state as, 'bereft of you, O! Scion of Raghu, neither Sītā nor I myself can survive even for a short while any more, like fish taken out of water'⁴⁰. In this phrase, the *nityasūris* and the *muktas* are made reference as the *amararkaḷ* in Tamil, where this termination of compound word, 'kaḷ' refers to the glory and gratefulness of the worlds up to the *satyaloka*, i.e., one fourth of universe, called as the *līlāvibhūti* and three fourth of universe, named as the *nityavibhūti*. Here, a note about the word, 'amararkaḷ' (last part of 1.1:1.2.10) has to be incorporated. To this word, 'kaḷ', Īṭu commentary states as, ('kaḷ' of 'amararkaḷ') *tripadvibhūyogattaipparrac collukiratu* "kaḷ' refers to the *līlavhūti* as well as the *nityavibhūti*'. (Refer to *Bhagavadviśyam* (1999), vol.1B, *op.cit.*, p.238.) Vidvāṇ B.R. Purushothama Naidu remarks about, 'kaḷ' of 'amararkaḷ' (the *vikuti* 'termination, ending of the word' as, *pakupata vuruppinuḷ irutinalaiyāna uruppu* (*Nannūḷ sūtra* 133 (in Tamil) - Refer to *Tamil Lexicon* vol., 6, p. 3636) as, 'amararkaḷ' *enpatil kaḷ* 'vikutinēlvikuti, cattiya lōkam (Satya lokam) nuṭivāka uḷḷa ivvulakaṅkaḷ ellām kārpaṅkā kavum, mokṣa ulakam (the paramapadam) nuḷkār paṅkā kavum uḷḷa perumaiyiṅnai kuṛikka vaṅtatu. (Vide: Purushothama Naidu (2012), *op.cit.*, p. 64.) In the above part, this statement of the Tamil is translated as such. In this context, as above said, though the *nityasūris* and the *muktas* are equal with the Lord Śrīman Nārāyaṇa, but, when He stands alone, He is differentially identified as superior from them.

The Lord's superiority shall be viewed in a different direction. Instead of stating, 'the Lord stands alone', if asked 'is there any other

possibilities to know His supremacy?', the following answer gives a new dimension to the Lord's dominance. By realizing Him with His consorts along with the *kaustuba* garland in His neck and by spiritually perceiving Him as *Śeṣi*⁴¹, His supreme authority shall be identified. If the fact is as such, there is a question, 'since at the *paramapada*, the supreme Lord is always associated with the *nityamuktas* and the *muktas*, does He maintains His independent status as *Śeṣi* to them?'. For it, the answer shall be derived through the commentary of phrase, 'the chief'. If the Lord, His consorts and others are placed in a single series, then, as, 'by placing an elephant nearby the horse for a running race, the horse always stands first'⁴², the supremacy of the Lord is recognized. That is, if it is placed the other deities with the Lord Śrīman Nārāyaṇa, He stands as, 'the chief of (all)'. Apart from these explanation, the phrase, 'the chief of (all)' is also commented in the Tamil as *talaivan* 'chief'. To mention the differentiated transcendence of the Lord as, 'chief' and enjoy His Lordly qualities, Nammālvār has specifically⁴³ called Him as, 'He is'. Thus, the *Ālvār* very closely differentiates the supreme status of the Lord from other celestial deities, the *nityasūris* and the *muktas* and understandably explains His supreme form of blissful inner essence.

1.1:1.2.11. The Lord Śrīman Nārāyaṇa nullifies the sufferings of His devotees

'The brightest brilliance of gracious feet is to nullify the sufferings'. The previous '*ācāryas*'⁴⁴ are commenting the Lord's feet as, 'brightest brilliance of gracious feet is to nullify the sufferings of His devotees'. It refers to the fact that, the holy feet shall destroy all the kinds of sufferings of all types of His devotees. *Emperumānār*⁴⁵ by quoting, 'Śrī Rāma feels sorely distressed when he finds men in straits and rejoices like a father in all their jubilations'⁴⁶, praises the Lord that, He nullifies the sufferings of His devotees. From this, it is inferred that, when His devotees are in joy, He also rejoices as such. So, it is derived that, the Lord Śrīman Nārāyaṇa is always making His devotees to distress their sufferings and granting joy as that of Him. Moreover, for the clear cut comprehension, Nammālvār's statement 'to dispel all sorts of my ignorance' shall be changed as, 'by making him to leave the trace of ignorance, He has dispelled his suffering'⁴⁷.

Thus, through the above discussion, it is to be noted that, the glory of the Lord's simplicity is well delineated. 'Brightest brilliance of gracious feet'. Through the phrase, Nammālvār rightly explicated the beauty of the Lord's *śarīra* as brightest brilliance. 'Brilliance'. Through this word, the *Ālvār* has explained the Lord's cloudy colour as the form and expansion of the *pañca saktis*⁴⁸. 'Feet'. The word hints the truth that, the devotees wish to attain the Lord's feet, i.e., His grace. Also, it is to be realized that, like child puts his mouth upon his mother's breast to suck milk, the *Ālvār* also, by averring, 'grant that, this hapless self attains your nectarous lotus feet'⁴⁹, placed his mouth upon the holy feet of the Lord Śrīman Nārāyaṇa for His grace⁵⁰.

1.1:1.2.12. The devotees have to worship the Lord Śrīman Nārāyaṇa

'Let you worship'. It implies that, worshipping the Lord is the sincere duty of the devotee to wipe out his sufferings of the *samsāra*. In this context, it is recommended that, while worshipping the Lord, the devotee has to perform his prescribed duties in accordance with his *ātma's* inner nature. 'To arise'. Through this word, the *Ālvār* directs the devotees to think about joining with religious groups, who are all by changing their imperfect condition to perfect and following the good *dharma* to worship the gracious feet of the Lord. So, by leaving out the status professed by the *Taitrīya Upaniṣad*, 'if one, not realizing the inner essence of the God, then, he becomes null, void and non-existent', but, following the verdict, 'if one attains the higher level of understanding the Lord, he certainly becomes as true and noble existent'⁵¹, one has to worship the Lord Śrīman Nārāyaṇa with obedience. Thus, to the devotee, Nammālvār advises that, instead of accumulating demerits by not worshipping the Lord, it is better to live spiritually and happily by worshipping the holy feet of Him⁵².

1.1:1.2.13. Nammālvār's intended relation with the Lord Śrīman Nārāyaṇa

'Oh! My mind to arise from the banks of great oceanic births'. Before gracing Nammālvār by the Lord, he affirmed the situation as, 'mercifully showered'. But, at present, he, through this phrase declares as, 'the Lord has identified me'. Therefore, in this place, Nammālvār with full contention uses the phrase, 'Oh! My mind'. The indepth meaning of this phrase shall

be grasped through an anecdote. If two students in an earlier period studied at a school⁵³, then, in a later period, if one of the two gets into a higher position, then, the other one may approach him on the basis of his friendship with him. Like that, as viewed, 'mind, out of its desire stands as the cause for the binding with the world and also becomes as the cause for breaking the relationship with the same world'⁵⁴ and as the student who approached his friendly class mate, the *Ālṅvār* also, by thinking of his intended relation with the Lord Śrīman Nārāyaṇa expressed, 'Oh! My mind'. In the above statement, the other part 'to arise from the banks of great oceanic births' is self explicative.

1.1:1.2.14. Nammālvār worshipped the Lord for so many times

Nammālvār, instead of composing this verse and end the same as *avan* "the Lord is' (He is)', He uses the same word at the end of every line. If so, there is a question, 'what would be the reason for the same?'. In this decade⁵⁵, since every line has focused on the specified quality of the Lord, he ended every line as such. While explaining them, since every quality of the Lord is self content and needs no support of other qualities, he, as such scholastically used the word. By considering this mode of expression, this verse may be changed into a single sentence as, 'the Lord, who is being progressively possessing the higher of the highest excellent qualities to nullify the sufferings and to dispel all sorts of my ignorance, He pleasingly showered upon me the vouchsafed divine wisdom love; since He is the chief of the *nityasūris*, 'Oh! My mind, to arise from the banks of great oceanic births, let you worship the brightest brilliance of gracious feet of the Lord Śrīman Nārāyaṇa''. For Nammālvār's usages of the same word at the end of every line, there is an another way of commentation, i.e., as Arjuna worshipped the Lord Kṛṣṇa for so many times, 'Oh! Kṛṣṇa, the embodiment of all, my obeisance unto you from all sides as well, Oh! Thou of unlimited potency and infinite power, you completely pervade the entire universe, therefore, you are everything'⁵⁶, so, by following the mode of expression of Arjuna, Nammālvār also worshipped the holy feet of the Lord Śrīman Nārāyaṇa for so many times.

1.1:1.2.15. Nammālvār advised his mind to think about the Lord

The mode of expression of this verse in Tamil may also be viewed in different order. At the first, by stating the qualities of the Lord, then His actuality shall be elucidated as follows. ‘the Lord Śrīman Nārāyaṇa is progressively possessing higher of the highest excellent qualities, which nullify the sufferings and dispels all sorts of my ignorance. He mercifully showered vouchsafed divine wisdom and love. Above all, He is the chief of the *nityasūris*’. Instead, by gratefully thinking of His greatest help⁵⁷, Nammālvār at the first proclaims as, ‘the Lord, who is progressively possessing higher of the highest excellent qualities’. Then, he says as, ‘to nullify the sufferings and to dispel all sorts of my ignorance, He mercifully showered vouchsafed divine wisdom and love’. Therefore, it is deduced that, Nammālvār through the verse, very smoothly remembered the Lord’s greatest help of gracing him. Also, thus, he has advised his mind to think about the gratefulness of the Lord Śrīman Nārāyaṇa.

1.1:1.3. The crux meanings of the verse

Finally, the crux of this verse is placed. Through it, it is authoritatively denies the opinion of religious thinkers, who are all ascertaining that, the God is qualityless, formless and not expanding everywhere. In this connection, there is no necessity of assuming them as opponents. When strengthening the *Śrīvaiṣṇava* concept of Nammālvār, automatically the others’ religious views of ‘the God is not having qualities’ shall be weakened and nullified. That is, when we harvest paddy, inevitably the growth of weed in the field will be certainly arrested⁵⁸. Like that, through the comments about the God, the opponents’ views are naturally denied. Since the *Ālvār* has confirmed, ‘the Lord Śrīman Nārāyaṇa is the chief of the *nityasūris* and the Lord is being progressively possessing higher of the highest excellent qualities, which nullifies my sufferings and dispels all sorts of my ignorance’, the *prāpyaveṣam* is ascertained⁵⁹. Like that, by stating ‘dispels all sorts of sufferings’, the view of getting perfect knowledge is delineated. As such, by expressing, ‘mercifully showered’, it is confirmed that, the Lord Śrīman Nārāyaṇa alone is the *sādhana* as well as the *sādyā*. Also, by averring, ‘to arise from the banks of great oceanic births, let you worship the brightest brilliance of gracious feet of the Lord Śrīman

Nārāyaṇa', the final *purusārtha*, i.e., the *kaiṅkarya*, i.e., the fruit is appropriately realized⁶⁰. Lastly, through proper explanation of 'Oh! My mind', it is proclaimed that, those who possesses the pure *antaḥkaraṇa* 'inner sense organs' alone shall be the real to the *atikāri* 'authority' for the performance of the *bhakti* and the *prapatti* upon the holy feet of the Lord Śrīman Nārāyaṇa.

1.1:2. The Lord Śrīman Nārāyaṇa is with the animate and inanimate objects

Transliteration

*Maṇaṇakam malamāra malarṁmicai eḷutarum
maṇaṇuṇar vaḷavilan poruṇar vavaīilan
iṇaṇuṇar muḷunalam etirṁnikal kalivīṇum
iṇaṇilan eṇṇuyir mikunarai ilaṇē*".

Verbal Translation

Maṇaṇakam: in the mind; *malam*: blemishes such as *kāman* 'lust', *krōdham* 'anger', *lōbham* 'avarice', 'miserliness', 'deficiency', etc.;; *āra*: being completely removed; *malar*: being blossomed; *micai*: being upwardly; *eḷutarum*: being blazing and growing further and further; *maṇaṇuṇarou*: the *jñāna* of *manas*, i.e., the knowledgeable aspects of mind/heart; *aḷavilan*: immeasurable and distinct and not as such from the *cit*, i.e., the *jīvātma*, which is measurable; *pori uṇarou avai ilaṇ*: the one, who is distinct from the *acit*, i.e., matter, which is knowable by the *indriyas* like eye; *iṇaṇ*: He is thus distinct from the objects (*vastus*) like the *cit* and the *acit*; *uṇarmuḷunalam*: He is identified as the embodiment of fulfilled knowledge and supreme rapturous bliss; *etir*: in future; *nikal*: at present; *kalivīṇum*: even in the past; *iṇaṇilan*: no one, who is equal or highest; *eṇṇuyir/eṇaṇ uyir*: the one as such is my *dharakan*, who protects my *ātma*; *mikunarai ilaṇē*: nobody else, who is equal and higher.

Translation

'The Lord Śrīman Nārāyaṇa is not as the kind of the *ātma*, which is realized by the *yogajñāna* of well blossomed mind by eliminating its blemishes, not as the nature of worldly object, which is known by the

indriyas and does not have equal as well as higher in the past, present and future. He is distinctively identified as the embodiment of full knowledge and full bliss and He is my supreme *Ātma*'.

1.1:2.1. Introduction: The Lord Śrīman Nārāyaṇa possesses the good qualities

The *Taittirīya Upaniṣad* authentically avers about the supreme reality as, 'from whom these worldly objects are manifested, by whom these are lived by, to whom, these are reached by after the destruction in the *pralāya*, you are aware of Him, He is the supreme reality'⁶¹. In this direction of thinking, as informed, at the first, by describing the world, the effective form, then, it shall be analyzed as, 'the God is the cause for this worlds and upon Him, one can perform meditation'⁶². It is one of the ways to define the God. On the other hand, by mentioning the God at the first, then, the world, which is created shall be delineated. Here a question has arisen, 'in the first verse, *Nammālvār*, without following any method, why he joyfully merged with the countless auspicious qualities of the Lord?'. The reason is that, since the *Sarveśvaraṇ*, by generously showing His supreme qualities, captivated and fascinated the *Ālvār*, he conveyed his ecstatic experiences through the mystical state. In it, he is fully encompassed with the grace of the Lord. In it, since the divine qualities of the Lord have the meaning only when they are associated with Him and if not, they are not considered as meaning, the *Ālvār* in the first verse amicably mentioned the Lord with those qualities as, 'He'. Whereas he, through this verse, by pointing out, 'since the Lord is the *Heyapratyanīkatan*⁶³ 'who has no blemishes with Him' and the *Kalyāṇaguṇaikatan*⁶⁴ 'possessor of all the kinds of good and auspicious qualities', describes His unique nature as He is extremely different from the animate as well as inanimate objects of the world'⁶⁵.

1.1:2.2. Commentary

1.1:2.2.1. The Lord Śrīman Nārāyaṇa is realized by the *Yogajñāna*

'The Lord Śrīman Nārāyaṇa is not as the kind of the *ātma*, which is realized by the *yogajñāna* of well blossomed mind by eliminating its blemishes, not as the nature of worldly object, which is known by the

indriyas'. Nammālvār, through this declaration argues that, the nature of the Lord Śrīman Nārāyaṇa is entirely different from the nature of the *ātma*. If so, what would be the reason for adding much of adjectives and defining Him as such? Since the *Ālvār* wished very much to experience the differentiated blissful qualities of the Lord, he pleurably added this much. Here, within the statement, since the phrase 'well blossomed mind' ascribes to the status of mind, which does not have external as well as internal *indriyas*, it is pointed out in the tune of 'in the mind'. Naturally mind can travel internally as well as externally. Appropriately, over here, the phrase is commented that, between the two ways of process, the mind is not travelling externally, but, specifically internally alone. 'Eliminating its blemishes'. The phrase refers to the fact that, from the mind all the kinds of blemishes should be eliminated. Since the '*ātma*' and the 'knowledge' are indestructible, these blemishes cannot be associated with the *ātma* as well as knowledge. But, these blemishes are associated only with mind, which is the path way for expressive as well as inexpressive situation of spreading out the knowledgeable aspects of the *dharmabhūtajñāna*⁶⁶. So, the meaning of the phrase, 'eliminating its blemishes' is that, the blemishes, which are within the mind where knowledge is spreading out, shall be eliminated by introverting the mind from its external contact. This process can be done through the performance of the *yāma*, *niyama*⁶⁷ of the *aṣṭāṅka yoga* as recommended by the *yogaśāstras*. In this context, it is to be noted that, since the Commentator refers to the *yogaśāstras* with respect to purification of mind by eliminating the blemishes for perfect knowledge, it is appropriately mentioned as, the *yogajñāna* 'knowledge acquired by *yoga*'.

1.1:2.2.2. The Lord Śrīman Nārāyaṇa shall not be understood as that of the *ātma*

'Well blossomed'. The phrase points out the quality of 'rising up of the luxuriance further and further'. '(The) *yogajñāna* of mind'. It contemplates upon the knowledge of mind. So, the combined phrase, 'the *yogajñāna* of well blossomed mind' connotes the nature of knowledge of

mind and its luxuriance. 'The Lord is not as the kind of the *ātma*'. To this statement, the Commentator, by asking a question, 'what would be the truth behind the averment, 'the nature of the *ātma* shall be realized through the stated knowledge of the mind, but, the nature of the God shall not be realized as such?', as answer, beautifully comments further. Nammālvār declares that, the nature of the *ātma* as well as the Lord Śrīman Nārāyaṇa shall not be known through a single *indriya*. Then, to answer the question, 'how?', he continues further. For it, the Commentator, by putting a question, starts his arguments in the direction of the *Ālvār*. 'Though physical entities like gold and charcoal are entirely different, does it not the eye, the single organ see the both?'. But, since the Lord and the *ātma* are not as that of physical entities, but, metaphysical realities, there is no possibility of knowing and confirming them through a single *pramāṇa*. If it is so, there is the contradiction with the truth of scriptures. The *Veda* declares, 'the God is known through pure mind'⁶⁸, but, the *Bṛahadāranya Upaniṣad* recognize Him, 'except one can know Him as, 'He is not this much alone, like Him there is nobody else''⁶⁹, He can't be predicted as, 'He is this and He is this much'. So, the God is always beyond the possibilities of measurement. If it is so, then, 'what would be the wrong to comment the line, 'the Lord is not as the kind of the *ātma*, which is realized by the *yogajñāna* of well blossomed mind' as, 'the God is not measured by the knowledge of the *ātma*'. Here, if there is absence of the subject matter for knowledge, then, through the utterance, it will be inferred as, 'there is no subject at all'. In this context, if it is realized as such, then, from the statement, there is the possibility to infer as, 'the God doesn't exist'. But, beyond doubt, 'He exists'. So, by including all the above discussed views as the background, appropriately the realization of the God through knowledge shall be placed through the following announcement . That is, 'the Lord shall be understood not as that of realization of the *ātma*, which is *aṇu* (atom) in size, whereas He as the metaphysical entity shall not be known through the knowledgeable aspects, because He does not have any locus to fix, but, He is omniscience and beyond the condition of measurement.

1.1:2.2.3. The Lord is understood not as the soulless and the soulful objects

'Not as the nature of worldly object, which is known by the *indriyas*'. The word '*indriyas*' single out the organs like eye. So, the explanation means that, the Lord Śrīman Nārāyaṇa is not known by the *indriyas*. The *Taittirīya Upaniṣad* defines the God as, 'who the God, may not be known by the *ātma*, who the God may not be known by the earth'⁷⁰. In the reference, the '*ātma*' refers to animate objects and the 'earth' means the inanimate objects. Moreover, in the statement, since the God is not knowable, the animate and inanimate objects are mentioned as one group. With this background, Nammālvār knowledgeably confirms that, the Lord Śrīman Nārāyaṇa is entirely different from the animate and inanimate objects. The same fact shall be differently communicated that, the Lord is qualitatively different from the soulful, i.e., animate objects and He is also qualitatively as well as entirely different from the soulless objects, i.e., inanimate object of the world. In this place, the explanation shall be correctly changed in such a way and technically placed as, 'to these (soulless objects), which are not having clear vision, never have the possibility to perceive, those who are with clear vision (soulful objects) may also never have the possibility to understand the things very clearly'. Since both are as such not perceiving the things, they are considered as similar. As such, since soulless objects and soulful objects are qualitatively different from the inner essence of the Lord Śrīman Nārāyaṇa, both are categorized as entirely one group. So, as the one group, they shall not be perceived the inner essence of the Lord.

1.1:2.2.4. The Lord Śrīman Nārāyaṇa is the embodiment of knowledge and bliss

If the Lord is different from the animate and inanimate objects, then, what is the expectations to know Him?'. For the proper answer, the Commentator, by mentioning as *inān* 'He is thus distinct from the objects like the *cit* and the *acit*', starts to explain the nature of the Lord Śrīman Nārāyaṇa. In this background, if asked, 'how He is?', then, he is the *uṣarmuḷunalam* 'the embodiment of full knowledge and full bliss'. Here

'*uṇar*' hints the knowledge and '*nalani*' means the goodness. In this context, whenever the adjective 'goodness' is added with the *ātma*, through inference, it shall be derived that, there is the *ānanda* 'bliss', which is always associated with the *ātma*. So, here *nalani* (goodness) is representing the quality of blissfulness. Then, the word *muḷu* 'full' has to be added with '*uṇar*' and '*nalani*'. Then, through the combined phrase, '*uṇarmuḷunalani*', the nature of the Lord is derived that, He is the embodiment of full knowledge and full bliss. So, through this intellectual possibilities of deriving the truth, it could not be unnecessarily assumed that, the nature of the Lord is not explainable or there is no favourable situation to justify the nature of Him.

Through the logical analysis of the above discussion and by realizing interrelationship between the knowledge and bliss, the nature of the Lord Śrīman Nārāyaṇa shall be understood. Since 'bliss' is also, the specified qualities of 'knowledge', when 'bliss' is mentioned, then, it is realized that, 'knowledge' is also mentioned. So, Nammālvār's elucidation, 'He is distinctively identified as the embodiment of full knowledge and full bliss' shall be delineated as, 'since He is not directly apprehend through knowledge, He could be sensibly understood as full bliss'. In this verse, '*iṇani*' 'He is thus distinct from the objects like the *cit* and the *acit*' is demonstrated through an analogy. As inside and outside of salt ball possess taste of salt, the inside and outside of the holy *śarīra* of the Lord Śrīman Nārāyaṇa are the embodiment of knowledge⁷¹. It is also to be transparently visualized and expressed that, the nature of the God is to be expounded through the holy phrase as, 'the God is bliss'⁷² and also as, 'the God is embodiment of bliss'. In this circumstance, Nammālvār described the nature of the Lord as, 'the glory of eternal joy, he has the nature of pure fragrant dew-fresh flowers'⁷³. From this discussion, it is confirmed that, the nature of the God shall be realized through the proper analogy only and not as such through the direct knowledge. Here, the crucial point is also to be stressed that, as the follow up of discussion in the previous para, between two kinds of explanation for the phrase, '*uṇarmuḷunalani*', the first one, 'the Lord is the embodiment of full knowledge and full bliss' is considered as the specified one and acceptable explanation. For this, the Commentator,

by raising a question, 'what is the reason for this specification?', answers as, 'though in the religious texts, the knowledgeable aspect of goodness is favourably expressed as bliss, but practically, knowledge is different as well as bliss also is different and they used to discuss separately'. But to Nammālvār, though practically knowledge and bliss are separately viewed, to delineate the inner nature of the Lord, He is positively identified through intuitive understanding of the theistic declaration, i.e., 'the Lord Śrīman Nārāyaṇa is distinctively identified as the embodiment of full knowledge and full bliss.

1.1:2.2.5. The Lord is realized not by comparing the different kinds of objects

'The Lord Śrīman Nārāyaṇa does not have equal as well as higher in the past, present and future'. As *Śrīvaiṣṇavism* accepts three eternal realities as the *cit*, the *acit* and the *Īśvara*, the Commentator generously explained that, the nature of *Īśvara* is entirely different from nature of the *cit* and the *acit*. In this context, he, by putting a question, 'though entirely there is no equal with the Lord, at least, does there any kind of physical as well as metaphysical aspect to be equal with Him?' and sincerely responds as, 'there is no fraction of the possibility to equalize the Lord with anybody and anything'. Here, he asserts the truth by saying, 'there are other scholars also emphasize and confirm this truth'⁷⁴. By averring this actual fact, he theo-philosophically treated the subject matter in a different direction. In this context, to elucidate the fact, the Commentator points out Śrī Parāśara Bhaṭṭar's observation, 'previously there is no possibility of equalizing the Lord with other things through *sādharmyadṛṣṭāntam*⁷⁵, as such, there is no possibility to apply the *vaidharmyadṛṣṭāntam* to know the inner nature of Him'. Here, the example for the *vaidharmyadṛṣṭāntam* is, the good soldiers wouldn't do any mischief against their enemies as thieves, but, this particular group thieves are doing mischief to their direct enemies'⁷⁶. Thus, the truth is derived that, the Lord is not realizable by comparing Him with other objects, possessing the same kind of *dharma* 'nature' and also not realizable by comparing Him with the objects possessing different kind of *dharma*.

1.1:2.2.6. The Lord does not have anything as the equal or the higher being

‘He is my supreme *Ātma*’. The meaning of this description shall be explained through an *upalakṣaṇa*. Logically from the statement, ‘to whom all the *ātmas* are becoming His *śarīra*’, the meaning shall be derived that, the Lord is the refugee or supporter for all the *ātmas*. So, it is assumed that, this affirmation interprets the nature of the Lord in relation with the *ātma*. In this circumstance, the Commentator, by raising a question ‘in the place of explanation about the Lord, ‘what would be the reason to utter, ‘my supreme *Ātma*?’, proceeds his commentation. When disclosing the nature of the Lord, necessarily His one of the qualities, i.e., ‘He has all the *ātmas* as His *śarīra* and to them, He is the supreme *ātma* and the *dhūraṇa*’ is also to be delineated. So, Nammālvār, by thinking of this elucidations, appropriately uses the phrase, ‘my supreme *Ātma*’. ‘The Lord Śrīman Nārāyaṇa does not have equal as well as higher’. By raising a question from the side of the Lord, the statement shall be clarified. If asked, ‘as the Lord, who bears all the *ātmas* as His *śarīra* and stands as refugee and commander of all the worldly animate and inanimate objects, does there anybody superior to command Him?’, the answer would be, ‘the Lord Śrīman Nārāyaṇa stands supreme, where, nobody is as Him’. So, as the command of the *Śvetāśvatara Upaniṣad*, ‘there is nobody seen as equal as well as higher than the God’⁷⁷, Nammālvār also magnanimously venerate Him as, ‘the Lord does not have equal as well as higher in the the past, present and future’.

1.1:2.3. The essential meanings of the verse

So, with the back ground of commentation, by changing words in such a way, the proper meaning of the verse shall be derived. That is, ‘the Lord is not as the kind of the *ātma*, which is realized by the *yogajñāna* of well blossomed mind, not as the nature of worldly object, which is known by *indriyas* and not having equal as well as higher in the past, present and future. So, He is distinctively identified as the embodiment of full knowledge and full bliss. He is as such my supreme *Ātma*’. Also, by adding the subject, ‘*enaṇ* ‘my *ātma*’ of this verse and adding the subject matter of the previous verse, the proper meaning shall be derived as, *enaṇ tuyararu cūṭaraṭi toḷutueḷueṇ maṇṇanē* ‘arise, Oh! Heart, worship the feet of my *ātma*, who is the Lord Śrīman Nārāyaṇa’.

1.1:3. The Lord Śrīman Nārāyaṇa as the *antarātma* resides in the *līlāvibhūti*

Transliteration

“*Ilanatu uṭaiyanitu enaninaivou ariyavan
nilaṇṭai vicumpiṭai uruvinan aruvinan
pulaṇoṭu pulanalan oliivilan parantaan
nalanuṭai oruvanai naṇukiṇam nāmē*”.

Verbal Translation

Ilanatu: (He is) even beyond and difficult to think that, He owns nothing; *uṭaiyanitu*: also, even beyond and difficult to answer that, He owns this; *ena*: thus limiting by certain calculation; *ninaivou*: to think; *ariyavan*: He is beyond to think and judge and understood (about Him); *nilaṇṭai*: within the earth even up to the lowest subterranean; *vicumpiṭai*: in the sky and the realms of celestial worlds except *paramapada*, the abode of the Lord; *uruvinan*: He is possessor of the *śarīra* as form; *aruvinan*: He is possessor no form and size; *pulaṇoṭu*: the things which could be seen and heard and they are well established and recognized through *pramāṇas*; *pulanalan* (*pulan alan*): He is existing and shall be realizable, but, detached with all the things; *oliivilan paranta*: He is existing within all the objects and pervading everywhere; *an*: those; *nalanuṭai*: one, who is possessing good qualities; *oruvanai*: one, who is; *naṇukiṇam*: to become united with; *nāmē*: we blessed with.

Translation

‘He cannot be thinkable as, ‘this’ and ‘not that’. He is in the form of sentient and insentient of the perceived world and unperceived world of celestials. Though along with His senses, He is with them, He is away from their qualities and errors. We attained the unparalleled God, who is endless and everywhere’.

1.1:3.1. Introduction: The *līlāvibhūti* is property of the Lord Śrīman Nārāyaṇa

Nammālvār in the first verse⁷⁸, enjoyed the supremely benign qualities of the Lord Śrīman Nārāyaṇa, His *paramapada* and His *vigraha*, ‘auspicious form consisting of the countless sanctified qualities’. In the

second verse, he firmly asserted that, the Lord, the supporter of the worldly objects stands as superior and He is entirely different from the animate and inanimate objects of the universe. In this third verse, the *Ālvār* enjoys the Lord along with His *tadīyatvākāra*⁷⁹, i.e., the *līlāvibhūti*⁸⁰. As in the direction of this verse, when the Commentator deals with *Ālvār*'s outlook towards the Lord along with the *līlāvibhūti*, he, by comparing the Lord with *mukta*, differentiated Him with the latter. As the *Chāndogya Upaniṣad* asseverates, 'that is the highest person, there he moves about, laughing, playing and rejoicing, be it with women, or conveyances, or relatives and not minding the *śarīra* in which he was born'⁸¹ and '*mukta* perceives all the objects of the world'⁸², to the *mukta*, because of the *tadīyatvākāra*, the *līlāvibhūti* seems to be as the property of the Lord Śrīman Nārāyaṇa. Here the Commentator, by raising a question, 'if *mukta*'s vision is as such, does Nammālvār be the *mukta*?', asserts that, though due to law of *karma*, he acquired the *śarīra*, but, because of the vouchsafed divine wisdom and love, kind heartedly showered by the Lord, he is equated with *mukta*. So, Nammālvār also as that of *mukta*, perceives the *līlāvibhūti* as *tadīyatvākāra* and enjoys it along with the countless spiritual qualities of Him. In this context, the Commentator, for the question, 'though the *Ālvār* enjoys the *līlāvibhūti* along with the Lord, how do we know that, the world is the property of the Lord?', with a proper anecdote explains the world as the Lord's property. To the king, though his commands control his entire country, he, for the sake of playfulness with his consort, creates flower garden and destroys the same. Like that, as praised, 'the Lord is in Tiruviṅṅaṅgar, fortified by walls. See, He laid out this garden world and all the good in it'⁸³, the worlds becomes playground for the Lord Śrīman Nārāyaṇa and His consort Śrī Lakṣmī's pleasure. In this playful activities, when they blissfully look at the world, it exists and if not, the world will disappear. So, from this playful activity of the Lord and His consort, it is certainly comprehended that, the *līlāvibhūti* is property of them.

1.1:3.2. Commentary

1.1:3.2.1. The Lord Śrīman Nārāyaṇa is not thinkable through the mind

'He cannot be thinkable as, 'this' and 'not that''. This part foretells the fact that, the Lord shall not be even thought of as, 'He is not that' and

'He possesses this'. By pointing out a particular one within the perceivable objects and if stated, 'he is not having that', then, it refers to the fact that, except that one, he has all the other things. By pointing out some other thing and if argued, 'he has this', then, it indicates that, except this thing, he is not having any other thing. In other words, if specifies as, 'he not possesses that *aiśvarya* 'wealth'', it means that, he has some amount of the *aiśvarya*. If expresses as, 'he possesses this', it means 'he has the few *aiśvarya*'. If it is applied to measure the Lord Śrīman Nārāyaṇa, the both expressions are erroneous and not at all applicable. So, to give full fledged meaning, Nammālvār defines the Lord as, 'He shall not be thinkable as, 'this' and 'not that''. Over here, at the first, the Commentator gives the possibilities of mental thinking as, 'there is the possibilities of mixing the things, which are basically will not mix with the other' and 'there is erected needle, upon it, there is pot, upon the pot, there is large water pot and upon the water pot, there is Himalaya' etc. Like that, there is the mental possibilities to think that, there is the union of objects, but, certainly they shall not unite with each other. Then, he raises a question, 'does there the subject matter related with the Lord Śrīman Nārāyaṇa to think as above? If it is thinking as such about Him, the *Ālvār* gives the proper definition for Him as, 'since He is not measurable through mind, He shall not be thinkable'.

1.1:3.2.2. The Lord's *śarīra* of the perceived as well as the unperceived worlds

If asserted as, 'the Lord Śrīman Nārāyaṇa cannot be thinkable', then 'what is the means to define the nature of Him?' For this question, Nammālvār answers, 'He is in the form of sentient and insentient of this perceived world and unperceived world of celestials', It connotes that, the Lord is chief of the world⁸⁴. The phrase, 'perceived world' means up to the inferior regions under earth. The phrase, 'unperceived world of celestials' refers to the entirety of sky and celestial worlds below the *paramapada*. The phrase 'He is in the form of' expresses the truth that, the Lord is with the *śarīra*. So, from this analysis, it is defined that, the Lord possesses the sentient and insentient objects of this perceived world and unperceived world of celestials. So, the Lord Śrīman Nārāyaṇa is chief of all and possessing the objects of perceived and unperceived worlds as His *śarīra*.

As such, it is to be learned that, in one of the verses, the *Āḷvār* declares, 'indeed, each name of the cloud-hued Lord of exquisite form'⁸⁵. In the verse, the Tamil word, *mēṇiyiṇaṇ* 'exquisite form' means the 'possessor of the *śarīra*'. As that of the expression, in this verse '*uruviṇaṇ* 'possessor of the *śarīra* as form' means possessing the entirety of the *acit* as His *śarīra* and *aruviṇaṇ* 'possessor of no form' indicates the specific fact of possessing the entirety of the *ātmas*, the *cetanas* and the *acetanas* as His *śarīra*. In other words, the God possesses His *śarīra*, which is made up of the *cit* 'sentient objects' and the *acit* 'insentient objects' of the perceived and unperceived worlds.

1.1:3.2.3. The aspirants with the perfected knowledge has obtained the Lord

After describing the essential nature of the Lord, the Commentator raised the question, 'the Lord Śrīman Nārāyaṇa, as such, by having all the things, by concentrating upon His pleasure, by standing incomparably, by swearing sandal paste, is He within His *paramapada*, which is indestructible and does He possesses endless joy and seated in his golden chair along with His consort Śrī Lakṣmī? The Commentator, by explaining upon the phrase, 'along with His senses, He is with them' theistically with proper treatment, accurately answers. In this context, Nammāḷvār beautifully explains that, the Lord as *uṭaṇ kētaṇ*⁸⁶, participates along with all the kinds of sufferings of the *ātma*. Here, the Tamil word of the verse, *pulaṇōṭu* 'along with His senses', as informed 'things which are perceived by and as such, things, which are heard by'⁸⁷ refers to the things, which are identifiable through the proper *pramāṇas*. In the above statement, the phrase, *ōṭu* 'along with' of '*pulaṇōṭu*' is indicating the fact that, the Lord Śrīman Nārāyaṇa exists as *antaryāmi* within all the objects of the perceived and unperceived world. In this context, the *Āḷvār* beautifully conveys this truth as, 'by entering into the consciousness of all the *cetanas* and by becoming as their *ātmas*, commanding them'⁸⁸, i.e., the Lord, by creating the world and as the *antaryāmi* pervades within the *ātmas* all the immaterial objects, direct them to get their individual forms and names. In this circumstance, again there is a question, 'If He is the *antaryāmi* for all the *ātmas* and all the objects, does it not the factors of growth and decreases

of the *śarīra* and the pleasure and pain of the *ātma* affect the purity and superiority of the Lord?', For it, the *Ālvār* answers, *pulaṅ alan* 'he is away from their qualities and errors'⁸⁹. Also, as the *pramāṇa* avers, 'the two named as the *Paramātma* and the *jīvātma*, by having the wings in the form of knowledge and by having relationship of, 'possessor and object being possessing' have been stationed upon the *śarīra*. Between them, the *jīvātma* enjoys law of *karma* of good as well as bad, whereas the *Paramātma*, the other one, stand ideal without indulging within the law of *karma*'⁹⁰, the Lord Śrīman Nārāyaṇa is away from the nature of changeableness and pleasure and pain of the worldly things. 'The God who is endless and everywhere'. The Lord, by expanding everywhere, exists within the animate and inanimate objects of the universe. By adding the time factor, His quality shall be asserted as, 'the Lord eternally exists within all the subjects for always'. In this context, the *Ālvār*, by sensibly remembering the grateful qualities of the Lord, who is gloriously venerated out of the two previous verses, reveals as, 'we attained the unparalleled God, who is the Lord Śrīman Nārāyaṇa'. 'Attained'. In this place, Nammālvār asserts his position with utmost humbleness that, we, the devotees are not only getting the pure knowledge which is granted by the Lord Śrīman Nārāyaṇa, but also attained the holy feet of Him to do the eternal *kaiṅkaryā*.

1.1:3.2.4. The Lord grants the grace for the *ātma*'s *pāratantryaśeṣatva*

'We'. In Tamil, it is mentioned as, '*nāmē*'. For this word, with the background of union with the Lord, the Commentator, by putting a doubtful question, 'does it be falsehood?', with the anecdotes from the grateful epic, *Śrī Rāmāyaṇa*, elaborately comments and appropriately stresses the importance of spiritual union of the *ātma* with the *Paramātma*. As the drastic state of Sitāprāṭī's mental flux ascertained as, 'or is it mental derangement? or have I been possessed by a devil? or have I run mad? or is it the sultry vapour coating over sands and appearing at a distance like water'⁹¹, Nammālvār with much of doubt, mental derangement and the sense of dream, expresses the word along with the another word as, 'we attained'. The *Ālvār*, through these devotional feelings of doubt, but with positive attitude, mystically merged with the superior qualities of the Lord. In this context of union, the Commentator, by raising a question, 'What is the

reason for the *Ālvār* to possess the doubtfulness within the unification of his *ātma* with the *Paramātma*?, elaborately elucidates the glorious status of the *Ālvār*. In this place, the Commentator, by putting the word, '*iśvaroham*'⁹², explains the theo-philosophical importance of the spiritual union. If the *ātma* with the *svātantryābhīmāna*, 'sense of self autonomy' and the *dehātmābhīmāna* 'sense of thinking the *śarīra* as the *ātma*' surrenders to the Lord, then, He with his own *svātantrya*, by not showering His grace to it, shall be left the place immediately. So, the Commentator, by putting the word, '*iśvaroham*', asserts that, if the *ātma* surrenders to the Lord with the attitude of *pāratantryaśeṣatva*, He without reservation grants His grace to the *ātma*.

1.1:3.2.5. The similar statuses of Bharata, Sītāprāṭṭī and Hanumān

1.1:3.2.5.1. Nammālvār and Bharata

The Commentator, by analyzing the background of doubtfulness, but with much of astonishment upon Śrī Bharatālvān, comments the phrase, 'we'. Naturally, the *ātma* should reach over the holy feet of the Lord with sense of *pāratantryaśeṣatva*. Instead, it should not think it's *śarīra* as its own *ātma*. By comparing this theme with the status of Śrī Bharatālvān, the Commentator evaluates the union of the *ātma* with the *Paramātma*. At the first, when her mother Kaikeyī called him as, 'Oh King!', as delivered, 'but do you go after Rāma of energetic acts with some evil intention? This vast force of yours raise my apprehension'⁹³, Śrī Bharatālvān, sensed the pain caused by the hardened concretion in the lower part of inner stomach and stood with all the kinds sufferings. This painful condition of Bharata also made him to think his *śarīra* as the *ātma*. But as informed, 'as he proceeded, the intelligent and mighty armed Bharata with a cheerful heart remarked to Śatruhna and all the courtiers. I conceive, we have reached the tract that was mentioned by Bharadvāja. Hard by this spot, I fancy, is the river Mandākinī'⁹⁴, at the first Śrī Bharata worried because of his mother's word, 'Oh King!'. Then, he doubted himself as, 'am I reached over the *āśrama* as directed by the Saint Bharadvāja?'. Here, this incident of reaching over the *āśrama* made him to think that, he is in the right path towards Śrī Rāma to get his grace. From this incident of Śrī Bharata, it is delineated that, though he is rightfully reaching over the *āśrama* to see Śrī Rāma, but,

because of his mother's word, he unavoidably sensed the pain and doubt of his *śarīra* as his *ātma*. This situation of Śrī Bharata to reach over the *āśrama* is aptly resembled with Nammālvār's background of doubtful union with the Lord. So, by a comprehensive analysis of Śrī Bharata and Nammālvār, the fact is realized that, though there is union with the Lord is certain, but, the impact of worldly sufferings make the status of union of the *ātma* with the *Paramātma* as doubtful.

1.1:3.2.5.2. Nammālvār and Sītāprāṭṭī

Nammālvār's doubtful condition of union is compared with Sītāprāṭṭī's status of astonishment. As reported, 'where didst you meet Śrī Rāma, how didst you come to know Śrī Lakṣmaṇa? How did the monkeys and men meet on terms of brotherhood?'⁹⁵, Sītāprāṭṭī with much of astonishment asked Hanumān, 'how it is possible to become as brotherhood between the monkeys, who have lived in the forest and the sons of monarch?'. For this Hanumān answered, 'destroying Vāli by his prowess in battle, Śrī Rāma made Sugrīva king over all monkeys and bears. In this way, O dame, the alliance between Śrī Rāma and Sugrīva was made. And know me as Hanumān, their messenger who has come to you'⁹⁶. Thus, the Commentator well compared the Sītāprāṭṭī's sense of astonishment about the Monarch Śrī Rama's and Śrī Lakṣmaṇa's union with monkeys as of brotherhood with above cited Nammālvār's doubtful union with the Lord.

1.1:3.2.5.3. Nammālvār and Hanumān

In the epic *Śrī Rāmāyaṇa*, an incident is theologically sanctified. Once Śrī Rāma and Śrī Lakṣmaṇa were together, Hanumān very personally did *kiṅkarya* to them. At the time, Hanumān with much of surprise thought himself as, 'how I am having the chance to stand along with them?'⁹⁷. So, realizing the Hanumān's unbelievable order of mystical union with Śrī Rāma, the Commentator beautifully compared Hanumān's status of astonishment with Nammālvār's position of union. Moreover, the Commentator with this background of union with the Lord, for the word, 'we' wonderfully remarked as, 'we are all away from the experience of the Lord'. At the same time, he, by scrutinizing and comparing the status of Bharata, Sītāprāṭṭī and Hanumān, more intelligibly and humorously with

the thinking of himself, interpreted the word, ‘we’ as, ‘we don’t have even smell about the name of the Lord Śrī Rāma, the glorified *avatāra* of the Lord Śrīman Nārāyaṇa’.

1.1:4. The Lord Śrīman Nārāyaṇa controls the objects of the *līlavibhūti*

Transliteration

“*Nām avai ivaiuvai avalival uvalval*
tāmaravar ivaruvavar atuitu utuetu
vīmavai ivaiuvai avainalam tīnkavai
āmavai āyavai āyiniṅṅra avarē”.

Verbal Translation

Nām: we, i.e., the self, which stands as context for the meaning of other words to follow; *avai*: the male, who is far away; *ivai*: the male, who is nearby; *uvai*: the male, who is neither far away nor nearby, but, in between and wherever; *aval*: the female, who is far away; *ival*: the female, who is nearby; *uval*: the female who is neither far away nor nearby, but, in between; *eval*: (being questioned as) which female?; *tām*: the respectable person, who is in front; *avar*: the respectable person, who is far away; *ivar*: the respectable person, who is nearby; *uvavar*: the respectable person, who is neither far away nor nearby, but, in between and wherever; *atu*: an animal/bird/insentient, that is far away; *itu*: an animal/bird/insentient, that is nearby; *utu*: the insentient that is neither far away nor nearby, but, in between and wherever; *etu*: (being questioned as) which animal/bird/insentient?; *vīmavai*: the temporary objects that are perishable; *ivai uvai avai*: such temporary objects that are nearby, neither far away nor nearby but, in between and wherever and far away; *avainalam/ nalam avai*: the virtuous aspects as well as good quality; *tīnkavai*: the bad aspects and bad quality; *āmavai*: the future aspects; *āyavai*: all such past aspects; *āyiniṅṅra avarē*: He, who subsists all these things within Him.

Translation

‘We, the masculine beings over here, as well as at a distance, near at hand and in between, the feminine gender similarly situated, all things collectively seen here, there and everywhere, which can be individually

pointed out as this, that and the other, the non-sentient things, good, bad, perishable, things that were, are and will be, all these subsists in Him’.

1.1:4.1. Introduction:

1.1:4.1.1. The *līlāvibhūti* is the property of the Lord Śrīman Nārāyaṇa

Since this *līlāvibhūti*, as the Lord’s quality implies to be the object of consideration, Nammālvār experienced the same in the previous verse. In this following verses, he discusses about the subject matters related with the *līlāvibhūti*. If so, ‘why Nammālvār, out of one verse only amiably venerates the *paramapada*, which gives the eternal bliss and exists for ever, but, out of many verses congenially discusses about the glory of this *līlāvibhūti*?’. As presented, ‘only you and the fair-bangled Śrī Lakṣmī are permanent’⁹⁸, since the *nityanuktas* and *muktas* are possessing vouchsafed divine knowledge, by following the principles of the Lord and to them, with a just hint will do, they shall understand everything and lead a spiritual life. Moreover, since they directly enjoy the auspicious qualities of the Lord, furthermore, there is nothing else for them to teach further⁹⁹. On the other hand, the people of this world possess law of *karma* and go behind the divine will of the Lord. Also, they falsely feel as slave to the other gods except the Lord Śrīman Nārāyaṇa and they also feel themselves as the *ātmas* of their own existence. For their redemption, they ought to surrender to the Lord Śrīman Nārāyaṇa and with the knowledge of that only, to them, the world shall resemble to be the property of the Lord. So, to teach these things to them, the *Ālvār* composed so many verses.

1.1:4.1.2. The subject matters of the eight verses

Hereafter, by including this and out of following the eight, through the first three verses, Nammālvār beautifully delineates the fact, i.e., *svabhāva* of the world¹⁰⁰, its protection, performing activities and not performing the same are perfectly controlled by the will of the Lord. In the seventh verse, He points out that, the relation between the Lord and the world is just like as that of the *ātma* and the *śarīra*. Along with it, out of the eighth verse, the *Ālvār* logically refutes the ideology of *Kudṛṣṭis*¹⁰¹, he, by covering the ninth verse, theistically refutes the *Sūnyavātis*¹⁰², within the tenth verse, he describes the Lord’s *vyāpti saukarya*¹⁰³ and through the last verse,

Nammālvār, by mentioning the 'fruit' gained by the aspirants, who learn the subject matter of this decade, ends this decade.

1.1:4.1.3. At *praḷaya*, all the subject matters are with the Lord Śrīman Nārāyaṇa

Nammālvār, through this verse, authentically confirmed that, all the subject matters of world are the property of the Lord. To delineate the fact, the Commentator, by putting the question, 'how?' elaborates the discussion. When creation starts, the Lord ordains the *ātmas* to get appropriate *stūla deham*, enters through and becomes as their *antaryāmi* and makes them to get their forms and names. At *praḷaya*, He commands and bears all the objects to return back to His abode in the form of *sūkṣma* state, as *kārya* turns back *kāraṇa* and He makes all the things to be with Him only as ashes around fireball. In this context, the Commentator Vaṭakkuttiruvītipiḷlai authentically places the *Ālvār's* view that, the God through His supreme command, makes all the animate and inanimate objects to be within Him without differentiated phases of *kāraṇa* 'cause' and *kāriya* 'effect' and maintains their *svarūpa* and *stīti*, etc¹⁰⁴. Moreover, since the *ātmas* are infinite, the categorization shall be extended beyond the count. If it is delivered in a nutshell, then, it is tough to comprehend. So, when defining these as the Lord's property, the *Ālvār*, by including all the subject matters along with the *Devas* and by combining together as, 'four and three kinds' ('four and three kinds' means 'striṇṇapumsakam (three), pūjyapadārttham (one), naśvarapadārttham (one), good and bad (one), kālabhedam (one) and totally there are seven), asserts that, all the subject matters are the property of the Lord Śrīman Nārāyaṇa.

1.1:4.2. Commentary

1.1:4.2.1. The Lord Śrīman Nārāyaṇa becomes the subject of the world

'We, the masculine beings over here, as well as at a distance, near at hand and in between'. Here, for better understanding of the subject matter, the actual Tamil words and phrases of the verse within the background of the 'Verbal Translation' and 'Translation' are utilized for commentation. If the reader side by side peruse the verbal translation of this verse, then, the subject matter will be easily understandable. In Tamil,

nām 'we' could be designated as, *yām* 'we', *nān* 'I am' and *yān* 'I am' and they are subjectively called themselves by the individual variation. In Tamil, it is referred to as, '*tantanmai*'. Since the objects are present over here, as well as at a distance, near at hand and in between, for clearcut apprehension of them, at the first, one has to fix the place, where the individual subject's presence for the clearcut understanding of the context. So, Nammālvār intelligibly starts the verse as, *nām* 'we, the masculine beings over here'. Then he, by putting the words, '*avan ivan uvan*' refer to the individuals in masculine gender as, 'the masculine beings over here, as well as at a distance, near at hand and in between'. Then he, by putting the words, '*avaḷ ivaḷ uvaḷ evaḷ*' speak about 'the feminine gender, which are similarly situated'. As such, '*tām avar ivar uvar*' refers to the individuals, who are all in higher position. As such, '*atu itu utu etu*' connote the object which are made mention of all the things collectively seen here, there and everywhere and they mentioned the singular of the impersonal class (*akriṇai orumaippāl* in Tamil). Then, the words '*vīṁavai ivai uvai*' connotes the non-sentient things, which can be individually pointed out as this, that and the other. Over here, this particular phrase designates the destructible objects. Then the words, '*avai nalam tīnkavai*'¹⁰⁵ mean the non-sentient things of good and bad. As such, the words, '*āmāvai āyavai*' mean the perishable things that were, are and will be. Within this phrase, since in Tamil language, the 'presence' is within the time factors of 'past' and 'future', in this context, the time factor for 'presence' is not mentioned. Then the phrase, '*āyiniṇṇa*' indicates the entirety of the above stated objects. If these objects are considered individually¹⁰⁶, they wouldn't have *aikyam* 'union' with the Lord. So, this particular word¹⁰⁷, *āyiniṇṇa* 'the entirety of above mentioned objects' specifically denotes the single combination of the *śarīras*, all the *ātmas*, which are willfully sustained within the *śarīras* and even within the God, i.e., the Lord Śrīman Nārāyaṇa, who is existing within the *ātmas* as, '*antaryāmi*'. The last word, *avar* 'He' points out the God, who becomes as these subject matters, which are mentioned as above. Over here, if the meaning of word is compared well with the holy testimonies of the *Upaniṣads*, i.e., 'these are all *Brahmā*'¹⁰⁸, 'this', exists as, 'you are'¹⁰⁹, etc., the indepth meaning of above cited all the Tamil words and phrases shall be well understood.

1.1:4.2.2. The Lord Śrīman Nārāyaṇa is the controller of all the subjects

Nammālvār, in the first verse¹¹⁰, graciously puts forward the message that, the Lord Śrīman Nārāyaṇa possesses all the good qualities, owner of the *paramapada*, which is the final resort of the *ātmas* to enjoy endless bliss and bears differentiated holy form consists of the *sat-cid-ānada* ‘existence, consciousness and bliss’. He, in the second verse graciously delineates that, the Lord is entirely different from the subject matters of the cosmos. He in this verse, delineates that, ‘a’ (*akāram*), the Tamil syllable within the word *avar* ‘He’, means ‘the Lord with the auspicious qualities’. Along with this, he explains the significant phrase, ‘all these subsists in Him’ within the background of *sāmānādhikaraṇa aikyam* as, ‘the Lord Śrīman Nārāyaṇa exists always within the *śarīra* and the *ātma*’. Thus, Nammālvār, based on the differentiation of masculine gender, feminine gender and neutral gender, i.e., *strīpunnapiunsakam* ‘singular of the impersonal class’, *pūjyapadārttham* ‘differentiation of eternal objects’ and *naśvarapadārttham* ‘destructible object’, differentiation of qualities as goodness and badness and the *kālabhedam* ‘differentiation based on time, i.e., past, present and future’, combines and grouped the above mentioned knowledgeable as well as knowledgeable subject matters. Finally, he, by including all the content of the subject matters also theo-philosophically asserts as, ‘the Lord is the supreme controller for their inner nature of these entire subject matters’.

1.1:5. The Lord Śrīman Nārāyaṇa is the *antrātma* to the *līlāvibhūti*

Transliteration

*“Avaravar tamatama arivarī vakaiṅvakai
avaravar iraiyavar enaati aṭaiṅvarkaḷ
avaravar iraiyavar kuraiṅvilar iraiyavar
avaravar vitivali aṭaiyanniṅ raṅarē”.*

Verbal Translation

Avaravar: the aspirants/the *ātmas*, who/which are desireless and possessing multifarious grades/qualities; *tamatama*: their differential attitudes based on their possessed qualities; *arivarī/ arivu ari*: the differentiated knowledge based on their attitude; *vakaiṅvakai*: the aspirants/

the *ātmas*, who/which are different grades because of their different tastes, means and goals; *avaravar*: those *Devatas* 'deities' with respect to the devotees' desire; *iraiyavar ena*: assumed as the masters, who will fulfill their desires; *aṭi*: feet of the *Devatas*; *aṭaiṅkaḷ*: the one who reached over and take shelter; *avaravar*: those *Devatas*; *iraiyavar*: the masters who fulfill the desires of their devotees; *kuṟaiṅṅilar*: by all the means deserved and appropriate; *iraiyavar*: the Lord Śrīman Nārāyaṇa, the *Sarveśvaraṅ* of all *Devatas*; *avaravar*: such aspirants/the *ātmas*, who/which approached their own *Devatas*; *vitivaḷi*: based on their fate whom they propitiate as their *Devatas*; *aṭaiya*: being attained the goals; *niṅṅaṅarē*: the *Sarveśvaraṅ*, who stays inside these *Devatas* as inner controller.

Translation

'Different grades of aspirants with impact of three *guṇas* and with their varying degrees of spiritual knowledge and caliber and with varying degrees of taste, seek favours from minor deities, whom they propitiate as their gods, catch hold the feet of them. The deities, whom they pursue, do not have demerits as the Lord. If questioned, 'what is the reason?', those deities, as destined by their *āgamas*, bestow boons sought by their devotees to the extent wishes of them. It is because, the supreme Lord Śrīman Nārāyaṇa, the husband of Śrī Lakṣmī as *antaryāmi*, stays inside these deities as the inner controller and graciously showers His grace'.

1.1:5.1. Introduction: The Lord is the *akāra* of the *bījākṣra* mantra

As the fourth verse authorized that, the Lord is owner of subject matters of the world, so in this verse, Nammālvār emphasizes that, He also owns the right to protect them. Somebody may be owner of a house, somebody may be owner of a small village and somebody else may also be owner of a city. As such, some to the three worlds and like that, somebody may be owner of the fourteen worlds. But, the Lord Śrīman Nārāyaṇa, as the *Sarveśvaraṅ* invariably stands as the *Ātma* to all the *ātmas* and even to the owners of 14 worlds. If the Lord has not ordained them as their *ātmas*, then, there shall not be the relationship as protectorship as well as the objects, which are protected by. In other words, if the Lord does not stand as *antaryāmi*, they will not be enjoying the proprietorship.

As the *pramāṇas* report, ‘there is nobody else except Puruṣottama, the God for the condition of earning wealth and to eliminate dangers’¹¹¹ and ‘ability for protection is to Viṣṇu only and except Him, there is nobody else’¹¹², the proprietorship for the protection is justified only upon the Lord Śrīman Nārāyaṇa, who is capable of doing good and eliminating the bad. With this background, the *Taitrīya Upaniṣad* appropriately praises the Lord as, ‘like getting jewel present in the casket and wears the same, then, put it in the same casket, there is *bījākṣram*¹¹³, which is pronounced at the beginning as well ending of reciting the *Veda*. Within the *bījākṣra*¹¹⁴, the *akāra* is concealed and this single out the Lord.

1.1:5.2. Commentary

1.1:5.2.1. The Lord is perceived by the various degrees of knowledge and tastes

‘Different grades of aspirants’. This phrase means the absence of Nammālṅvār’s desire and explicates the different grades of people. ‘With impact of three *guṇas* and with their varying degrees of’. This long phrase denotes the differences of benefits derived due to the different *guṇas*. ‘Spiritual knowledge and caliber’. It refers to the difference of spiritual knowledge and caliber due to the difference of benefits, which are acquired by. ‘With varying degrees of taste’. Like peoples are in different grades due to different means, which they are following, the taste of them also will be in different kinds. So, the *Ālvār*, by using the repetition of words, *tamatama tarivari vakavakai* ‘with varying degrees of spiritual knowledge and tastes’ emphasizes the fact that, there are different kinds of tastes. In this context, if questioned, ‘what is the reason for the different kinds of taste?’, it is answered that, the people are different kinds because some are with *rājasa guṇa*, perhaps some are with *tāmasa guṇa* and as such, some are with *satva guṇa*. They are also in different kinds due to their differences in possession of knowledge and caliber with respect to their varied *guṇas*. So, the fact is realized that, the aspirants with respect to their possessed *guṇas* are differentiated into two kinds as the aspirants, ‘who obtain’ and ‘who are to be obtained’¹¹⁵. Here ‘knowledge’ specifically means the knowledge in relation with the ‘benefit’, which is desired by through taste.

For the phrase, '*tamatama tarivari vakavakai*', the Commentator also comments in a different direction. Based on the different kinds of inclinations of aspirants towards the benefit, they follow the different kinds of possible ways to acquire the same. Here, 'knowledge' particularly points out the knowledge in relation with 'means', which are followed to acquire the benefit. Since, there are so many means to obtain the benefit, Nammālvār used the phrase *arivari vakavakai* 'with varying degrees of spiritual knowledge and caliber with varying degrees of tastes'.

1.1:5.2.2. The Lord Śrīman Nārāyaṇa's grace is the great

'Minor deities whom they propitiate as their gods'. The sentence refers to the truth that, the devotees, by thinking of their minor deities like *Agni, Indra* etc., as their gods, approach them for favours. 'Seek favours from minor deities'. The phrase means that, the aspirants shall reach over the feet of their deities. Though as it is, except the prayer to the Lord Śrīman Nārāyaṇa, the method of prayer other minor deities are so hard and tough. It is because to the minor deities, it is prayed by through so many unworthy means and methods. Moreover, they ask their devotees like, 'by cutting your son and give', 'by cutting the goat and give'¹¹⁶. Since the activities of deities and the method of prayer are as such, Nammālvār, instead of mentioning the method of prayer as, 'praising their gods in the form of 'perfect prayer' but, causally stating, 'catch hold of the feet of them (deities) and take shelter. If questioned, 'what is the reason to state it as lowly activities?', Nammālvār, by comparing his fellow devotees of the Lord Śrīman Nārāyaṇa with the devotees of minor deities, appropriately answers as, 'the devotees do not have that much of perfect relationship with their minor deities even to bend down towards the feet of them'. After stating it as such, the *Ālvār* glorifies the method of prayer upon the Lord Śrīman Nārāyaṇa. As quoted, 'the grand hand pose in worship by joining the two hands and performing the prayer at instant makes the God to shower His grace'¹¹⁷, Nammālvār placed the truth that, his entirety of knowledge of prayer is only upon the Lord Śrīman Nārāyaṇa, who bestow the benefits as His devotees' spiritualized ambition. In this context, he also, asserts as, 'since the Lord Śrīman Nārāyaṇa is superior in possessing

merciful qualities and easily approachable, His devotees certainly reach over the merciful feet of Him’.

Moreover, as affirmed, ‘worshipping you with flowers, water, lamp and incense is superfluous’¹¹⁸, the Lord Śrīman Nārāyaṇa feels happy if His devotees use very simple activities and method of worshipping Him with easily available flowers, water, etc. So, here, the Commentator praises Nammālvār as, ‘his God, the Lord Śrīman Nārāyaṇa is so simple with His devotees’. By thinking about the simplicity of the Lord, the Commentator, through an anecdote from *Śrī Rāmāyaṇa*, appropriately expounds the accessibility of the Lord. Once, by hearing the bowstring of Śrī Lakṣmaṇa and his *vyāghroṣam* ‘sound made because of the victory’, Mahārājar (Śrī Jaṭāyuh), did some unwanted activities as that of the monkey’s natural habits. Then by returning back to his normal condition, Mahārājar, by seeing Hanumān very humbly, requested him as, ‘though I did awkward activities, in this time, what I have to do?’. As cited, ‘you with these demerits, while seeing Śrī Lakṣmaṇa, you with joined hand pray upon him and except getting his holy grace, there is no other way to pacify him’¹¹⁹, Hanumān reacted as, ‘after the wrong activities, we are not so simple to escape with curtsy, perhaps though we commit wrong things, don’t we get the time to pray and get excuses from the Lord’. The incident of getting the grace from Śrī Lakṣmaṇa is applicable to Śrī Rāma and so as to also with the Lord Śrīman Nārāyaṇa. Through this anecdote from the great epic, it is understood about the simplicity and greatness of the Lord Śrīman Nārāyaṇa’s grace towards His devotees.

1.1:5.2.3. The Lord Śrīman Nārāyaṇa as *antaryāmi* commands the minor deities

‘Those deities as destined by their *āgamas*, bestow the boons sought by their devotees to the extent wishes of them’. It is the undeniable fact that, these deities are all not the second to bestow the boons sought by their devotees. For the phrase ‘those deities’, if it is recognized as, ‘deities, who are prayed by their devotees’, then, the fact is also generously acceptable. In this background, the statement, ‘the deities, whom they pursue, do not have demerits as the Lord’ is self explicative. If so, ‘if

questioned, 'what is reason for the same?', it is answered as, 'their gods'. In this context, Nammālvār, generally with relevance to the different grades of people mentions the minor deities as, 'their gods'. Since, as asseverated, 'the *Paramātmā* is the God for all'¹²⁰, without the variations, to the devotees of minor deities, to the minor deities and even to the *Ālvār*, as the *antaryāmi*, the *Paramātmā*, who is the Lord Śrīman Nārāyaṇa stands as the God. 'It is because the supreme Lord Śrīman Nārāyaṇa, the husband of Śrī Lakṣmī as *antaryāmi* stays inside these deities as the internal controller and graciously showers His grace'. The statement means that, the Lord, by standing as, '*antaryāmi*' within the *ātmas* of minor deities, controls them. The minor deities also as in the direction of the Lord and in accordance with their *āgama*'s statement, 'you did *upāsana* 'service' upon me', bestow the boons to their devotees as they wished.

The above statement of the verse shall be commented in a different direction. As the Lord Kṛṣṇa specified in *Bhagavad Gītā*, 'whatever celestial form a devotee seeks to worship with faith, I enrich the faith of such a devotee in that form'¹²¹, 'endowed with faith, the devotee worships a particular celestial god and obtains the objects of desire. But in reality, I alone arrange these benefits'¹²², the supreme Lord Śrīman Nārāyaṇa stands as *antaryāmi*, i.e., as the *Ātmā* of the *ātmas* within the minor deities bestow the boons to their devotees. From these exposition of the *Bhagavad Gītā*, the ultimate truth is delineated that, the Lord Śrīman Nārāyaṇa, as the food provided at *irāmaṭam*¹²³, without showing the face indifferently, but as the *antarātmā*, provides facilities and controls every things. So, under the guidance of the Lord only, the minor deities have bestowed the benefits to their devotees. In other words, if the God is not within them, the devotees wouldn't get the benefits. Also, the minor deities wouldn't have the capacity to bestow the benefits. The Commentator, by referring to an anecdote explains the derived truth. That is, except the Lord Śrīman Nārāyaṇa, the independent capability of the minor deities to bestow the benefits to their devotees is just like the elephants statues at Aiyyanpāli 'shrine of Ayyanār', that are not useful in the battle field. Thus, the *Ālvār* concludes that, without the Lord Śrīman Nārāyaṇa's grace, these minor deities are mere statues and they shall not have the ability to bestow boons to their devotees.

1.1:6. The Lord Śrīman Nārāyaṇa controls the worldly activities

Transliteration

*“Niṅṟaṇar iruntaṇar kiṭantaṇar tirintaṇar
niṅṟilar iruntilar kiṭantilar tirintilar
eṅṟumōr iyalviṇar eṇaṇiṇaiṇu ariyavar
eṅṟumōr iyalvoṭu niṅṟaem tiṭarē”.*

Verbal Translation

Niṅṟaṇar iruntaṇar kiṭantaṇar tirintaṇar: the aspirants, who are all the abode of activities such as standing, sitting, lying down and walking, which are exercised under the command and control of the Lord Śrīman Nārāyaṇa; *niṅṟilar iruntilar kiṭantilar tirintilar*: the aspirants, who are all the abode of activities such as not standing, not sitting, not lying down, not walking, which are exercised under the command and control of the Lord Śrīman Nārāyaṇa; *eṅṟum*: for always/ for the extent of endless time; *ōr iyalviṇar*: as such, there are so many kinds; *eṇa*: as such, the aspirants are possessing the varied kinds/qualities; *niṇaiṇu ariyavar*: they are rare even to think; *eṅṟum*: for always; *ōr iyalvoṭu*: by possessing with a distinct kind/quality from others; *niṅṟa*: by maintaining the status; *eṇu tiṭarē*: our supreme Lord, who is firmly glorified with the authority of the *Vedās*.

Translation

‘The Lord Śrīman Nārāyaṇa controls and sustains His postures, which are different from each other as standing, sitting, presence, absence, lying, not lying, waking, wandering and not wandering. So, it is not possible to think that, He possesses the permanent nature. He always maintains Himself being undergoing no change whatsoever. Based on the firm authority of the *Veda*, He is perfectly glorified as supreme reality, the chief of mine’.

1.1:6.1. Introduction: The Lord controls the activities and the non-activities

In the fifth verse, Nammālvār affirmed that, the Lord, out of His divine wish, protects the worlds. In continuation, through this verse, He asserts that, the activities as well as non-activities of the worldly things are also controlled by His divine wish.

1.1:6.2. Commentary

1.1:6.2.1. The Lord associates with the performing and not performing activities

The statement, 'the Lord Śrīman Nārāyaṇa controls and sustains His postures' is self explicative and needs no further commentation. '(His posture), which are different from each other as standing, sitting, presence, absence, lying, not lying, wandering and not wandering'. The statement means the performing activities as well as not performing the same. By remembering the counter pair words such as, 'standing' and 'sitting' etc., Nammālvār mentioned the performance of activities as well as absence of the same by all the subject matters, which are different from the Lord. All the more, like the word, which mentions the 'attribute common to a class', these twin words, out of the '*aparyavasāna vṛtti*'¹²⁴ shall show all the objects of that class and as well, these above mentioned twin words, which shall extend up to the subject matter of the God.

The sentence, 'get a cow with red colour', particularly refers to, 'cow, which is in red color'. In this context, this sentence gives prime importance to 'red color'. In other words, though there is, 'subject with the quality'¹²⁵, i.e., cow with red color, but, for the sake of understanding within the tune of this verse, the prime importance shall be given to the quality only, i.e., 'red color'. As that of this treatment, the fourth verse of this decade professes the following truth. That is, as above stated, like the quality of red colour is getting importance, for the subject of undergoing activities and the subject of not undergoing activities, the Lord Śrīman Nārāyaṇa alone controls the activities and inactivities and gets the specified importance. Based on this explanation, a group of the *Śrīvaiṣṇava* scholars with their own conception is having the opinion that, this verse gives prime importance only to the 'activities' as well as the 'inactivities', whereas, in this particular context, the role the Lord is not having much of importance¹²⁶. If so, and if it is the accepted truth as the final, the *sāmānādhikaraṇa aikyam* would not be applicable and cannot be derived¹²⁷. In this background, it is to be understood that, the truth content of the fourth verse is entirely different from the factual conception of this sixth verse.

Moreover, if the content and treatment of this verse is accepted, then the above said *sāmānādhikaraṇa aikyam* will be certainly applicable to this explanation. So, in accordance with this sixth verse, the words, which express the meaning of performing activities and not performing activities are firmly related and reached up to the *ātma*, which is the basic cause for the claimed activities. Also, since the *ātma* is not independent and it eternally depends upon the Lord, the implied meanings of the words expressing the performance activities and not performing the activities are even extending up to Him. In short, since these ultimate meanings of the words are always associated with the Lord, it is to be accepted beyond doubt that, they are extending up to the subject matter of the Lord Śrīman Nārāyaṇa. In this context, some of the traditional *Śrīvaiṣṇava* scholars asked Embhār, ‘for performing activities, the Lord’s grace is necessary, then, does the same is necessary for not performing the same? Embhār affirmatively answered as, ‘while Triśaṅku falling down from *svarga*¹²⁸, the *Saktimān* asked to stop. As such, Triśaṅku didn’t fall down, but, stationed in the midst only. So, from the incident of Triśaṅku, it is inferred that, for the *nivṛtti* ‘not performing the activities’ also the Lord’s grace is necessary’. So, the twin form of the words such as, ‘standing, sitting’ and their connected meanings of ‘performing activities’ and ‘not performing activities’ are always associated with subject matter of the Lord Śrīman Nārāyaṇa.

1.1:6.2.2. The Lord Śrīman Nārāyaṇa’s nature is not possible to think

‘So, it is not possible to think that, He possesses the permanent nature’. Since the Lord maintains different kinds of statures, if we do research upon Him until the existence of time, it is not possible even to think that, His nature is as such. ‘He always maintains Himself with no change whatsoever’. The Commentator, by putting a question, ‘what would be the reason for the Lord to maintain Himself with no change whatsoever like *viṣṭalavivāhamantra*?¹²⁹ and with the words of the *Ālvār* answers well. That is, Nammālvār substantially affirms the truth that, it is rare even to think that, the Lord eternally maintains Himself with His permanent nature. ‘Based on the firm authority of the *Veda*, He is perfectly glorified as supreme reality, the chief of mine’. That is, since He is glorified by the firm

authority of the *Veda*, which is not composed by human being, Nammālvār affirms the glorified said truth about the Lord Śrīman Nārāyaṇa. Since the Lord is positively venerated by the truthful *pramāṇas*, the *Ālvār* feels that, he gains a lot from Him. By considering the overall discussion of the commentary of this verse, it is concluded that, Nammālvār possesses much of affinity towards the Lord. So, he humbly says, '(the Lord Śrīman Nārāyaṇa is) the chief of mine'.

1.1:7. The Lord Śrīman Nārāyaṇa's *śarīrātmabhāva*

Transliteration

*“Tiṭavicumpu erivaḷi nīrnilam ivaimicaiṭ
paṭarporuḷ muḷuvatum āyavai avaitorum
uṭalmicai uyireṇak karantueṇikum parantuḷaṇ
cuṭarmiku curutiṇuḷ ivaiṇṇa curanē”.*

Verbal Translation

Tiṭam: (*drudha*), the strength, vigour, power, firm etc.; *vicumpu*: the *ākāśa* 'ether'; *eri*: *tēyu/agni* 'fire'; *vaḷi*: *vāyu* 'air'; *nīr*: *appu/jalam* 'water'; *nilam*: *pruthivi/ bhūmi* the 'earth'; *ivaimicai*: by having them as the basic/primary source; *paṭar*: being pervaded; *poruḷ muḷuvatum*: all the worldly elements of up and below; *āy*: being as *upādāna kāraṇa* 'material cause', created all the cosmic elements; *avai avaitorum*: within those each and every elements; *uṭalmicai*: in the *śarīra*; *uyireṇa*: as the *ātma*, which is pervading throughout the *śarīra*; *karantu*: unperceived/hidden/invisible; *eṇikum parantu*: being pervaded in and out and everywhere; *uḷaṇ*: being exist as essence; *cuṭar*: radiant because of self evident; *miku*: abundant much; *curutiṇuḷ*: in the *śruti*; *ivaiṇṇa*: the one, who consumed everything; *curanē*: the one, who is the supreme Lord.

Translation

'The supreme Lord, enshrined in the shining *śruti* is material cause of the elements of firm ether, air, fire, water and earth. He pervades them all, in and out like unto the *ātma* inside the *śarīra* and remains invisible, He contains them all inside His stomach'.

1.1:7.1. Introduction: The realization of the Lord's *śarīrātmabhāva*

Nammālvār, by cheerfully thinking to deal with the *śarīrātmabhāva* at latter, at the first, through this verse demonstrates the *sāmānādhikaraṇa nyāya*. The mode of presentation shall be treated in a different direction. The *Ālvār*, in the previous verses (TVM 1.1:3 to 1.1:6), explained the *sāmānādhikaraṇaaiḱya* as well as the *vaiyathikaraṇa aiḱya*. Since the *śarīrātmabhāva* is cause for this two *aiḱyas*, the *Ālvār* through this verse describes the *śarīrātmabhāva*¹³⁰. As averred, 'I, who bear all the *ātmas* as my *śarīra*, by entering in to the *ātmas* as the *ātma*, have been creating the name and form'¹³¹, the Lord Śrīman Nārāyaṇa enters through the *ātmas* of the *śarīras*, which are made up of the *pañjabhūtas* and makes them as objects and bear names and forms. Though the Lord is as the worldly objects, but, He is not as, 'pot is nothing but, the clay'. On the other hand, as cited, 'by pervading within the *ātma*, He is commanding it as the supreme *ātma* of all the *ātmas*'¹³², 'as the particular *Ātma* is the *Dhārakaṇ* 'the one who is the cause for the sustenance', the *Niyāmakaṇ* 'controller' and the *Śeṣi* 'master' to its *śarīra*, while ordaining the worldly objects, as informed, 'to whom, the world becomes the *śarīra*?'¹³³ and 'to whom these *ātmas* exists as the *śarīra*'¹³⁴, the Lord Śrīman Nārāyaṇa is the *Dhārakaṇ* of both the *śarīras* and the *ātmas*. So, the Lord as the *Niyāmakaṇ* 'controller' as well as *Śeṣi* 'the master' who ordains the animate as well as inanimate objects of the world¹³⁵. In this place, the Commentator points out, that, this relation between the God and worldly things is identified as the *sāmānādhikaraṇa aiḱya* and cause for this *aiḱya* is the *śarīrātmabhāva*. Then, he continues his comments on the *śarīrātmabhāva*. If mentioned as, 'Devadatta is standing on the tree', there is no *śarīrātmabhāva*. If conveyed, 'class and *guṇas* are exist with a form', then, there is also no *śarīrātmabhāva*. So, if mentioned within the subject, who exists as the *dhārakam* 'sense of sustenance', as the *Niyāmakam* 'holy act of ruling' as the *śeṣitvam* 'expressing the mastership', there, the *ātmaabhāva* shall be distinctively realized. As such, within the object, which is associated with the *dhārakam*, the *niyāmyam* and the *śeṣam*¹³⁶, there the *śarīrātmabhāva* shall be transparently realized. If both the *bhāvas*, i.e., the *ātmaabhāva* and the *śarīrabhāva* are occurred as the God exists within the individual *ātma* as the *dhārakaṇ*, as the *niyāmakaṇ* and as the *Śeṣi*, then their *śarīrātmabhāva* is crystal clearly delineated.

1.1:7.2. Commentary

1.1:7.2.1. The Lord Śrīman Nārāyaṇa individually exists within the all subjects

‘Material cause of the elements of firm ether, air, fire, water and earth’. As elucidated, ‘from the supreme reality, the ether is created’¹³⁷, the ether is established even before the other four elements, then, while they are in involutions, since it retains its existence for some time more and at finally destroying, Nammāl̥vār, by adding the adjective, ‘firm’ points out it as, ‘firm ether’. It is also taken for granted that, to refute the *Jaina’s* doctrine, which alone cited as, ‘four *bhūtas*, such as, air, fire, water and earth are in causal state’¹³⁸, the *Āl̥vār* adds the adjective ‘firm’ to the ether. ‘He pervades them all’. Based on these five *bhūtas*, the Lord Śrīman Nārāyaṇa constituted all the materials, which are extended throughout the cosmos. In this context, as affirmed, ‘I am extending into various objects’¹³⁹ and the *mantra*, ‘*vaidika nirdeśam*’¹⁴⁰ explicating the meaning as, ‘the expression of blooming of the God as flower is the world’, the God designed the universe as such. ‘In and out’. It means, ‘within the all objects’. That is, the God individually exists not as many pillars bearing a single beam, but, as, ‘the nature of attributive common to class’, i.e., as *antaryāmi*, filled within the each and every object of that class.

1.1:7.2.2. The Lord is master, protector and controller of the *śarīras* of all *ātmas*

‘Like unto the *ātma* inside the *śarīra*’. Like the *Ātma* as master, protects and controls the individual *śarīra*, the Lord mercifully stands as the master, protector and controller of *śarīras* of all the *ātmas* of the universe. ‘Remains invisible’. As cited, ‘who, he is not understandable by the *ātmas*’¹⁴¹, the God is not visible to them. ‘He pervades them all, in and out’. The statement is self explicative. If it is asked for the *pramāṇa* for this assertion, the answer would be, ‘the supreme Lord, enshrined in the shining *śruti*’. The shining *śruti* means that, He is praised by the *Veda*. Since the Lord shall not be denied with any reason, except the *pramāṇa* like the *pratyakṣa*, He is glorified with the word, ‘shining’ and since the previous *Śrīvaiṣṇava* scholars are announcing as such, the *Āl̥vār* also, by following the tradition

satisfactorily uses the word as, 'śruti'. So, 'shining śruti' means that, the Lord is praised by the *Vedas*.

1.1:7.2.3. The refutation of the doctrines of *Kudṛṣṭis* and *Lokāyatas*

'He contains them all inside His stomach'. The statement has in view that, the Lord Śrīman Nārāyaṇa, who destroys all the objects, i.e., He changes all the objects from *sthūla* to *sūkṣma* state. In this context, it is to be considered that, in this verse, previously the *Ālvār* pointed out that, the creation and protection are under His control¹⁴². If the creation is destined with others, there is a question, 'if it is not under the control of Lord, does it not His *aiśvarya* be decreased?'. So, over here, he discloses that, destruction also is under His command. Thus, the *Ālvār* refutes the *Kudṛṣṭis*' affirmation that, creation and destruction are in the hands of *Brahmā* and *Śiva*¹⁴³. He, by stating as, 'firm ether', He also refutes *Lokāyatas*, who are all against the *Vaidika* tradition. The *Ālvār* also, by stating, 'like unto the *ātma* inside the *śarīra*', refutes the supporter of *aikya* which exists within the *svarūpa* 'innate nature', i.e., this *aikya* needs no superior or external agency either of the Lord Śrīman Nārāyaṇa or anything else. Moreover, since he affirms the Lord through the phrase, 'the supreme Lord, enshrined in the shining śruti', the *Ālvār* recognizes the statements expressed by the texts like *Nārāyaṇa Anuvāka*, which are venerating the Lord's supremacy as, 'He is the superior of all' and 'He is the consort of Śrī Lakṣmī'.

1.1:8. The Lord Śrīman Nārāyaṇa performs the creation and the destruction

Transliteration

"*Curararivou arunilai viṇṇmutal muḷuvatum
varāṇmūta lāyavai muḷutuunṭa paraparaṇ
puraṇoru nūṇṇuerittu amararkkum arivōiyantu
araṇayaṇ eṇaulaku aḷittuamaittu uḷanē*".

Verbal Translation

Curar: the *Devas* stating from *Brahmā*; *arivou aru*: difficult to realize; *nilai*: by possessing such/status; *viṇṇmutal*: from *ākāśa*, etc.,; *muḷuvatum*: all

the entities; *varaṇmutalāy*: being the greatest cause; *avai*: those; *muḷutu*: entire; *uṇṭa*: by eating/consuming; *paraparaṇ*: the Lord supreme, who is greater than great; *puramorū nūṇruerittu*: the three unique flying citadels burnt by; *amararkkūn*: also to all the *Devas*; *ariviyantu/arivu iyantu*: by being taught the knowledge; *araṇ*: Śiva; *ayaṇ*: *Brahmā*; *ēna*: as such; *ulaku*: the cosmos; *alittu*: by annihilating; *amaittu*: by ordaining; *uḷanē*: He is being an authority exists.

Translation

‘The supreme Lord is beyond the comprehension of even *Brahmā* and other *Devas*, He, the excellence is material cause of primordial matter, the other elements and all that exist and swallow them all inside His stomach during the period of deluge. He, as Śiva, destroyed the three unique flying citadels. He is the propagator of knowledge to the *Devas* through *Brahmā*, then, at a period, the Lord Śrīman Nārāyaṇa creates the world and dissolves them through *Ayaṇ* and *Araṇ* standing within them’.

1.1:8.1. Introduction: The Lord alone discharges the creation and destruction

The Commentator, at the first introduced the subject matter as, ‘supreme reality superbly venerated by the *Veda* is the Lord Śrīman Nārāyaṇa only and He is the *ātma* for each and every objects of the universe’. Then, to Nammālvār, the aspirant raises the appropriate questions, ‘does it not the others being performing their activities inventively?’, ‘does it not *Brahmā* being performing creation, as such, Śiva for destruction?’ and if you assert, ‘these activities are performed by the Lord Śrīman Nārāyaṇa only’ then, ‘does it not the statement uttered by you with *pakṣapāta* ‘partiality’?’. For these questions, the *Ālvār* authoritatively asserts as, ‘I do not present the fact out of the *pakṣapāta*, but, if it is searched in the mode of presentation within *pramāṇas*, thereby this truth is delineated that, the activities of creation and destruction are not with *Brahmā* and Śiva¹⁴⁴. So, I firmly declare that, ‘these activities are performed by the Lord Śrīman Nārāyaṇa only’.

1.1:8.2. Commentary

1.1:8.2.1. The Lord Śrīman Nārāyaṇa is the cause and the effect of the *prakṛti*

‘The supreme Lord is beyond the comprehension of even *Brahmā* and other *Devas*. He, the excellence is the the material cause of primordial matter, including the other elements and all that exists’. The Lord Śrīman Nārāyaṇa is having the nature, that is not be realized even by the *Devas* like *Brahmā* and He, the excellence is the material cause of primordial matter, including the other elements and all the things that exist. As expounded in the *Kārkkī Vittai* of the *Bṛhadārya Upaniṣad*, ‘to whom the *prakṛti*, stated as *ākāśa* is intertwined as small pieces as well as long pieces?’¹⁴⁵, since the *prakṛti* is mentioned in the sound of *ākāśa*, Nammālvār also uses the term, ‘*ākāśa*’ to point out the *prakṛti*. If it is so, there is a question, ‘in the verse, how it is possible to decide that, the word ‘*ākāśa*’ is pointing out the *prakṛti*?’. For it, the Commentator places a *pramāṇa* in *Bṛhma Sūtra*, ‘since He controls the *prakṛti*, which is the cause for the ‘*ākāśa*’¹⁴⁶. So, it is to be asserted that, the *Āḷvār*, in order to compliment the greatness of *Bṛhma Sūtra*, over here uses the word, *viṇ* ‘*ākāśa*’, i.e., ether, which is the effect of the *prakṛti*. Since the Lord Śrīman Nārāyaṇa is without difference controlling and regulating the causal condition of *prakṛti* and its effective form of *mahān*, *ahaṅkāra*, etc., which are in the form of *avyakta*¹⁴⁷, Nammālvār aptly uses the phrase, ‘the material cause of primordial matter, including the other elements and all that exists’.

1.1:8.2.2. The Lord Śrīman Nārāyaṇa is the superior than the *Devas*

‘Swallow them all inside His stomach during the period of deluge’. At the time of destruction, the Lord Śrīman Nārāyaṇa alone transforms the *sthūla* status, i.e., the material cause of primordial matter, including the other elements and all that exists into *sūkṣma* state. Regarding this, the *Kaṭakavalli Upaniṣad* conveys the message, ‘to whom, the *brāhmaṇa* and *kṣatriya* castes become food?, to whom, the Yamadharmā becomes pickles?, it is not possible to know His ground reality’¹⁴⁸. Since the background of the Lord’s status is noted as food, Nammālvār also uses the word, ‘swallow’, which is also related with food, conveyed the Lord’s duty of destruction.

'He, the excellence'. Since *Devās* like *Brahmā* are having their own responsibilities, when they are compared with the human beings with them, they have indeed maintained their higher position. As quoted, 'the God is superior to all the superiors'¹⁴⁹, the Lord Śrīman Nārāyaṇa is excellent and superior to all the *Devas*. The text, *Tiruvāymoli* also venerates Him as, 'what gods are to men, you are to the gods'¹⁵⁰.

'He, as *Śiva*, destroyed the three unique flying citadels'. Here, the statement is self explicative. 'He is the propagator of knowledge to the *Devas* through *Brahmā*'¹⁵¹. In the celestial world of the *Deva*, there is the glory that, *Brahmā* provides knowledge to the *Devas* and out of it, theirs' fame is adored by. In this background, at the first, the expression, '*Śiva*, destroyed the three unique flying citadels' is to be described. Saint Vyāsa, who knows the basic reality conveys the message, 'since Viṣṇu, the Lord Śrīman Nārāyaṇa stands as the *Ātma* of the *Śiva*'s *ātma*, who possesses much of splendor, whereas *Śiva* obtained the ability to touch the bowstring'¹⁵². As such, Tirumaṅgaiyālvār, to whom, the Lord dispels all doubt and grants pure knowledge, also adores Him as, 'given to the fiery red glowing *Śiva*, - aiming his hot arrows over the three cities, burning the eastern ashes in yore!'¹⁵³. So, when bowstring is stretched by *Śiva*, for the sake of not cutting his neck, Viṣṇu stands as the *Antarātma* to *Śiva*¹⁵⁴. Hence it is realized that, the Lord Śrīman Nārāyaṇa as *Śiva*, destroyed the three unique flying citadels. As the Second, the proclamation, 'He is the propagator of knowledge to the *Devas* through *Brahmā*' is commented. If it is analyzed the observation with *pramāṇa*, 'even before creating the world, the Lord Śrīman Nārāyaṇa, at the first, created *Brahmā*, then, He taught the *Vedas*'¹⁵⁵, it is derived that, the Lord is propagator of knowledge to the *Devas*.

1.1:8.2.3. The refutation of the doctrines of the *Kudṛṣṭi*'s arguments

'Then, at a period, the Lord Śrīman Nārāyaṇa creates the world and dissolves them through *Ayan* and *Aran* standing within them'. Here, the statement is self explicative. There is the testimonies such as, 'these two, *Brahmā* and *Śiva* are the superiors to the *Deva*, it is assumed that, when Śrīman Nārāyaṇa with pure consciousness and in angry mood, they are created and they are, as the direction showed by the Lord, performing the

activities of creation and destruction'¹⁵⁶. From this, it is perceived that, in view of *pramāṇas*, the *Sarveśvaraṇ*, who is the Lord Śrīman Nārāyaṇa by standing as the *antatātma* to the *Brahmā* and the *Śiva*, is performing the activities of creation as well as destruction. So, with these arguments, Nammālvār refutes the *Kudrṣṭis*' arguments as, 'so, based on the authoritative *pramāṇas* only, I am firmly declaring the truth that, these activities are performed by the Lord Śrīman Nārāyaṇa only and I am not stating these unquestionable dictum, out of *pakṣapāta*'. Thus, the questions raised in the introductory part are authoritatively well answered.

1.1:9. The refutation of the doctrines of the *Sarva Sūnyavādins*

Transliteration

“Uḷaṇenil uḷaṇavaṇ uruvamiṅ vuruṅukaḷ
 uḷaṇalaṇ enilavaṇ aruvamiṅ varuṅukaḷ
 uḷaṇena ilaṇena iṅvaikuṇam uṭaimaiyil
 uḷaṇiru takaimaiyoṭu oḷivuilaṇ parantē”.

Verbal Translation

Uḷaṇenil: be it said, 'He is'; *uḷaṇ*: He exists; *avaṇ*: He; *uruvam iṅvuruṅukaḷ*: the form and this worldly forms; *uḷaṇ alaṇ enil*: be said, 'He is not'; *avaṇ aruvam*: He is formless; *iṅvaruṅukaḷ*: these kinds of forms; *uḷaṇ*: He is; *ena*: as stated; *ilaṇ*: He is not; *ena*: stating as such; *iṅvai*: these statements; *kuṇam uṭaimaiyil*: since there is attribute; *uḷaṇiru takaimaiyoṭu*: He is with these two qualities; *oḷivuilaṇ*: not deduced that, 'He is not existing' i.e., He is; *parantē*: He is pervading everywhere.

Translation

'Be it said as the thesis states, 'He is' or as the thesis, states, 'He is not', both ways His existence is established. When 'He is', these objects with forms become the *sthūla śarīra* to Him. Though 'He is not', then also, His existence is established. At that time, these objects without names and forms become the *sūkṣma śarīra* to Him. Since these statements, 'He is' as well as, 'He is not' are His qualities, He possesses the worldly object, which are with form and without form and pervades all things and everywhere for ever'.

1.1:9.1. Introduction:

1.1:9.1.1. Nammālvār and *Sarva Sūnyavādins*

In this verse, Nammālvār refutes the arguments of *Sarva Sūnyavādins*. If asked, 'what is the method?', he answers. The *Ālvār* is refuting them as the method followed by Śrī Rāmānuja in his *Śrībāṣya*¹⁵⁷. If so, by following the *Ālvār*, as predecessor, Śrī Rāmānuja refuted the *Sarva Sūnyavādins*, then, what would be the reason for the *Ālvār* to refute as such? There is also proper reason for him. There are somebody, based on some *pramāṇas*, averred that, the *Devas* like *Brahmā* are considered as the God. In this circumstances, from the first verse and up to eighth verse, by supporting his *Śrīvaiṣṇava* religion, Nammālvār asserts that, based on the *Veda*, the Lord Śrīman Nārāyaṇa alone is superior to animate and inanimate objects and they are all His *śarīras* and they as the divine slave depending upon Him¹⁵⁸. In the commentary of this verse, when the arguments of *Sarva Sūnyavādins* are discussed, the phrase, 'the God' is used and when Nammālvār's arguments are placed, the phrase, 'the Lord (Śrīman Nārāyaṇa)' is utilized.

1.1:9.1.2. The treatment of 'existence' and 'non-existence' of the God

In this place, before refuting *Sarva Sūnyavādins*, at the first, it is necessary to figure out the *vicāra* of Nammālvār, i.e., the unbiased examination with a view to arrive the truth. If the *Sarva Sūnyavādins* argue¹⁵⁹ against the view of the *Ālvār*, at the first, as *pūroapakṣa* 'the first part of an arguments, containing the views of opponent', they should recognize the *pramāṇas* and the *prameyas*, which support the *Ālvār's* stand, then, they have to reject the same with proper arguments¹⁶⁰. In this background, if the *Sarva Sūnyavādins*, at the first accept the *pramāṇas* and the *prameyas*, then, they shall not refute the same. Simultaneously, if they, at the first altogether reject the *pramāṇas* and the *prameyas*, then, the philosophy behind the *Sarva Sūnyavāda* shall not be accomplished for further argument. With this background, to his opponent, Nammālvār placed the question as, 'I am asking you, are you going to refute the existence of the God by using the phrase, 'He is' or are you going to refute His existence by using the opposite phrase, 'He is not','? For it, the *Sarva Sūnyavādins* react as, 'what

would be the truth behind this discriminative question?’ For this, Nammālvār gives detailed answer to them, i.e., ‘as it is with the remark, ‘He is’, you will not have your wishful thinking that, the God does not exist. As such, if it with ‘He is not’, from it also, you will not have your wishful thinking that, the God does not exist. Then, I am going to prove His existence with your own words, ‘He is not’. In the world, if we realize the actual meaning of the word, ‘existence’ and ‘non-existence’, then, you can’t get your expected meaning, further more, if you are not accepting this argument, then, you are not the authority to proceed the further arguments’. Herewith, Nammālvār’s arguments are elaborated in the following commentary part.

1.1:9.2. Commentary

1.1:9.2.1. The existence of the God is proved through the logical arguments

‘Be it said, as the thesis states, ‘He is’. If one pronounces, ‘I am existing’, then only from the statement, the sense of ‘existence’ shall be derived. Since the opponent basically rejects the existence of the Lord, to them, Nammālvār technically proposes his argument as, ‘be it said, as the thesis states ‘He is’. ‘When ‘He is’, these objects with forms become the *sthūla śarīra* to Him’. If so, the phrase, ‘He is’ connotes the fact that, He must be always with His ordained world. In the state of, ‘He is’, as averred, ‘to whom, these *ātmas* are the *śarīra*?, and to whom, the world is the *śarīra*?’, thereby it is answered that, since the *ātmas* (the *cit*) and world (the *acit*) are His *śarīra*, He is the owner of the world. So, the Lord exists. Then, to his opponent, Nammālvār, by asking, ‘do you say ‘He is not?’, even to the fact also, He with this nature appears as, ‘He is not’. ‘Though ‘He is not’, then also, His existence is well established’. That is, ‘at that time, these objects without names and forms become the *sūkṣma śarīra* to Him’. In this situation of ‘He is not’, the Lord makes His appearance in the *sūkṣma* form with the subjective meaning of this word, ‘He is not’. Here, the status of the Lord Śrīman Nārāyaṇa along with the *cit* and the *acit* in the *sthūla* as well as the *sūkṣma śarīra* with the background of *Śrīvaiṣṇava* theology should be realized. Then only, the arguments placed over here will be understood. In this context, Nammālvār’s presentation shall be delineated through an anecdote. If there is a ‘pot’, it appears with its actual form. If there is ‘no

pot', then, it also appears all along with the different nature as 'clay'. In another way of argument, that is, though the pot is not here, then, it is definitely present in some other place within this specific time. Since, it is not possible to assert that, nowhere and at no time there is 'no pot', there is no '*nirupādhikaniṣedham*'¹⁶¹. Thus, the statement, 'Be it said as the thesis states, 'He is' or as the thesis, states, 'He is not', both ways His existence is established' is well commented.

1.1:9.2.2. The logical arguments of, 'God with form' and 'God without form'

'Since these statements, 'He is' as well as, 'He is not' are His qualities'. Based on the above delineated arguments, it is derived that, since the Lord is being endowed with the qualities of 'He is' as well as, 'He is not', these two are considered as His innate nature. 'He possesses the worldly object, which are with form and without form'. From the above observation along with the explanation of the concept, '*nirupādhikaniṣedham*' in the reference part, it is affirmed that, with these two words as, 'He is' and 'He is not' and also with these two natures as, 'with form' and 'without form', the Lord becomes as, 'He is'. 'He pervades all things and everywhere for ever'. For this assertion, the meaning shall be derived from the side of Nammālvār as well as from the side of the *Sarva Sūnyavādins*. The *Ālvār*, by using the word, 'He is', established the truth that, the Lord exists. As such, by applying the *Sarva Sūnyavādin's* word, 'He is not' also confirmed the same fact that, the Lord Śrīman Nārāyaṇa exists. It is because, based on the acceptable and reliable *pramāṇas* and *prameyas*, Nammālvār has ascertained the truth that, in the *sthūla* 'gross' state, the Lord along with the *cit* and the *acit*. In this state, the *cit* and the *acit* are having their specified names and forms. Hence in this *sthūla* state, the Lord is pointed out as, 'He is'. On the other hand, in the *sūkṣma* state, the *cit* and the *acit* exist within the spiritual content of the Lord Śrīman Nārāyaṇa but they prevail without names and forms. In this state, the Lord is referred to as, 'He is not'. In this context, the truth is intelligibly pointed out that, since the *Sarva Sūnyavādins* with the proper *pramāṇas* and *prameyas* not able to logically reject the *Ālvār's* arguments till now, it shall be taken into account that, they also indirectly confirmed the fact, i.e., 'the Lord Śrīman Nārāyaṇa exists'. So,

the Commentator, by commenting the verse more intelligibly concluded it as, ‘when the Lord is existing in the *sthūla* state with the *cit* and the *acit* along with their names and forms, He remains with His *vibhūti* ‘nature of pervading all the things and all the places of in and around of the cosmos’. Also, when the Lord is subsisting in the *sūkṣma* state along with the nameless *cit* and the *acit*, He is also all inclusive of the cosmos, whereas, His *vibhūti* also maintains its same nature’.

1.1:10. The Lord Śrīman Nārāyaṇa exists in every objects of the universe

Transliteration

“*Parantataṅ paravaiyuḷ nīrtoruṁ parantuulaṅ*
parantaanṭam ituena nilamvicuṁpu olivarak
karantacil iṅtoruṁ iṅtikal poruṭoruṁ
karantueṅkuṁ parantuulaṅ ivaiuṅṭa karaṅē”.

Verbal Translation

Paranta: being spread everywhere; *taṅ*: the coolness; *paravaiyuḷ*: in the extended ocean; *nīrtoruṁ*: within each and every *paramāṇu* of water drop of the oceanic water; *parantuulaṅ*: He is being existing extensively without limitation; *parantaanṭam*: the huge sphere shaped universe; *itu*: this; *ena*: as such; *nilam*: in the earth; *vicuṁpu*: the sky; *olivara*: without omission; *karanta*: in the most minute bodies; *cil iṅtoruṁ*: in the most minute places; *iṅam*: in these places; *tikal*: to be visible; *poruṭoruṁ*: all the entites; *karantu*: by hiding inside in such a way; *eṅkuṁ parantu ulaṅ*: He exists everywhere; *ivaiuṅṭa*: though ate with full of stomach; *karaṅē*: out of the strong *pramāṇas*.

Translation

‘The Lord, pervades every little bit of the extended oceanic waters cool and sprawling. Either on earth or upper regions, there is no place, where He is not immanent, dwelling as He does secretly, in the heart of all things and being however minute and in all the places He is the Lord, who contains them all within Himself, during the period of deluge’.

1.1:10.1. Introduction: The Lord with comfort pervades the entire universe

In the previous verse, Nammālvār graciously asserts that, in view of the world as the Lord Śrīman Nārāyaṇa's *śarīra*, He is the proprietor of it and He, by pervading everywhere becomes as Ruler, Ordainer and *Śeṣi* to the animate and inanimate object of the universe. Based on this assertion, there shall be doubts as, 'if He is pervading within all the objects as their *ātmas*¹⁶², is He limited because of His association with its *śarīra*?' and 'as the Lord, is He limited because of His association with this world?'. For this, the *Ālvār*, by stating 'as the Lord there is no limitation' nullified the doubts. So, he, through this verse, pleasingly explains the truth that, the Lord Śrīman Nārāyaṇa without any limitation comfortably pervades throughout the cosmos.

1.1:10.2. Commentary

1.1:10.2.1. The Lord comfortably resides within the *paramāṇus* and *pañchabhūtas*

'The Lord, pervades in every little bit of the extended oceanic waters cool and sprawling'. It foretells the truth that, the Lord Śrīman Nārāyaṇa without any limitation pervades within the *paramāṇu* of extended cool oceanic water. Since assemblage of the *paramāṇus* of water is the ocean, the *Ālvār* conveys it as, 'every little bit of the extended oceanic water'. If asked, 'how the *paramāṇus* are looking as one?', it is answered that, they, because of density and assemblage as group looked as the ocean. Here water refers to the *paramāṇus*. If asked, 'if the supreme reality, which is bigger than *ākāśa* and pervades within the *paramāṇus* of water, does He tightly exists within the small place?'¹⁶³ To it, Nammālvār answers as, 'either on earth or upper regions in the whole universe, there is no place, where He is not immanent'. It means that, the Lord, while pervading within the extended universe, also pervades within the each and every *paramāṇu*. Here each and every *paramāṇu* is considered as the separate universe. It further signifies that, like creating an universe and a person alone is sitting in it, the Lord used to sit within the every *paramāṇu*. In this context, there is a question, 'if so, does the Lord pervades within the *paramāṇus* only?'. For this, the *Ālvār* answers, 'either on earth or upper regions, there is no place,

where He is not immanent'. It glorifies the fact that, as He is in the *paramāṇu*, He also pervades within the earth and *ākāśa*. Here it shall be noted that, among the *pañcabhūtas*, since he is mentioned only three, i.e., water, earth and sky, the other two are considered as the *upalakṣaṇa*. Thus, the *Āḷvār* wonderfully referred to the universe, which is made out of the *pañcabhūtas*.

1.1:10.2.2. The Lord without any limitation pervades within the *ātmas*

Hereafter, the Commentator appropriately points out the presence of the Lord within objects, which are the effective condition of *pañcabhūtas*. 'Dwelling in all things being however minute'. At the movement of air collusion, when two eyelids are instinctively come into contact, naturally, very minute body of the object may be destroyed. It means that, the Lord Śrīman Nārāyaṇa is existing even within that very minute objects. 'In the heart of all things'. The Lord exists as the *antarātma* within the *ātmas*, associated with the *jñāna* and the *ānanda* of each and every *śarīra*. 'Dwelling as He does secretly'. The Lord dwells secretly within the objects, but, they may not know His presence. 'The Lord, pervades in all the places'. When the *ātma* is existing within the *śarīra*, it, through its *jñāna* starting from one point fulfills the whole *śarīra*, i.e., pervades everywhere of the *śarīra*. The Lord is not as such, but, out of His *svarūpa*, pervades and fulfills throughout the bodies of animate and inanimate objects of the universe and exists in all the places. In this place, a question arises, 'if so, by stating that, the Lord exists everywhere and also by stating that, the form of the *ātma* is *anu*, does it possible to report that, the Lord without any limitations pervades within the *ātmas*?'. For this, Nammāḷvār appropriately answers as, 'He is the Lord, who contains them all within Himself, during the period of deluge'. As Tirumaṅgaiyāḷvār avers, 'yes, but the golden stomach that filled itself with braided-hair dames, curds swallowed these seven worlds and still had space for more, so tally'¹⁶⁴, the Lord after taking small form, if He swallowed very big things, even then, His stomach will have wider space for loading more things. Over here, Nammāḷvār praises the mystical power of the Lord as, 'does it not possible for the Lord, who possesses infinite power to exist even within the small objects without limitation?'. 'He is the Lord'. It elucidates the truth that, He is ascertained as the Lord by the truthful *pramāṇās* like the *Veda*.

1.1:11. The aspirants obtain the spiritual benefits as that of Nammālvār

Transliteration

“*Karavicumpu*¹⁶⁵ *erivaḷi nīrnilam ivaimicai*
varaṇnavil tiravaḷi aḷiporai yāyiniṇṇa
paraṇaṭi mērkuru kūrccaṭa kōpaṇcol
niralniṇṇai āyirattu ivaipattum vīṭē”.

Verbal Translation

Karavicumpu: the vigorous *ākāśa*, i.e., the ether; *eri*: the fire; *vaḷi*: the air; *nīr*: the water; *nilam*: the earth; *ivaimicai*: by becoming upon these; *varaṇ*: the excellent; *navil*: the sound; *tiravaḷi*: the heat, i.e., the quality of fire; *vaḷi*: the strength, i.e., the quality of air; *aḷi*: the coolness, the quality of water; *porai*: by forbearing; *yāyiniṇṇa*: by being with *dharmi* ‘elements’ and *dharmas* ‘qualities’; *paraṇ*: the supreme God; *aṭi mēl*: upon the holy feet; *kurukūr*: Ālvār Tirunagari; *caṭakōpaṇ*: Śaṭhakōpaṇ; *col*: by sayings; *niralniṇṇai*: the systematic arrangement of words and sentences; *āyirattu*: in this thousand; *ivaipattum*: these ten verses; *vīṭē*: the result is the *mokṣa*.

Translation

‘The foregoing ten stanzas, out of systematically arranged thousand, rich alike in sound and substance, sung by Śaṭhakōpaṇ of Kurukūr, in adoration of the glorious feet of the supreme Lord, the great contriver and controller of five elements, the vigorous ether, air, fire, water and earth, with their respective basic qualities of sound, force, heat, coolness and endurance, shall lead to the *mokṣa*, which yield endless bliss’.

1.1:11.1. Introduction: The short note of this decade and *phala* of the same

Nammālvār, in the first verse, wonderfully elucidates the auspicious qualities of the Lord Śrīman Nārāyaṇa, who is proprietor of the eternal *paramapada*, which yields endless bliss. He in the second verse, thought provokingly reveals that, though the Lord has close relation with His auspicious qualities, His innate nature is above that qualities and He is entirely different from the animate and inanimate objects of the universe. In the third verse, the Ālvār experienced the *līlāvibhūti yoga*¹⁶⁶, where the

Lord is the *antarātma* for each and every things. They are His property as that of the *paramapada*. In the fourth verse, he venerates the Lord that, He controls the *svarūpa* of all the things of the *līlavibhūti*. In the fifth verse, he proclaims that, the Lord controls the sustainability of all said things. In the sixth verse, he asserts that, He controls the activities and inactivities of the worldly things. In the seventh verse, since the Lord has the relation with world as that of relation between the *śarīra* and the *ātma*, the *Ālvār* conveys that, the *śarīrātmaabhāva* is the cause for His asserted relation with the world. In the eighth verse, he has authoritatively refuted the *Kudṛṣṭis*. In the ninth verse, he logically refuted the *Sarva Sūnyavādins*. In the tenth verse, he explains about the Lord Śrīman Nārāyaṇa's *vyāpti saukarya*, i. e., comfortably pervading throughout the cosmos without any limitations. Thus, Nammālvār upto this portion, authoritatively ascertained the Lord's quality of the *paratva* 'supremacy'. In continuation, he within this concluding verse, satisfactorily points out that, those who associates and follows the subject matters of this decade shall obtain spiritual benefits as he benefited.

1.1:11.2. Commentary

1.1:11.2.1. The nature of the *līlavibhūti* and the *nityavibhūti*

'The vigorous ether'. It means the inflexible vigorous ether. In Tamil, the meaning of the world '*accha*' is 'exactly'. So, along with *vicumpu* 'ether', the predicate '*accha*' shall be appropriately added. If so, ether shall be mentioned in the Tamil as, *acchamāṇa vicumpu* 'ether exists exactly'. If asked 'how ether indeed exactly exists?', then, it shall be verified through the observation that, 'eagle flies in the ether'¹⁶⁷. That is, since without a medium, the eagle shall not fly over there, then, it is verified that, there the ether exactly exists. *Eri* denotes fire. 'The supreme Lord, the great contriver and controller of five elements, the vigorous ether, air, fire, water and earth, with their respective qualities of sound, force, heat, coolness and endurance'. The statement is self explicative. Since Nammālvār has described about the *pañcabhūtas* and their nature, it shall be concluded that, the Lord covers with the inner nature of the *līlavibhūti*. Here, it is to be assumed that, the *Ālvār* also said about the *nityavibhūti*, which is made out of *niṣkṛṣṭa satva guṇa*¹⁶⁸, without the admixture of the *rājasa* and *tāmasa guṇas* as the *upalakṣaṇa*¹⁶⁹.

1.1:11.2.2. Nammālvār, out of the grace of the Lord composed this *Tiruvāymoli*

‘In adoration of the glorious feet of the supreme Lord’. It indicates that, within the holy feet of the Lord Śrīman Nārāyaṇa who is always associated with the *līlāvibhūti* as well as the *nityavibhūti*. ‘Sung by Śaṭhkōpan of Kurukūr’. As the statement, ‘worshipful sage, Vālmiki’¹⁷⁰, for the sake of trustworthiness, Nammālvār by himself specified as such. ‘Rich alike in sound and substance’. As confirmed, ‘this speech that I have uttered is of equal bound with meter and accents, it has rhythm and is capable of being chanted according to measure to stringed accompaniment. Let it therefore go forth as a *śloka*’¹⁷¹, in this *Tiruvāymoli* also there is the sufficient characteristic features as, *eḷuttu*, *acai*, *cīr*, *taḷai*, *aṭi* and *antāti*. ‘Out of systematically arranged thousand’. Like Vālmiki, after getting holy grace from *Brahmā*, as announced, ‘I have to compose *Rāmāyaṇa* with these kind of *ślokas*’¹⁷², Nammālvār also graced by the Lord Śrīman Nārāyaṇa with divine knowledge and he with the effect of His grace composed the text, *Tiruvāymoli* with the subject matters, which as he comprehensibly visualized through his knowledgeable aspects. Though the term, ‘thousand’ is numerically self explicative, there is also a different way to comment. That is, since the *Ālvār* is at a stretch not able to convey all the subject matters, he conveyed the same step by step through the thousand verse with proper methodology.

1.1.3. By following the subject matters of this decade, one leads to the *mokṣa*

‘The foregoing ten stanzas shall lead to the *mokṣa*’¹⁷³, which yields endless bliss’. The statement means that, these ten stanzas have to place upon the holy feet of the Lord Śrīman Nārāyaṇa to obtain the *mokṣa*. If expressed, ‘there is full of paddy in the paddy field’, it shows that, the cultivation of paddy seems to be maximum. Like that, if stated, ‘these ten lead to the *mokṣa*’¹⁷⁴, then, it points out that, these will certainly effect the final emancipation. That is, if one follows the subject matter of this ten stanzas, he will certainly obtain the spiritual status of the *mokṣa*. Thus, Nammālvār through this verse, graciously asserts that, he has gained the

supreme divine knowledge out of the Śrīman Nārāyaṇa sheer grace, which results the highest status of the *mokṣa* as its fruit. In this place, the Commentator adds that, if an aspirant follows the subject matters of this decade in life, he will certainly obtain the *mokṣa* as Nammālvār obtained.

1.1.4. The Saint Maṇavālamāmuni praises this decade

As such, by realizing the greatness of Nammālvār's utterances, the Saint Maṇavālamāmuni through His *Tiruvāymoli Nūrrantāti* adores this decade as, 'salvation will sprout from the roots of Māraṇ's utterance, indicted directly as per the lofty *Vedas* as envisioned fully of the exalted nature of the transcendental Lord, making humans thrive without being overtaken by wariness'¹⁷⁵.

REFERENCES

Note: It is to be known by the reader of this Commentary of translated version in English. The original Commentary in *maṇippravāḷa* language by Vaṭakkuttiruvītippiḷlai didn't follow the mode of presentation with the linguistic pattern of questioning and answering. But, while *Panḍita Vidvāṇ* B.R. Purushothama Naidu translated the same into standard Tamil, he, by having an indepth study of the original along with the two Glossaries of the Commentary by Aṭaiya Vaḷaintāṇ (*Aṭaiya Vaḷaintāṇ Arumpataṅvurai*) and Kuṇakampākkam Rāmānuja Jiyar (*Jiyar Arumpataṅvurai*), for the sake to understand the subject matter even by the ordinary scholar, used this technique of questioning and answering about the subject matter along with the pattern of introduction, expansion and condensation including the conclusion of deriving the each and every thematic principle of the *Śrīvaiṣṇavism*. The Author of this monograph of English Translation followed the *Panḍita Vidvāṇ* B.R. Purushothama Naidu's method of expressions. The Author strongly believes that, indeed this methodology helps the reader to easily grasp the entirety of subject matters of text, *Tiruvāymoli* without fail. Moreover, In this *Īṭu* Commentary, the name, 'Śrī Bhaṭṭar' always refers to 'Śrī Parāśara Bhaṭṭar'.

1. The group of hundred verses is mentioned as *pattu* 'decade' and *patika* 'cluster of ten verses' is called '*Tiruvāymolī*'. It is better to look at the verse, *pattup pāṭṭu oru tiruvāymoliyāy, pattut tiruvāymolī oru pattāy, ippaṭip pattāṇa āyiram* 'ten verses are considered as one *Tiruvāymolī*, ten *Tiruvāymolīs* are termed as one decade, as such of the same, there is thousand' (*Ītu* Commentary, in the part of *TVM* 2.3:11). In the series, *nutarpattu* 'first decade' means the first 100 *pācuraiṅkaḷ* 'verses' and the first *Tiruvāymolī* points out the first decade. Since the term '*Tiruvāymolī*' also refers to the title of text, for clear cut understanding, in this monograph, decade denotes the ten verses and centum means the hundred verses. Though each decade contains 10 verses, in it, there is also one more verse as colophon, i.e., each decade comprises of 11 verses. As such, the first ten decades, i.e., the first centum possesses 100 verses with 10 more verses as colophon. See the Purushothama Naidu, B.R., vol.,II, (2012), *op.cit.*, p. 86.
2. The first five statements with respect to the Lord Śrīman Nārāyaṇa (See 1.1:1.1.1. The Lord Śrīman Nārāyaṇa bestows favours upon Nammālṅvār) are sharply expressing the importance of five words. They are *uyarnalam uṭaiyavaṇi* '(He is) progressively possessing the higher of the highest good qualities', *yavaṇi* 'one, who He is', *aruḷiṇaṇi* '(One who) mercifully has showered' *amararkaḷ atipati* 'chief of the *nityasūris*' and *cuṭaraṭi* '(One who possesses) the brightest brilliance of gracious feet'. In this context, the phrase, "*uyarnalam uṭaiyavaṇi*" means that the Lord Śrīman Nārāyaṇa is the supreme holy centre of possessing all the auspicious qualities. The word, '*yavaṇi*' connotes that, all these auspicious qualities are getting their essence only by associating with the Lord. The word, '*aruḷiṇaṇi*' refers to the fact that, the Lord out of His *nirketuka kṛpā* bestows favours upon Nammālṅvār. The phrase, '*amararkaḷ atipati*' indicates the truth that, the Lord expresses His supreme status to the *nityasūris*. The fifth word, '*cuṭaraṭi*' explicates the truth that, the Lord Śrīman Nārāyaṇa showed His gracious feet to Nammālṅvār and mercifully advised him to perform the *nityakainikarya* upon them for his *parama puruṣārtha*.

3. In this place, the following verse shall be remembered.
*“Kuṇaiṅkalai eṇ kūrivotu kompiṇaiccērn tavaiyuyyap
piṇaiṅkuvana alaku ivaḷait tavañceytu perraturkāṇ!”*
‘What I have to tell about the pleasing qualities of the lady? I can’t be because they are quarreling each other to reach over Sitāprāṭṭi, the tender lady of flower bud, to get good life. Apart from these so called beauty is by performing penance obtained her’.
- *Kaṁpa Rāmayaṇam, Kārmukapppaṭalam* 18.58.
4. *Nirketukam* - the causelessness.
5. The *nityasūris* are the celestials without any trace of the *samsāra*, fully enjoy the bliss of the Lord Śrīman Nārāyaṇa without any restrictions. They are Ādiśeṣa, Garuḍa, Cēnaimutaliyār, etc.
6. The status of not having the demerits of *kārmic* forces.
7. *Kaiṅkarya* - the eternal service to the holy feet of the Lord Śrīman Nārāyaṇa at the *paramapada*.
8. The situation is explained through the word *kiṇṇakam* ‘floods of the river’.
9. Common rattan of the South India (*calamusrotang*).
10. In the *Śrīvaiṣṇava* tradition, Śrī Lakṣmaṇa is *ḷaiyaperumāl* ‘the Younger Lord’ and Śrī Rāma is *Perumāl*.
11. See the reference number 86 of ‘THE MAHĀPRAVEŚAM: The *Tirumakal Kēḷvan* - The First’.
12. There are two kinds of introductions to this verse. First one is, ‘Oh! My mind, let you worship the brightest brilliance of gracious feet of the Lord, who has helped in so many ways’. The second one is, ‘since the Lord possesses the oceanic auspicious qualities, as that of the Younger Lord Śrī Lakṣmaṇa, who failed before the promising qualities of Śrī Rāma, you also worship Him’. The second one is acceptable because it gives prime importance to the Lord’s qualities as, ‘the Lord Śrīman Nārāyaṇa, who is being progressively possessing higher of the highest excellent qualities’ and ‘to arise from the banks of oceanic births, let you worship the brightest brilliance of gracious feet’.
13. *Utprekṣittal* - as one’s own thinking, the subject matter is introduced with ornamental words. It is *tarkurippēram*, a kind of *alaṅkāra*

'beatifying the phrases for the sake of attracting in pronouncing the subject matter'. Also, it is one of the thirty five rhetorical figures of speech, a fanciful kind of metaphor: as trees, flourishing after a rain, extend as it were, their arms to return fruits to the clouds. In it, the qualities and functions of an object are ascribed to another object entirely different in nature. *Brahamānanda* - rapturous joy of merging with the felicitous quality of *Brahmam*, supreme bliss of salvation.

14. *"Yato vāco nivarttante aprāpya manasā saha/
ānantam bhramaṇo vidvān napipeti kutaścaneti//"*
- *Taitrīya Upaniṣad* 9:1.
15. Vaṭakkuttiruvītipiḷḷai comments that, Nammālvār, by giving a special importance to the line *uyarvara uyarnalam utaiyavan* 'who is being progressively possessing the higher of the highest good qualities', pointed out the Lord's supremacy.
16. In Tamil, the word, *uyarvu* 'highest' does not directly means the sufferings. It refers to the fact that, one has to suffer suitably to attain the higher position. In this place, 'suffering' is cause, whereas, 'to attain higher cadre' is effect. So, the Commentator, by mentioning the effect instead of the cause, commented the word, 'uyarvara'. Parimelaḷakar also while commenting *Titukkuṟaḷ* (254), '*aruḷalltiyātenil*' (*Aruḷalla tiyātenir kollāmai kōraḷ poruḷalla tavvūṇi tiṇal* 'what's grace, or lack of grace'? 'To kill' is this, that 'not to kill', to eat dead flesh can never worthy end fulfill), commented the word *ūṇṭiṅkai* 'eating meat'. In the expression, 'eating meat' is cause and it incurs *pāvam* 'demerit' is effect. The Commentator, by giving importance to effect, instead of referring to the cause, he points out the effect.
17. *Svābhāvikaṁ* - 'that which is natural, peculiar or inherent'.
- *Stotra Ratna* 11.
18. *"Sarve kṣayāntā nicayāḷi patanāntāssamucchrayāḷi/
samyogāvīprayogāntāḷi maraṇāntāṅca jīvitam / /"*
- *Śrī Rāmāyaṇa, Ayodhyā-Kāṇḍa* 105:16.

19. It is to be noted that, once there are no banks constructed to the *kāvērī* river. But, at a later period, the banks were constructed by the King *Karikār Chōlan*.
20. *Vibhūti* – the material world. It is a kind of wealth in the world.
21. *Ālvāṇ* - *Kūrattālvāṇ*.
22. “*Samstakalyāṇa guṇātmaḥkoasau*” - *Śrī Viṣṇu Purāṇa* 6.5:84.
23. “*Varṣāyutair yasya guṇā na śakyā vaktum sametairapi sarvalokaiḥ/ mahātmanaś śaikhacakrāsipāṇer viṣṇor jiṣṇor vasudevōātmaḥjasya//*” - *Viyāsabhāratam, Viṭumanparuvam*. Vide: *Bhagavadviṣayam*, vol. 1A, (1999), *op.cit.*, p. 227.
24. “*Jñānavijñānasampanno nideśe nirataḥ pituḥ/ dhātūnāmiva śailendro guṇānāmākaro mahān//*” - *Śrī Rāmāyaṇa Kiṣkindhā-Kāṇḍa* 15:21-22.
25. “*Te tanūcurmahāmānam pauraḥjanapadaissaha/ bahavo nṛpa kalyāṇaguṇāḥ putrasya santi te*” //” - *Śrī Rāmāyaṇa, Ayodhyā-Kāṇḍa* 2:26.
26. “*Svābhāvīkānavadhikātiśayāśaikhyeya kalyāṇaguṇagaṇaḥ!*” - *Stotra Ratna* 11.
27. “*Sa yathā saindhavaghanoanantaroabāhyaḥ kṛtsno rasaghana eva/ evam vā areyamātmaānantaroabāhyaḥ kṛtsnaḥ prajñānaghana eva//*” - *Bṛhadāranya Upaniṣad* 6.5:23.
28. *Vaṭakkuttiruvītipillai* comments the word *yavaṇ* ‘who is’ into two different directions. As the first, *yavaṇ uyarnalamuṭaiyavaṇ* ‘who is being progressively possessing higher of the highest good qualities’, he commented that, the Lord *Śrīman Nārāyaṇa* does not need the qualities to expose His supremacy. For the second order, it means the direct meaning as explicated in the commentary part.
29. Through the word, ‘*Tolpaṭikoḷḷalāvatu*’, the Commentator clarifies the magnanimity of the Lord. When King wishes to sit on the elephant’s back, he can use the shoulder of his *cāmantar* ‘minister’ as step to climb. By mentioning the lower state, the Commentator explains the higher position of the Lord.
30. The Tamil word, ‘*vācaṇai*’ means *samśkāra*, i.e., initiation of performing action, which is subtly stored in past births. But, at

- present, once again it, as the subtle residue of *karmic* force of past birth as cause, initiates the activities.
31. *Kaivalyaniṣṭan* is considered as *kevalar* 'individual who exit independently'. *Kaivalya* directly refers to the individual experiences of his own *ātma*. A lady should join with her husband and experience her husband's handsomeness, quality, wealth etc. But, if she enjoys her beauty by herself without the association of her husband, then, that condition could be compared as *kevala*. Like that, if the *ātma* instead of not in the *paramapada* with the Lord Śrīman Nārāyaṇa, but, at the side of *viraja* river bank and enjoys by itself, then, this state is identified as the *kevala*.
32. 'Scholars' refer to the intellectuals of *Śrīvaiṣṇavism*, who lived in the earlier period before Śrī Rāmānuja.
33. 'Hard subject' means *karuṅkāli* (*diospyrostupru*) tree, etc.
34. *Prapanna* is one, who follows the *prapatti*. The *prapatti* is one of the means to attain the Lord through His causeless grace without the part of devotee's self effort.
35. *Dehayātraśeṣam*. It is the basic cause for the *ātma* to be within the *śarīra*. The food is very much important to live along with the *śarīra*. But, to Nammālvār, the *bhakti* is the essence to live with his material *śarīra*. In this place, 'the *bhakti*' essentially stands as cause for the activities related with the performing the *kainkarya* to the holy feet of the Lord Śrīman Nārāyaṇa.
36. If questioned, 'does the *bhakti* and its activities become as cause for the *dehayātra* like food for survival?', Vaṭakkuttiruvītipillai expresses Nammālvār's word, "*uṇṇum cōru parukum nīr tinṇum verṛilaiyum ellām kaṇṇaṅ*" (TVM 6.7:1).
37. "*Tanokratunpaśyati vītaśoko dhātuḥ prasādānmahimānanūśam*" - Refer to *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, pp. 236-237.
38. The *nityasūris*. At the *paramapada*, if they do not enjoy the auspicious countless qualities of the Lord, they feel that, they are living without *cattai* 'being or existence with essence'.
39. The *ayarvarum* 'ever alert' codifies that, the *nityasūris* are not having the forgetfulness. It is *iyarṅkaiyaṭai* 'natural quality'. Here natural qualities are *aṭai*. The *nityasūris* are *aṭaikoli*, who possesses the *aṭai*.

40. See the reference number 75 of 'THE MAHĀPRAVEŚAM: The *Tirumakaḷ Kēḷvan* - The First'.
41. Śeṣi - the chief, the Lord Śrīman Nārāyaṇa.
42. *Yānaikkukkutirai vaittal* 'by placing an elephant near the horse'. It represents that, at the first, it is assumed as such, then, it will be accepted. In fact, finally it is not accepted. That is, to calculate the running speed of an elephant, by making the horse to go first and place the elephant behind the horse to catch it with its trunk. Frequently, the elephant may go nearby the horse to touch it, but, really it may not be possible. Like that, the Lord Śrīman Nārāyaṇa is always away from the understanding of His inner nature even for the *nityasūris*.
43. *Kulukkutal* - it is the making chance to experience the sweetness of blissful condition of the Lord's spiritual form.
44. In this context, the previous *ācāryas* are mentioned as *mutalikaḷ*. *Mutalikaḷ* - the great Thinkers of Śrīvaiṣṇavism.
45. *Emperumāṇār* - Śrī Rāmānuja.
46. "Vyasaneṣu manuṣyāṇām bhruśam bhavati duḥkklūtaḷ/
utsaveṣu ca sarveṣu piteva parituṣyati//"
- Śrī Rāmāyaṇa Ayodhyā-Kāṇḍa 2:42.
47. Here, 'He' is the Lord Śrīman Nārāyaṇa and 'him' points out Nammālvār.
48. *Pañca Saktis* 'five kinds power'. They are *parameṣṭhi* 'dazzling power of supreme being, i.e., 'the Lord Śrīman Nārāyaṇa', *pumān* 'supreme power of the Lord', *viśvam* 'power of the Lord to expand as the universe', *nivṛtti* 'power of release' and *sarvam* 'entirety'. This *līlāvibhūti* is made up of *pañcabhūtas* 'five elements' and the *nityavibhūti*, i.e., the *paramapada* is made up of the above mentioned *pañca saktis*.
49. "Uṇ tēṇē malarum tiruppātam" - TVM 1.5:5.
50. Tiruvalluvar also in his *Tirukkural*'s first decade, praise the holy feet of the God. In it, he has devoted seven couplets (2, 3, 4, 7, 8, 9 & 10) to glorify Him.

51. *“Asanneva sa bhavati asat brahmeti veda cet/
asti brahmeti cetveda santamenam tato viduriti//”*
- *Taitrīya āna* 6. See the
Bhagavadvaṣayam, vol. 1A, (1999), *op.cit.*, p. 243.
52. In Tamil, ‘*āṭiyil*’ means at the earliest period, here *aṭiyilē* points out the holy feet.
53. In this place, the glory of friendship between two students, who studied in a school is referred to. Note: In the commentary part, for better understanding of the content, the references 51 & 52 are placed as such.
54. *“Mana eva manuṣyāṅām karaṇam bandhamokṣayoḥ/
bandhāya viśayāsaṅgi muktyai nirviṣayam manaḥ/”*
- *Śrī Viṣṇu Purāṇa* 6.7:28.
55. This decade speaks of the ten verses starting from, “*uyarvara*”
(TVM 1.1:1-10).
56. *“Namo namastestu sahasrakṛtvaḥ punaśca bhūyoapi namo namaste/
namaḥ purastādatha pṛṣṭhaste namostu te sarvata eva sarvaḥ/”*
- *Bhagavad Gītā* 11:40.
57. The gracious help extended by the Lord could be learned from the introductory part of this verse.
58. In this place, the following reference shall be remembered.
Nerceyyap purrēyntār pōla neṭumpakai tarceyyat tāṇē keṭum ‘if paddy crop (*oryza sativa*) is cultivated, the entirety of unnecessary grass as weed shall be destroyed. Like that, if one strengthens his status of life in all the ways, his deep rooted enmities from his enemies will be vanished’
- *Palamolināṇṇuru* 53.
59. *Prāpyaveṣam* – the spiritual level of the Lord to be attained.
60. *Kaiṅkarya* is the *prāptiphalam*
61. *“Yato vā imāni bhūtāṅi jāyante yena jātāni jīvanti/
Yatprayantyaabhisamviśanti tadvijīñjasva tatbrahma/”*
- *Taitrīya. bhṛuku*. 1 Refer to *Bhagavadvaṣayam*, vol. 1A, (1999), *op.cit.*, p. 251.
62. It is better to see the commentary of Parimēlaḷakar on *Tirukkural* (1): ‘ Since the truth of the God, who is not known by, shall be delineated with the help of the truth of world as, *ātipakavaṅ mutarrē*

ulaku ‘the eternal God is first in the world’, the derived meaning shall be ‘the eternal God is the cause for the world’.

63. In the verse, there is no mention as, ‘the Lord Śrīman Nārāyaṇa is beyond all the kinds of errors’. If so, there is a question raised as, ‘what would be the reason to state as such?’. Since in the verse (*TVM* 1.1:2), it is declared as, ‘full bliss (*muḷunalam*)’, automatically through inference, the meaning is derived as, ‘the errors which are not incurred upon the the Lord’. So, the Commentator, by mentioning as, ‘*Heyapratyanīkatan*’, explained the nature of the Lord. Here, it shall be noted that, if bliss is there, certainly the error will not be over there.

64. The inner meaning of *Kalyāṇaguṇaikatan* is that, the Lord Śrīman Nārāyaṇa possesses the quality of ‘full bliss’.

65. Here, it is to be remembered as, *manan unarou alavu ilan poru unarou avai ilan* ‘the supreme the Lord is realized by the *yogajñāna* of well blossomed mind and not known by the *indriyas*’.

66. *Dharmabhūtajñānam* - the knowledge in the form of *dharman*, i.e., knowledge in the form of ‘I am reading’, ‘I am experiencing’.

67. Eight components of *aṣṭāṅgayoga* are *yāma*, *niyama*, *āsana*, *prāṇāyāma*, *pratyākāra*, *dhāraṇa*, *dyāna* and *samādhi*. See the following independent verse.

“*Poykolai kaḷave kāman poruṇacai ivvakai aintu maṭakkiya tiyamani perratar kuvattal piḷampunani veruttal, karpaṇa karral kaḷikaṭuntūymai, pūcanai perum payam ācār kaḷittaloṭu, nayanuṭai marapiṇ niyamam aintē. nirral iruttal kiṭattal naṭattalenru otta nāṅkinolkānilaiyoṭu, inṇam payakkuṇ camaya nutaliya, antanil cirappiṇ ācaṇamākum. untiyoṭu puṇarnta iruvakai valiyum tanta niyakkān taṭuppatu valinilai. poruṇar vellām purattin valāmai oruvalip paṭuppatu tokainilai yāmē. manattinai oruvali niruppatu porainilai niruttiya ammaṇam*
nilaitiri yāmal

kuritta poruḷoṭu koḷuttatal ninaiṇē.

āṇṇaṇam kuritta ammutar poruḷoṭu tāṇṇira nākāt takaiyatu camāti”.

‘*Yāma* controls the five kinds of desires, i. e., falsehood, killing, thieving, fascination towards wealth and passion towards women.

Niyama is getting five things, i.e., pleasure out of earned wealth, aversion towards the things which are not possible to acquire, learned the necessary subject matters, maintain purity and giving respect to one's own *guru*. *Āsana* is controlling the *śarīra* as well as mind through the postures of standing, sitting, lay down and walking, etc. *Praṇāyāma* refers to the controlling the two kinds of breathing air which are connected with naval. *Pratyākāra* means controlling the five *indriyas* and direct them towards single direction. *Dhāraṇa* is single minded concentration. *Dyāna* means the higher level of mental focus upon the specified object (towards divinity) where sense upon the locus of mind shall be evaded as nothing. *Samādhi* is absolute union with the God, the ultimate reality'.

- Verify: *Tiruvāymoli Īṭu Uraiyiṇ Tamilākkam* (Hymns 1-110) p. 70.
68. "Na cakṣuṣā gr̥hyate nāpi vā cā, manasā tu viśuddhena"
- *Vētavākkīyam*. (*Tiruvāymoli Īṭu Uraiyiṇ Tamilākkam* (Hymns 1-110) p. 70.
69. "Athāta adoṣo neti neti na hyetasmāditi netyanyat paramasti"
- *Bṛahadāranya Upaniṣad* 4.6:62.
70. "Yamātāma na veda, yam pṛthivī na veda" - *Taitṛīya bhṛuku*. 6:1.
Refer to *Bhagavadviṣayam*, vol. 1A, (1999), *op.cit.*, p. 261.
71. See the reference number 27 of this decade.
72. "Ānandobrahmeti vyajānāt" - *Taitṛīya Upaniṣad*. See the *Bhagavadviṣayam*, vol. 1A, (1999), *op.cit.*, p. 262.
73. TVM 8.8:2. In Tamil, the two words, 'kaṭi' and 'nāṛṛam' refer to the 'fragrance'. 'Ālai' means 'honey'. These words 'fragrance' and 'honey' are the *upalakṣaṇam* for all the kinds of fragrance and sweet essence. By taking fragrance from the flower, mix it with the taste of the honey and removing the errors of *alpan* and *asthiratvam* with that mixture, a sweet residue can be prepared. This example is only an allegory. But, out of it, the truth alone shall be referred to with Nammālvār's view about the blissfulness of the God. *Alpan* - the meanness. *Asthiratvam* - the subject, which does not have fullness.

74. In the statement, 'there are other scholars also emphasize and confirm this truth', the other scholars refer the traditional scholars of *Śrīvaiṣṇavism*, who are all the predecessors to Śrī Rāmānuja.
75. *Sādharmyadr̥ṣṭāntam - otta tarmāṅkaḷaiyūṭaiya poruḷkaḷai eṭuttukkāṭṭākak kūrutaḷ/ cātanacāttiyaṅkalait tavarāmar koṇṭuḷḷu tiṭṭāntam* 'giving example from the subject matters, which are possessing the same kind of *dharma* 'nature'. In other words, *atupōl irukkum itu* 'this is as that is'. Example - As Agastiyar, Tolkāppiyar also wrote the book related with the grammar. *Vaidharmyadr̥ṣṭāntam - vērupaṭṭa tarmāṅkaḷaiyūṭaiya poruḷkaḷai eṭuttukkāṭṭākak kūrutaḷ* 'giving example from the subject matters which are possessing entirely different kinds of *dharma* 'nature', i.e., *atupōl alla itu* 'it is not as that one'. In other words, *vaidharmyadr̥ṣṭāntam* means *cāthiyameytāvittattil eṭuvumiṇṇimaiyaik kurikkum tiṭṭāntam* 'dissimilar example in which both *cāthiyam* 'that which remains to be proved or concluded, i.e., major term' and *eṭu* 'cause, the statement of reason, the second member of Indian syllogism, i. e., middle term are absent. Example, "na pareṣu mahauḷajasāḥ jalādapakurvanti malimlucā iva" (Sanskrit) - 'duṣṭa cōraṇukku aiśvāryam uṇṭāṇāl eppaṭi parahimsai paṇṇuvuṇḍō, appaṭi mahātejasvikaḷukku balamuṇṭāṇāl pararakṣaṇam paṇṇuvar' (*Maṇippravāḷa*) - 'If a cruel thief gets wealth, he will disturb others badly. Like that, if the dignified personalities get strength, they, by all means used to protect others. Vide: *Tamiḷ Lexicon* (1982), vol., 3, p. 1365 & vol., 6, p.3853; Purushothama Naidu, B. R. (2012), *op.cit.*, p. 72 and *Bhagavadviṣayam*, (1999), *op.cit.*, pp. 265, 266.
76. "Na pareṣu mahauḷajasāḥ ṣalādapakurvanti malimlucā iva" - *Māgham* 16:53. Refer to *Bhagavadviṣayam*, vol. 1A, (1999), *op.cit.*, pp. 225-266.
77. "Na tasya kāryam karaṇaṅca vidyate na tatsamaścābhyadhikaśca dr̥śyate / parāsyā śaktiividhaiva śrūyate svābhāviki jñānabalakriyāca / /" - *Śvetāśvatara Upaniṣad*. Vide: *Bhagavadviṣayam*, vol. 1A, (1999), *op.cit.*, p. 267.
78. For the question, 'though out of two verses, Nammālvār has praised the higher subject matters, but, why through this verse he discussed about the lowly standard of world?', the Commentator starting from, 'Nammālvār in the first verse' generously answered.

79. 'Tadīyatvākāra' means the quality of an object, i.e., the *līlāvibhūti*, the divine property of the Lord Śrīman Nārāyaṇa.
80. The *līlāvibhūti* - the material worlds as exhibiting the divine sportiveness in their creation, preservation and destruction, the world for play. They are: 7 *Vyarthis*, i.e., seven upper worlds: *Bhūḷi*, *Bhuvāḷi*, *Svar*, *Mahar*, *Janaḷi*, *Tapaḷi* and *Satya lokas*. 7 *Pātāla Lokas*, i.e., seven lower worlds: *Atala*, *Vitala*, *Sutala*, *Rasātala*, *Talātala*, *Mahātala*, and *Pātāta Lokas*. Vide: Surendranath Dasgupta (1952), *A History of Indian Philosophy*, vol., I, Cambridge p. 76. Kambanāṭār also addressed about the *līlāvibhūti* as, *ulakam yāvaiyūn tānuḷa ākkalum, nilaiperttalum nīkkalum nūikalā, alakilā viḷaiyāṭṭuṭaiyāraavar, talaiṉva remuavarkkē caraṇāṇikalē* 'He alone is our head, out sole refuge who, by himself, creates preserves and puts an end, to all the worlds in ceaseless sports' - *Kamba Rāmāyaṇam*, the verse in praise of the God (*kaṭavul vālttu*).
81. The *Chāndogya Upaniṣad* announces as, 'that is the highest person, there he moves about'. It is the answer for the question, 'does the *līlāvibhūti* also seems to be as object of consideration, just as that of the *nityavibhūti*?' - *Chāndogya Upaniṣad* 8.12:13.
82. "Sa uttamaḷi puruṣaḷi sa tatra paryeti jakṣat krīḍan ramamāṇaḷi strībhīrvā yānairvā jñātībhīrvā nopajanamsmarannidam śarīram"
- *Chāndogya Upaniṣad* 7:26.
83. "Tiruvīṇṇakar cērnta pirāṇu peyta kāvu kaṇṭīr perum tēvu uṭai mūvulakē"
- TVM 6.3:5.
84. "Patim viśvasya ātmeśvaram śāśvatam"
- *Taitrīya Nārāyaṇānuvākam* 6.1:11.
85. "Kār āyina kāḷa nalmēṇiyiṇaṇ"
- TVM 9.3:1.
86. *Uṭan kētan* - the God, for the sake of the *ātma* suffers a lot.
87. "Druśyatē śruyatēapi vā" - *Taitrīya. āṇa*. 6. Refer to *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 274.
88. "Tatsrṣṭvā tadevānuprāviśat, tadanuprāviśya sacca tyacca abhavat"
- *Taitrīyam*. See the *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 274.
89. Kampanāṭār observes as, *tōyntum poruḷ anaittun tōyātu niṇra cuṭarē* 'Oh! flame immanent and transcendent, kinsmen to those who

have no kin' – *Kamparmāyaṇam: Araṇya - Kāṇḍa: Carapaṅkaṇ pirappu niḱku paṭalam* 27.

90. “*Dvā suparṇā sayujā sakhyā samānam vṛkṣam pariśasvajāte/ tayoranyaḥ pippalam svādvattyanaśnannanyo abhicākaśiti/ /”*
- *Rg Veda. Vide: Bhagavadviśayam, vol. 1A, (1999), op.cit., p. 275.*
91. “*Kinnu syācittamohoayam bhavedvātagatistviyam unṁādajo vikāro vā syādiyam nṛgatṛṣṇikā/ /”*
- *Śrī Rāmāyaṇa Sundara-Kāṇḍa 34:23.*
92. The meaning of the sentence with the word, ‘*īśvaroham*’ means the *svātantryābhimāna* ‘sense of self autonomy’ and *dehātṁābhimāna* ‘sense of thinking the *śarīra* as the *ātma*’. ‘*īśvaroham*’ means ‘I am becoming the God’. *Aham* - the sense of mine. The truth discussed over here is that, the *ātma*, without the sense of *svātantryābhimāna* and *dehātṁābhimāna*, but, with the sense of *pāratantryaśeṣatva* has to surrender to the holy feet of the Lord Śrīman Nārāyaṇa.
93. “*Kaccinna duṣṭo vrajasi rāmasya akliṣṭa karmanah/ iyam te mahatī senā śaikām janatīva me/ /”*
- *Śrī Rāmāyaṇa Ayodya-Kāṇḍa 85:7.*
94. “*Śatrughnañ cābraviddhṛṣṭastānamātyāmiśca sarvaśah/ manye prāptās sma tam deśām bharadvājo yambravīt/ /”*
- *Śrī Rāmāyaṇa Ayodhyā-Kāṇḍa 99:8-9.*
95. “*Kva te rāmeṇa samsarkgaḥ katham jānāsi lakṣmaṇam/ vānarāṇām narāṇāṅca kathamāsīt samāgamaḥ/ /”*
- *Śrī Rāmāyaṇa Sundara-Kāṇḍa 35:2.*
96. “*Sarvarkṣa harisainyānām sugrīvamakarot patim/ rāmasugrīvayoraikyam devyevamsamaajāyata/ /”*
- *Śrī Rāmāyaṇa Sundara-Kāṇḍa 35:31.*
97. In this context, ‘how I am having the chance to stand along with them?’ means that, Hanumān did not realize the reason of his union of him with Śrī Rāma.
98. “*Oṅ toṭiyāḷ tirumakalum nīyumē nilānīrpa”* - *TVM 4.9:10.*
99. In this context, the Commentator starting from, ‘since the *nityamuktas* and *muktas* are possessing vouchsafed divine knowledge’ and up to the statement, ‘there is nothing else for them to teach further’ comments the view of Nammāḷvār.

100. 'Svabhāva of the world' - the nature of the world.
101. *Kudṛṣṭis* - they have different notion towards the reality, i.e., they wouldn't look into the sentences of the *sabda pramāṇa* in a direct sense, but, to the sentences they only derive different meanings.
102. *Sūnyavātis* - they are arguing that, there is nothing as reality.
103. *Vyāpti saukarya* - with all the kinds of comfort, expanded and fulfilled.
104. *Svarūpa* and *stīti*, etc., mean the status of subject matters. *Svarūpa*: *sva* - its, *rūpa* - the nature.
105. In this context, 'the words, 'avaī nalam tīnkavai' mean 'Good and bad' refers to the qualities. The truth, 'non-sentient things of good and bad' points out the subject matters, which possess the qualities.
106. 'If these objects are considered individually, they wouldn't have *aikyam* 'union' with the Lord' refers to the fact that, if said as, 'we' without relating its subject matters with the Lord, there wouldn't be the *sāmānādhikaraṇa aikyam*.
107. For the question, 'why the word, *āyiniira* 'all these things subsists in Him' is not only showing its meaning, but, its indepth meaning extends even up to the level of the God?', the Commentator, by starting as, 'so, this particular word, *āyiniira* 'the entirety of above said objects', specifically denotes the single combination of *śarīris*, all the *ātmas*, which are willfully sustained within the *śarīras* and even within the God, who is existing within the *ātmas* as, 'antaryāmi'' answered well.
108. "Sarvam khalvidam brahma tajjalāniti śānta upāsīta"
- *Chāndogya Upaniṣad* 3.4.
109. "Tatsatyam sa ātmātattvamasi"
- *Chāndogya Upaniṣad* 6.12.
110. For the question, 'in this verse, what is the meaning of *avar* 'He'?', the Commentator answered as, 'Nammālvār, in the first verse, graciously puts forward the message that, the Lord Śrīman Nārāyaṇa possesses all the good qualities'.
111. "Na sampadām samāhāre vupadām viniivarttane/
samarthho dṛśyate kaścit tam vinā puruṣottamam /"
- *Purāṇavacanam*. See the *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 292.

112. *“Nahi pālanasāmarthyam ṛte sarveśvaram harim/
sthītau sthītam mahātmānam bhavatyanyasya kasyacit//”*
- Śrī Viṣṇu Purāṇa 1.22:19.
113. *“Yadvedādaṁ svarāḥ prokto vedānte ca pratiṣṭhitaḥ/
tasya prakṛtilīnasya yaḥ parasya mahēśvaraḥ//”*
- Taitriya Narayana 6:10.
114. *Bījākṣram - aum, the praṇava mantra.*
Refer to *ōm ennum ōreluttu atanin ulluyir, āmavaṅ arivinuḷḷu arivum āyavaṅ* ‘the life of that sacred syllable *aum*, He is the very sense of sense’ - *Kamba Rāmāyaṇa: Iraṇiyaṅ vataipaṭalam* 76.
115. From this discussion, it is derived that, there is different kinds of tastes with respect to the *gūṇas*, the different kinds of benefits with respect to the tastes and there is different kinds of *sādhanas* ‘means’ with respect to the benefits.
116. The phrase, ‘by cutting your son and give’ refers to the story that Ciruttoṅṭa Nāyaṅār, who by cutting his son and gave as food to Śivaperumān. The Phrase, ‘by cutting the goat and give’ refers to the story of the Lord Murugaṅ. Vide: to *“maṛikkural aruttut tinaippirappu irīi”* (*Kuruntokai* 263), *“cirutinai malaroṭu viraii maṛiyaruttu”* (*Tirunmurukāṛruppaṭai* 218).
117. *“Añjaliḥ paramāmudrā kṣipram devaprasādinī”* - *Bharatvāja śamhitai*. Refer to *Bhagavadviṣayam*, vol. 1A, (1999), *op.cit.*, p. 295.
118. *“Toḷutu mā malar nīr cuṭar tūpaṁ koṅṭu eluttum ennum itu mikai”*
- TVM 9.3:9.
119. *“Kṛtāparādhasya hi te nānyat paśyānyaham kṣman/
antareṇāñjalim baddhvā lakṣmaṇasya prasādanāt//”* - Śrī Rāmāyaṇa *Kiṣkindhā-Kāṇḍa*. Refer to *Bhagavadviṣayam*, vol. 1A, (1999), *op.cit.*, p. 296.
120. See the reference number 84 of this decade.
Note: For the assertion, *avvattēvarkaḷ tattam ākamaṅkaḷilē ‘enmai upācaṅai cey’ enru vitittu vaitta valikaḷāl* ‘in accordance with their āgama’s statement, ‘you did *upāsana* ‘service’ upon me’ (1.1:5.2.3) Vide: Purushothama Naidu (2012), *op.cit.*, p.85.

121. “*Yo yo yām yām tanum bhaktaḥ śraddhayārcchitunicchati/
tasya tasyācalām śraddhām tāmeva vidadhāmyaham//*”
- *Bhagavad Gītā* 7:21.
122. “*Sa tayā śraddhayā yuktastasyārādhananūhate/
labhate ca tataḥ kāmān mayaiva vilitān hi tām//*”
- *Bhagavad Gītā* 7:22.
123. The statement, ‘food provided at *irāmaṭam*’ means that, in the choultry of South India during night the concerned persons feed food to the people, who resides over there. In *Śrīvaiṣṇavism*, this is the merciful activity of *Tāyār* (Śrī Lakṣmī’s *puruṣakātvam*). For more information, it is better to consult with the book, ‘*Śrīvacanabhūṣaṇam of Pillai Lokācāya*’ (2006) translated by the author of this book. (First Chapter pp.90 to 148).
124. The meaning of sentence is that, the word, which is referring to the *ākṛti*, i.e., *jāti* ‘attribute common to a class’ shows the object of particular *jāti*. If it is mentioned as, ‘*jāti* of the king’, the word wouldn’t stand alone, but, shows the person, who belongs to that particular *jāti*, i.e., a particular king. The ‘*aparyavasāna vṛtti*’ is that, a word wouldn’t end by showing the object, but, it shall proceed further and further.
125. In the phrase, ‘subject with the quality’ and with the statement, ‘get a cow with red color’, though there is the meaning as, ‘cow with red color’, one need not give importance to ‘cow, i.e., *guṇi*, the subject, which possessed *guṇa* ‘quality’’, instead, the sentence gives importance to the *guṇa* only. So, in the sentence, it is better to take the quality only, i.e., the ‘redness’.
126. If it is viewed this particular fact along with the commentary part of fourth verse, the necessary truth will be easily understood.
127. ‘Then, *sāmānādhikaraṇa aikyaṁ* would not be applicable and cannot be derived’ refers to the truth that, the meaning of statement of this verse, ‘based on the firm authority of the *Veda*, He is firmly glorified as supreme reality, the chief of mine’ wouldn’t be associated with the meaning of other part of the verse.

128. 'Falling down from *svarga*' is the 'performance of activity' and the other form, 'not falling down from *svarga*' indicates the 'non-performance of activity'. The meaning of proposition is that, though Trisāṅku not desired to fall down, he was not able to do that, for it, there is the necessity of grace of the Saint *Saktimān*.
129. *Vṛṣalavivāhamantra* is a *mantra*, which is uttered during the marriage of a particular community. It should be uttered only during the occasion of the marriage occasion. If it is uttered after marriage, then, it wouldn't be acceptable and applicable.
130. The Commentator appropriately gives two kinds of Introduction. 1. 'Nammāl̥vār, by cheerfully thinking to deal with the *śarīrātma bhāva* at later, at the first, through this demonstrates the *sāmānādhikaraṇa nyāya*'. In this verse, he describes about the *śarīrātma bhāva*, which is derived out of the *sāmānādhikaraṇa nyāya*. Here, 'in the previous verses, explained' refers to the verses, "*nāmavaṇ*" (4th verse) and "*niṇṇaṇar*" (6th verse). 2. The *Ālvār*, in the previous verses of this decade, revealed the *sāmānādhikaraṇa aikya* and *vaiyathikaraṇa aikya*. Since the *śarīrātma bhāva* is cause for this two *aikyas*, the *Ālvār* through this verse explains the *śarīrātma bhāva*. In this context, 'the previous verses' means the following verses, "*nāmavaṇ*" (4th verse) and "*niṇṇaṇar*" (6th verse) *Ilanatu* (3rd verse) and *avaravar* (5th verse). The *sāmānādhikaraṇa* is possessing the one kind of *adhikaraṇa*. *Vaiyathikaraṇa* is possessing different kinds *adhikaraṇas*. *Sāmānamānā* - one *adhikaraṇa*, i.e., a place. In the *Veda*, there are three kinds of sentences as *bheda śruti* and *abheda śruti* and *kaṭaka śruti*: the sentence shows the reality as *bheda* 'difference', the sentence shows the reality *abheda* 'absence of difference' and the sentence shows the reality as *kaṭaka*, i.e., *bheda* as well as *abheda*. The meaning of the verses, "*nāmavaṇ*" (4th verse) and "*niṇṇaṇar*" (6th verse) refer to the *abheda śruti*, the meaning of the verses, "*Ilanatu*" (3rd verse) and "*avaravar*" (5th verse) refers to the *bheda śruti*. This verse, "*tiṭavicumperi*" means the *kaṭaka śruti*. Though the Author of this monograph wishes very much to elaborate the above said concepts, he is most humbly doubting his

- position to submit the project in time. So, for the further understanding of the *śārīrātmabhāva* and the *sāmānādhikaraṇa nyāya*, etc., it is better to consult with the traditional *Śrīvaiṣṇava* scholars.
131. “*Anena jīvenātmanānupraviśya nāmarūpe vyākaraṇvāṇi*”
- *Chāndogya Upaniṣad* 6:3.
132. “*Antaḥ praviṣṭaśśāstā janānām sarvātmā*” - *Taittriyam*. Vide: *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 314.
133. “*Yasya prathivī śārīram*” - *Bṛahadāranya Upaniṣad*. Verify: *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 314.
134. “*Yasyātmā śārīram*” - *Bṛahadāranya Upaniṣad*. Vide: *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 314.
135. *Dhārakaṇ* - one, who is the cause for sustenance, *Niyāmakaṇ* - controller. *Śeṣi* - the master, who is accepting the serviceability from his servant according to his wish.
136. *Dhāriyam* - the Lord Śrīman Nārāyaṇa, out of His *svarūpa* and *saṅkalpa* bears and protects the animate and inanimate objects. If His *divyātma svarūpa* and *saṅkalpa* are not expressing and orking upon the objects of the universe, then, they shall lost their essence and existence. *Niyāmyam* - Like all the activities of the *śārīra* are under the control of the knowledge of its *ātma*, all the activities of the *ātma* are under the control of the Lord Śrīman Nārāyaṇa. *Śeṣam* - Like sandal, flower, petal to the people, the *ātma* possesses the qualification to serve the Lord as in accordance to His wish.
137. “*Ātmana ākāśassambhūtaḥ ākāśadvāyulḥ*” - *Taittirī, āṇan.1* Refer to *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 318.
138. “*Catvāryeva bhūtāni*” - *Bhārkaspattiya Sūtra*. See the *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 318.
139. “*Bahū syam prajāyeyeti*” - *Taitriya. āṇa. 6:3*. Vide: *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 319.
140. *Vaidika nirdeśam* - *maraimoli* ‘a valid testimony of the scriptures’.
141. “*Yanātmā na veda*” - *Bṛahadārnyaham*. Verify: *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 319.
142. In this verse, through the phrase, *paṭar poruḷ muḷuvatum āy*, ‘He pervades them all’ Nammālvār asserts that, the Lord performs the duty of creation and through the phrase, *karantu eikum parantuḷaṇ*

‘in and out and remains invisible’ the Lord also performs the duty of protection.

143. In this place, it is to be noted the portion of the *Paripāṭal* 1:46-50: “*aintalai uyariya aṇaiṅkuṭai arun tīral, maintuṭai oruvaṇum maṭaṅkalum nī! nalam muḷutu aḷaiya pukar aru kāṭcip pulamum pūvaṇum nārranum nī*” and also its commentary, “*aintu talaiyait tōrruvitta aṇaiṅkuṭai aruntīralaiyuṭaiya īcaṇ*”. *Maṭaṅkaḷ - āvaṇināya ulakuyirkaḷiṇ oṭukkam*. “*pūvil nāṇmukaṇum āvaṇināya ulakuyirkaḷiṇ tōrranum nī. alippum paṭaippum kūriyavāru*” - ‘You are Śiva with five heads who has the ability to kill and great strength that cannot be surpassed! You are the end of all lives! You have the faultless learning of the *Vedas*! You are *Brahmā* who appeared on a flower! You are creation that was created by *Brahmā*’. Vide: Purushothama Naidu, B.R. (2012), *op.cit.*, p.92.

Note: The statement, ‘the *Ālvār* also, by stating, “like unto the *ātma* inside the *śarīra*’ refutes the supporter of *aikya* which exists within the *svarūpa*’ (last para of the commentary of 1.1:7.2.3) needs further clarification. For this, Vaṭakkuttiruvītipillai states the fact as, “*uṭalṇicaiyujir*” *eṅkīra ittāl svarūpeṇa tadātmyam* (identity, unity, sameness) *collukiravarkaḷai nirasikkirār*” (*Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 321). For this original, Jīyar in his Glossary expands it into two ways. The first expansion runs as, “*svarūpeṇa tadātmyamyavādinaḷ - yādavīyaḷ: (pūrvapūrvocāraṇattaip parri) eṅkīra iṭattilē 1. “ētaḍeva ca vedasya apauṣṣeyatvam nityatvañcayat pūrvapūrvocāraṇakramajanītasanskāreṇa tameva kramaviśeṣam smṛtvā tenaivakrameṇa uccāryamāṇatvam” eṅkīra bhāṣyavākyaṃ anusandheyam*. The second expansion runs as, (*svarūpeṇa tadātmyam collukiravarkaḷai) eṅkīra iṭattilē 2. sāmanādhikaraṇasya svarūpaikyānibandhanatve pravṛttinimittabhedābhāvāt āmanādhikaraṇyalakṣṇahāniḷ, padāntaraprayogavaiarthyaṃ, padānām paryāyatvañca syāt; brahmaṇaḷ satyasaṅkalpatvādi kalyāṇagunaikatānata akhilakeyapratyanīkatā ca bādhyeta*” *eṅkīra [ji-a] bhāṣyavākyaṃ anusandheyam*” (*Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, pp. 320- 322). Though the Author of this manuscript wishes to

explain the concept in detail, he positively hesitates to do so, because of the excessive usages of pages and the time factor to complete the manuscript in time. So, he very humbly requests the reader with the above note to consult with the traditional *Śrīvaiṣṇava* scholar who knows about the *sāmānādhikaraṇa aikya*, *vaiyadhikaraṇa aikya* and the *śarīrātmbhāva* of *Śrīvaiṣṇava* theo-philosophy.

144. In this place, it is better to refer to the verses of *Paripāṭal*.

1.40-45: *Virāḷ miku viḷuc cīr antaṇar kākkum araṇum ārovalarkku aḷiyum nī! tiraṇ ilōrt tiruttiya titu tīr ciṇappiṇ maraṇum mārralarkku aṇaṅkum nī! am kaṇ ēr vāṇattu aṇi nilāt tikaḷtarum tiṅkaḷum teṇu katirk kaṇaliyum nī!* 'You are the justice protected by great, sublime *brahmins*! You are gracious to your devotees! You have kindness for the ignorant whom you bring to the right path! You are terror to enemies! You are the bright, gleaming moon! You are the sun with hot rays! You are *Śiva* with five heads who has the ability to kill and great strength that cannot be surpassed! You are the end of all lives! You are the faultless learning of the *Vedas*!

You are *Brahmū* who appeared on a flower! You are creation that was created by Brahman!'

3:1-14: *Māayoyē! māayōyē! maṇu piṇappu arukkum mācu il cēvaṭi, maṇi tikaḷ urupiṇ māayōyē! tī vaḷi vicumpu nilaṇ nīr aintum, jñāyirum tiṅkaḷum, araṇum aivarum, titiyiṇ ciṇārum, vitiyiṇ makkaḷum mācu il eṇmarum, patiṇoru kapilarum, tā mā iruvarum, tarumaṇum maṭaṅkaḷum mū ēl ulakamum ulakiṇuḷ maṇpatum, māyōy niṇvayiṇ parantavaḷi uraittēm māyā vāymoli uraitara valantu; vāymoli oḷai malarnta tāmaraiṇ pūviṇuḷ piṇantōṇum tātaiyum nī eṇa moliyumāl, antaṇar arumaṇai'* Oh! Dark One, Oh! Dark One, Oh! the Lord with faultless, fine feet that rids future births of your devotees. Oh! the Lord with the complexion of bright sapphire! Oh! Dark One. Appearing from you and sustained by you are the five elements of fire, wind, sky, land and water, the sun, the moon, the lord of rituals, the five planets: Mars, Mercury, Jupiter, Venus and Saturn, the *asuras* who are the children of *Thithi*, the twelve *Āthityas* who are the children of *Vidhi*, the blameless eight *Vasus*, the eleven *Rudras*, the *Aswin*

twins born to a leaping horse, *Yaman* and death and the twenty one worlds and all the lives therein. This is the truth of the perfect *Vedas* that, we chant imperfectly. The precious *Vedas* of the *Brahmins* state that, you are *Brahman* born in a lotus blooming in a pond and that, you are also his father’.

3:71-72: *Mutal nurai iṭaimurāi kaṭaimurāi tolilil pīravāp pīrappu ilai; pīrappittōr ilaiyē* ‘You perform the work of creation, sustenance and destruction! There is not a birth that you have not been through! There is none who gave birth to you!’.

4:66-70: *Aḷal purai kuḷai koḷu niḷal taruṁ pala ciṅai ālanuṁ kaṭaṁpuṁ nal yārru naṭuvuṁ, kāl vaḷakku aru nilaik kuṇṇanuṁ, pīravuṁ, avvavai mēviya vēru vēru peyarōy! ev vayiṇḍoyuṁ nīyē! niṅ āvvalar* ‘You are in the *ālam* and *kaṭaṁpuṁ* trees with flame-like sprouts, many branches and thick shade! You are in islands in the midst of fine rivers! You are in the mountains with no wind! You are in many desirable places! You exist with various different names!’.

13:37: *Mūvuru ākiya talaipiri oruvaṅai* ‘You are the primal source for the three’.

145. “*Akṣraṇambarāntadhṛteḥ*” - *Brahḍārāya Upaniṣad* 5:8.
146. “*Kasminnu khalvākāśa otaśca protaśca*” - *Sārīraka Mimāṁsai: Sūtra* 9.
147. *Avyaktam* - it indicates the point that, the eye, which is perceiving the vessel, printed cloth , etc., can’t see this form.
148. “*Yasya brahma ca kṣatrañca ubhe bhavata odanaḥ/ nrutyuryasyopasecanam/ ka itthā vedayatra saḥ/ /*” - *Kaṭakavalli Upaniṣad* 1:2.
149. “*Paraḥ parāṇām paramaḥ paramātmātmāmasamstithaḥ/ rūpavarṇādi nirdeśaviśeṣaṇavivarjitaḥ/ /*” - *Śrī Viṣṇu Purāṇa* 1.2:10.
150. “*Maṇicarkkut tēvar pōlat tēvarkkuṁ tēvā*” - *TVM* 8.1:5.
151. In this verse, the word ‘*aṛivoyantu*’ shall be parted as, ‘*aṛivu+iyantu*’. Here *iyantu* is changed version of ‘*īntu*’. ‘*īntu*’ means ‘giving’.
152. “*Viṣṇurātmā bhagavato bhavasyāmitatejaśaḥ/ tasmāddhanurjyāsamsparśam sa viśeḥa maheśvaraḥ/ /*” - *Mahābārataṁ Karṇaparvam* . See the *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 330.

153. *“Talaḷ nira vaṇṇaṇ naṇṇār nakaram viḷa, naṇi malai cilai vaḷaiṇu ceytu, aṅku, alaḷ nira aṇṇu atu āṇavaṇe”* - *Periya Tirumoli* 6.1:3.
154. Refer to *Paripāṭal* 1:76-78 (*Paripāṭal Tirattu*): *Celviṭaiṇ pākaṇ tiripuraiṇ cerruḷik, kalluyar ceṇṇi imayaviḷ nāṇākit, tolpukaḷ tantārun tām* ‘when Śiva, who firmly possesses the walking bull, destroying the three citadel, He bend down the highest mountain Himālaya as bow. At that time, *Adiśeṣa*, by becoming as string to the bow, bestow great honour to Him’.
155. *“Yo brahmāṇam vididhāti pūrvam yo vai vedāmśca prahiṇoti tasmai /”* - *Svedhāśvataram*. Vide: *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 331.
156. *“Etaṇ dvau vibudhaśreṣṭhau prasādakrodhajau smṛtaḷa / tadādarśitapanthānau sṛṣṭisamhārakārakau / /”*
- *Mahābhāratam Sāntiparvam* 169.
157. See the commentary of *sūtra*, *“sarvatānupa patteśca”* of the second *pādam* of second chapter of *Brahma Sūtra*. While reading the commentary part of the verse (1.1:9), the reader, side by side has to peruse the references of th verse. Then only the inner meaning of it shall be crystal clearly realized.
158. *Nammāḷvār* also refutes the supremacy of other *Devatas* such as *Brahmā* and establishes the truth that, the Lord Śrīman Nārāyaṇa alone is the superior to all the other *Devadas*.
159. Starting from, ‘if the *Sarva Sūnyavādins* argue’ and up to, ‘philosophy behind the *Sarva Sūnyavāda* shall not be accomplished for further argument’ shows the *vicāra* ‘unbiased examination’ of *Nammāḷvār*.
160. If stated, ‘exist’, then, it refers to the fact that, there is existence. Then, if asserted, ‘not exist’, then, the statement also points out the fact that, there is existence. In this circumstance, through the elaboration of the argument, the doctrine of *Sarva Sūnyavādins* is refuted. If it is analyzed the statements, ‘there is existence (*ullatu*)’ and ‘there is no existence (*illatu*)’, it is confirmed that, the substance stating ‘there is existence’ alone has the differentiated state of ‘appearance (*tōnrukira*)’. For example, if expressed, ‘there is pot’,

then, there alone, ‘the differentiated form of clay’ shall be appeared. In other words, the previous state of clay (cause) appeared at present in a differentiated form as pot (effect). If said as, ‘pot is destroyed’, then, it means the effective state of pot is changed into its causal state, i.e., clay. In this context, the above arguments should be realized within the background of the *Śrīvaiṣṇava* theosophy of *sthūla* as well as *sūkṣma* states of the animate and inanimate objects of the universe and the Lord *Śrīman Nārāyaṇa* as the supreme controller of the states. So, there is certainly no way to express the absolute non-existence. If it is argued in the statements, ‘there is no rabbit horn’ and ‘there is no sky lotus’, there ‘absence of existence’ is fully explicated and in them, ‘absence of differentiated form of appearance’ is absolutely delineated. If it is properly analyzed the truth, ‘there is no absolute non-existence’ shall be realized. In the following arguments, it is very clearly explained. If it is averred, ‘there is no rabbit horn’, actually it does not mean, there is no rabbit’ and ‘there is no horn’. If it stated, ‘no sky lotus’ actually it does not indicate, ‘there is no sky and ‘there is no lotus’. But, in the above statements, the truth is obtained that, there is no relation between ‘rabbit’ and ‘horn’, as such no relation between ‘sky’ and ‘lotus’. In short, it is rightly argued that, in between the two objects, there is no logical relation at all. On the other hand, the proclamation wouldn’t point out that, basically there is absence of substance at all and at any time. So, the fact is understood that, based on the above arguments, the doctrine of *Sarva Sūnyavādins* wouldn’t be established.

Note (1.1:9.2.1): For the fruitful argument to support *Nammālṅvār*, the statement, *avaṇṅ uḷanāṇiṭattil, ‘yāvōṇṅ oruvaṇṅukku uyirkaḷ ellāṇ carīram? yāvōṇṅ oruvaṇṅukku ivvulakamāṇṅatu carīram?’ eṅkirapaṭiyē, ivvulakam avāṇṅukkuc carīramāy iruppatiṇṅāl urimaippaṭtatāy uṅṅām* ‘in the state of ‘He (the Lord) is’, as averred, to whom these *ātmas* (the *cit*) are the *śarīra?*, and to whom, the world (the *acit*) is the *śarīra?*, thereby it is inferred that, since the *ātmas* and world are the Lord *Śrīman Nārāyaṇa*’s *śarīra*, He is the Owner as well as controller of

the universe' (Vide: Purushothama Naidu (2012), *op .cit.*, p.98) is to be remembered. So, it is asserted that, the Lord Śrīman Nārāyaṇa is eternally beyond doubt existing. This argument against the *Sarva Sūnyavādins* is very much necessary and it is the base for the further arguments. If the reader wants to have further clarification, it is better to discuss this theme with the traditional Śrīvaiṣṇava scholars.

161. *Nirupādhikaniṣedham* - Exception, which shall not be restricted by time and place.
162. *Cetana* - the *ātma* possesses the knowledge.
163. “*Eṣa ma ātmāantarhr̥daye jyāyān prathivyā jyāyānantarikṣāt jyāyān divo jyāyānebhyo lokebhyaḥ*” - *Chāndogya Upaniṣad*. Refer to *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, pp. 345-346.
164. “*Tayir uṇṭa poṇ vayirū iv ēl ulakum uṇṭum iṭam uṭaittāl*” - *Periya Tirumoli* 11.5:3.
165. The subject matters of the first two lines of this verse (*TVM 1.1:11*) are comparable with the following verses.
Purānanūru 2: maṇ tiṇinta nilaṇum, nilaṇ ēntiya, vicumpum, vicumpu taivaru vaḷiyum, vaḷittalaiiya tīyum, tīmurāṇiya nīrum enṛāṅku, aimperunpūtattu iyarkai pōlap, pōrrārp poruttalum cūlcciya takalamum, valiyun teralum aḷiyu muṭaiyōy
 ‘Your nature like five elements – the earth filled with sand. The sky raised above the earth, wind that blows in the sky, fire that sweeps up the wind and water that encounter that fire. You tolerate your enemies and your deliberation is broad. You are strong, destructive and merciful’.
Paripāṭal 4:25-31: niṇ venmaiyum viḷakkamum jñāyirru uḷa; niṇ taṇmaiyum cāyalum tiṅkaḷuḷ uḷa; niṇ curattalum vaṇmaiyum māriula; niṇ, purattalum nōṇmaiyum jñālattu uḷa; niṇ nārrānum vaṇmaiyum pūvai uḷa, niṇ tōrrānum akalānum nīriṇ uḷa, niṇ uruvānum oliyum ākāyattu uḷa ‘Your warmth and light are in the Sun! Your cool nature is in the moon! Your clarity and generosity are in the rain! Your donourship and great patience are in the world! Your fragrance and luster are in the *kā* flower! Your appearance and stature are in the ocean! Your form and sound are in the sky!’.

166. *Yogam* - the union.
167. "*Atra gr̥dlraḷ paṭati*" - Verify: *Bhagavadviṣayam*, vol. 1A, (1999), *op.cit.*, p. 350. Also, see the Tamil Lexicon (1982) vol.1, p. 24.
168. *Niṣkṛṣṭam* - the very pure.
169. *Upalakṣaṇa* - It is a kind of *uddhi* '(literary) technique' through which the nature of a thing is realized with the help of known thing (*oṟṟina muṭittal taṇṇina muṭittal*). Another way of explanation: 'Implying something that has not been made explicit by expressing another thing associated or connected with it. Secondary or unessential mark which helps the recognition of a thing, as the branch of a tree is pointed out to enable one to see through it a constellation or the crescent moon'.
170. "*Prāptarājyasya rāmasya vālmīkir bhagavān ṛṣiḥ / cakāra caritam kṛtsnam vicitrapathamātmarvān / /*"
- *Śrī Rāmāyaṇa Bāla-Kāṇḍa* 4:1.
171. "*Pāṭhye geye ca madhuram pramāṇaistṛbhiranvitam / jātibhissaptabhirbaddham tantrīlayasamanvitam / /*"
- *Śrī Rāmāyaṇa Bāla-Kāṇḍa* 2.18.
- By comparing subject matters of the *śloka* with that of *Tiruvāymoli*, the following technical terms related to the verse are explained: *Eluttu* - letter, *acai* - expletive, *cīr* - gracefulness, *talai* - metrical connection of the last syllable of any foot with the first of the succeeding, *aṭi* - metrical line and *antāti* - poems in which the last letter, syllable or foot of the last line of one stanza is identical with the first letter, syllable or foot of the succeeding stanza, the sequence being kept on between the last and the first stanza of the poem as well.
172. "*Tasya buddhriyam jātā vālmīkērbhāvitātmanaḷ / kāvyam rāmāyaṇam kṛtsnamīdṛśai karavāṇyaham / /*"
- *Śrī Rāmāyaṇa Bāla-Kāṇḍa* 2.41.
173. There are two meanings to the Tamil word, *vīṭu* 'the *mokṣa*'. The first meaning is *viṭuppaṭṭana* 'detached with'. The second meaning is an *upacāra* 'figurative application of the attribute of one thing upon another, mentioning the cause in the form of effect.

The expression 'these ten stanzas' means the cause and if mentioned as, 'ten stanzas lead to the *mokṣa*', then, the statement signifies the connotation with the mention of effect.

174. Nammālvār through this verse (*TVM* 1.1:11), starting from, '*karavicumpu* 'the vigorous ether'' and up to, '*āy ninraparaṇ* 'the supreme Lord, the great contriver and controller of the five element', points out the acquisition of the *paratvajñāna* 'supreme knowledge'. The *Ālvār*, in this context, by stating *vītu*, i.e., the *mokṣa*, mentions the final state of emancipation. He, by referring to 'these foregoing ten stanzas', elucidates the fact, i.e., 'if one follows the subject matter of this decade in life, he will certainly obtain the *mokṣa*'.
175. "Uyarvē paraṇpaṭiyai uḷḷatellām tāṅkaṇṭu
 uyarvētam nērkoṇṭu uraittu – mayarvuētum
 vārāmal māṇṭarai vālvikkum māraṅcol
 vērāka vēṇilaiyum vīṭu" - *Tiruvāymoli Nūrrantāti* 1.

Śrī Lakṣmī, the Goddess of Fortune
Homage to Śrī Rāmānuja, who is endowed with the grace of the
Goddess Śrī Lakṣmī
Long Live, the Flowery Feet of Māraṇ

SECOND DECADE (1.2)

INTRODUCTION

Nammālvār recommends the *sādhya bhakti*

There are two kinds of the *mokṣa śāstras*¹ such as explaining the nature of the God and describing the means to attain Him. Between these two, in the first decade, Nammālvār wonderfully clarified the auspicious qualities of the God, who is the Lord Śrīman Nārāyaṇa. Subsequently, through this decade, he describes the means to attain Him. If asked, 'what is the means?', it is explained as follows. Tirumalaiyaṅṭāṇ, by following Śrī Ālavantār's gracious path, handles this *Tiruvāymoli* as the text, recommends to follow the *prapatti mārga*. Śrī Rāmānuja, who is traditionally known as *Emperumāṇār* also, by following Śrī Ālavantār's approachable path and accordingly completed his *Śrībhāṣya*. After completion of the text, he considered this as the subject matter for the *bhakti*². Then, Embhār also followed *Emperumāṇār's* approach³. In this context, naturally a question is raised, 'if they followed as such and if they do not consider this text, *Tiruvāymoli* as the subject matter of the *bhakti*, then, shall it be otherwise granted for the *prapatti*?' and 'is it acceptable to comment this text in accordance with the *prapatti*?'. If so, after an indepth study, as an answer,

it is delineated that, Nammālvār's *bhakti* as well as the *prapatti* are expressed within the spiritual state of *vikalpa*⁴. If so, there is a question, 'between the two kinds of the *bhakti*, which is accurately recommended by Nammālvār?'⁵. For the proper answer, his divine status with the Lord Śrīman Nārāyaṇa is to be realized. As he asseverated, 'the Lord, who dispels all the doubts and grants pure knowledge'⁶, his knowledgeable aspects have matured in the form of the *sādhya bhakti*. In this context, the *Ālvār* never said that, he gained one, but, expressed as such is a different. If he conveyed as such, then, he will be considered in the side of *vibralambha*⁷. So, it is properly answered that, Nammālvār taught the *bhakti*, which he himself spiritually realized it from the Lord⁸.

Nammālvār's *bhakti* is not as that of the *bhakti* envisaged by the *Vedānta*

To know the actual truth, his nature of the *bhakti* is to be further delineated. If he taught so, then, there is a question, 'those who have a mind, which is embedded with the *karma* as well as the *jñāna*'⁹, does it not the *bhakti* obtained by mind, which is purified by the *karma* as well as the *jñāna*?. Again, if asked, 'what would be the medium, through which he obtained this *bhakti*?. The answer is that, when the God's grace flourished at the mental junction of the *karma* as well as the *jñāna*, his *bhakti* emerged out. Even then, if it is questioned, 'does this *bhakti* appears to be recommended by the *Vedānta*, if it is not, then, what is the speciality of Nammālvār's *bhakti*?' In this regard, it is elucidated that, Nammālvār is unequivocally praised with, because he obtained this *bhakti* only out of the sheer *Sarveśvara's nirketuka kṛpā*¹⁰. Moreover, if his *bhakti* is considered as that of the *bhakti* expressed by the *Vedānta*, then, there shall be the contradiction of *apaśūdrādihikaraṇanyāya*¹¹. So, the *Ālvār's bhakti* is unique and certainly not as that of the *bhakti* revealed in the *Vedānta*. In this context, Vaṭakkuttiruvitippillai, the Commentator, by observing the nature of the Lord Śrīman Nārāyaṇa as expounded in the first decade and the *sādhya bhakti*, i.e., the *prapatti* as the means to attain Him as recommended in this second decade, beautifully elucidates the harmonious outlook of the first and the second decades.

Nammālvār's teachings are not as the outcome of his *virakta*

There is also another kind of harmony between these two decades¹². In the first decade, the *Ālvār* enjoyed countless auspicious qualities of the Lord and through this, he, for others, teaches the subject matters, which he obtained from Him. If so, there is a question, 'in the previous decade, he took much of his time to enjoy the *paratva* of the Lord, then, in this decade, to others, how he teaches the subject matters, which are stored within his holy heart?'. The Commentator answers the question in detail. For it, he raised a question, 'does the *Ālvār* did the same, either because of fulfillment of his spiritual experience of subject matters or because of his *virakta*¹³ towards the experience of subject matters?'. The answer for the first part of question is elucidated. As asserted, 'He does not know His own nature'¹⁴ and 'faultless - uncontainable-flood-of-joy'¹⁵, since the subject matters, which he experienced are beyond his limit and flood of joy, he did the teaching certainly not because of his fulfillment of spiritual experience. The second part of the question is answered. As expressed, 'my love swells like the ocean'¹⁶, 'beyond the earth its peripheral ocean seven and ultra-mundane regions afar'¹⁷ and 'you did appease, in full'¹⁸, since the subject matters, which he enjoyed are immeasurable and spiritually overwhelmed beyond the limit, he did the teaching certainly not because of his *virakta* towards the experience of subject matters.

Nammālvār's teachings possess the special significances

For the second part of question, raised in the previous para, there is a sub question, 'if it is not because of *virakta*, then, is there any other way of dealing with the subject?'. But, suppose there may be love upon the particular subject, but, for some other time there is the possibility of the *virakta* upon the same thing. So, based on this reason, to the *Ālvār's* love upon the subject may be changed into the *virakta* for some other time. But, as affirmed, 'every moment, every day, every month, every year, every age, age after age, my insatiable ambrosia flows like fresh juice, just made'¹⁹, since the Lord is afresh for always, it shall not be averred that, the *Ālvār* experienced the *virakta* for some other time. In the line of thinking it shall be asserted that, the *Ālvār* disliked himself to become as *ācārya*. Moreover,

while he taught his divine experience to others he also altogether rejected the fame and things and even to worship him by others²⁰. In addition, the *Ālvār* not even followed any rules as, 'I wouldn't teach to the *śiṣya*, who didn't spent an year as life of a *śiṣya* in his *guru's* house²¹. Thus, by exhausting all the possibilities of questioning and answering and criticism, finally it is understood that, the cause for Nammālvār's teaching to others is unique and bearing some special significant.

The noble cause of Nammālvār's teachings

The Commentator continues to comment about the noble cause for the *Ālvār's* teachings to others. Since his ineffable spiritual experience with the Lord Śrīman Nārāyaṇa is overflowing beyond normalcy, uncontrollably he starts his teachings. In other words, since the nature of his different kinds of obtained divine experiences are not to be enjoyable all alone and since the wishes to enjoy the same with fellow devotees, Nammālvār started his teachings to others. So, with the thinking, 'to whom, we each other shall feel and share the esoteric experience', he focused his courteous eye upon the *samsārīs* 'one involved within the worldly activities along with the cycle of births as the result of *karma*'. At that time, the *Ālvār* sorrowfully felt that, like he is having the indomitable love upon the Lord, these *samsārīs* are deluded with the wrong knowledge because of their indomitable desire towards the sensual pleasures. So, he attained the higher state that, unless to eradicate their nature of destituteness, he shall not be a humane and not to have his essence with meaning of existence. Thus, Nammālvār with humanistic tendency started his teachings to the *samsārīs*.

The nature of the *vaiṣṇavadharmam*

In this context, the Commentator, by putting the questions, 'what is the cause for his empathy upon the *samsārīs*? and why the *Ālvār* becomes as such?', graciously answers that, a true *Vaiṣṇava* should have the *vaiṣṇavadharmam*. In continuation, he perspicuously defines the nature of the *vaiṣṇavadharmam*. The Commentator, by referring to the glorious statement of Jīyar²², i.e., "to one, who knows himself whether he is possessing the *vaiṣṇavatvam* or not', authoritatively explains the nature of it. If a true *Śrīvaiṣṇava* happens to watch the other's painful situation, he

should have grief. If so, then only he has the *prāpta* 'destiny' to think as, 'I am having the *bhagavatsambandham* 'the relation with the Lord Śrīman Nārāyaṇa''. In this place, the fact is to be remembered that, since practicing the *bhāgavataśeṣatvam* as the proper means to gain the *bhagavadśeṣatvam*, the *Śrīvaiṣṇava* gratefully thinks about the *bhagavadśeṣatvam*, the ultimate destiny of him. Instead, while he is witnessing the other's painful situation and if he thinks as, 'let him suffer with that grief', he will not have the destiny to think as, 'I am having the *bhagavatsambandham*'. In this background, since the *Ālvār* had the merciful eye upon the *samsāris*, he is considered to be superior and pioneer as a true *Vaiṣṇava*.

The aspirant, by performing the *bhakti* has obtained the Lord Śrīman Nārāyaṇa

'If the *Ālvār* is respected as the true *Vaiṣṇava* and he followed the *vaiṣṇavadharmam*, then, what shall be the means for him to redeem the *samsāris*?'. It is answered that, for them, he did the *paropadeśa* 'supreme teachings to them'. At the first, he sympathetically considers them with much of piteousness, i.e., since these *samsāris* possess the knowledgeable aspects and have the discriminative knowledge about the degrading malicious activities and valuing of the meritorious deeds, to them, if properly points out about their lowliness of attachment with the worldly objects and greatness of attachment with divine aspects, they shall follow the religious adherence towards the Lord. In this regard, Nammālvār hopefully teaches them about the goodness of the Lord, nature of ruination of their attached objects, which possess the errors like the meanness and instability and the nature of means to remove the obstacles²³, while getting attachment with supreme reality. He adds his teachings that, while attaching himself with reality, for the aspirant, there is nothing new to perform fresh activities, but, remembering the eternal relation of the *ātma* with the Lord Śrīman Nārāyaṇa will enough. In this context, the *Ālvār* also guides the devotees by giving the proper *mantra* to get union with the Lord and explains about nature and method of performing prayer upon Him. Thus, he superbly concludes his preaching that, the devotees have to fully detach themselves with other things except the Lord and through performing the *bhakti*²⁴ upon Him, they shall easily reach over the gracious feet of Him.

1.2:1. Give up the other things and surrender to the Lord Śrīman Nārāyaṇa

Transliteration

“*Vīṭumīn̄ murrāvum, vīṭuceytu unmuṃyir*
vīṭuṭai yāniṭai, vīṭucey mi(ṇ)ṇē”.

Verbal Translation

Vīṭumīn̄: give up the desire; *murrāvum*: in total; *vīṭuceytu*: by giving up thus; *un*: your; *uyir*: the *ātma*; *vīṭuṭai yāniṭai*: the custodian of the *mokṣa*; *vīṭucey mi(ṇ)ṇē*: you surrender your *ātma* unto Him.

Translation

‘Give up totally and giving up thus, surrender your *ātma* unto Him, the custodian of the *mokṣa*’.

1.2:1.1. Introduction: Nammālvār advises to the *samsāris*

Nammālvār through this verse, advises the householders to give up all other things except the destined object, which is to be caught hold of. ‘Give up’. At the first, it is to be known that, what are all the things should be given up. When a small child is holding a snake, the mother or elder, at the first, out of fear will shout , ‘drop’, then, he or she will say, ‘the snake’. Like that, when somebody is sleeping in the house and if it is on fire, the on looker, at the first, screams as, ‘come out’, then, he or she will convey that, the house is on fire. As such, the *Ālvār*, at the first empathetically instruct as, ‘give up’. If so, within this context, if asked, ‘what is the demerit of these *ātmas*?’, then, the answer is, ‘these *ātmas* are suffering out of births and deaths’. As declared by Vibhīṣaṇa, ‘being reviled by him and treated harshly like a menial, I have come to seek Rāghava’s shelter, renouncing my children and wife²⁵ and ‘I am Rāvaṇa’s younger brother and have been greatly insulted by him. I have therefore come to seek your shelter, the refuge of all creatures, abandoning Laṅkā and renouncing my friends and riches. My kingdom, life and happiness are all at your disposal²⁶, the pioneers, who attained the grace of the Lord Śrīman Nārāyaṇa²⁷, have at the first gave up everything, then surrendered to His holy feet. If so, it has to be known that, what is the import behind the

plural context of word, 'give up'?. For this, the Commentator gives proper answer. Nammālvār does not advise the individual, who controlled the five *indriyas*, but, to one, among the people, who suffer out of the heat of the *samsāra*. In other words, the *Ālvār*, by thinking that, among the people, atleast somebody may have the genuine interest towards the Lord, in general advises the humanity as, 'give up'.

1.2:1.2. Commentary

1.2:1.2.1. One has to give up the desire totally

'Give up totally'. When *caṇḍāla*'s settlement is changed into *bhrāhmaṇas*' settlement, there will not be anything left out and accepted few things as such. Like that, if somebody is polluted out of the *ahaikāra* of mine and thine, then, it is not possible for him to acquire certain good qualities. So, Nammālvār advises us, 'give up totally'. 'Giving up thus'. The *Ālvār*, at the first asserted, 'give up totally', then, once again uttered as, 'giving up thus'. If so, what is the intention? The Commentator gives proper answer. If a son of a king is in jail²⁸ and if he has to crown as full fledged king and rule the country, at the first, he has to give up the jail. In this context, 'give up or coming out of the jail' is considered as significant result. Like that, if one obtains the higher dignity, he has to give up the previous position. So, the phrase, 'giving up thus' denotes the 'obtaining the reputation of act of giving up'.

1.2:1.2.2. One has to surrender to the holy feet of the Lord Śrīman Nārāyaṇa

'Your *ātma* unto Him, the custodian of the *mokṣa*'. As expressed, 'to whom, all the *ātmas* are the *śarīra*, to whom, the world is the *śarīra*'²⁹, this sentence signifies as, 'to whom, who possesses your *ātma* and your *śarīra*, that is the house of it'. To this sentence, three kinds of meanings in question form shall be given. They are, 'who possesses your *ātma* as his *śarīra*?', 'to whom, your *ātma* has to be submitted?' and 'who is the custodian of the *mokṣa*?'. In this place, Nammālvār advises us as, 'I do not say to investigate the goodness to the *śarīra*, which is destroyable, but, I am guiding to try to find at goodness to the *ātma*, which is eternal'. He also, adds as, 'the goodness is not for my *ātma*, but, to your *ātmas*'. By including the above

contents only, the *Ālvār* appropriately uses the phrase, 'your *ātma*'. In this context, he also, by thinking the greatness of the Lord, generously uses the phrase, 'unto Him'. If one wishes to know the glory of the God and asks the *Ālvār* as, 'who, He is?'. For this, he certainly answers as, 'the glorious Lord Śrīman Nārāyaṇa'³⁰. So, by realizing Nammālvār's advise and by understanding the truth contents of questionings raised above, it is properly answered that, the *ātma* ought to surrender to the holy feet of the Lord for its attainment of the *mokṣa*.

1.2:1.2.3. The Lord Śrīman Nārāyaṇa is the master and proprietor of the world

'Surrender your *ātma* unto Him, the custodian of the *mokṣa*'. The *Ālvār* advises us as, 'the Lord is, by having all the things and apabilities compassionately looking at your *ātmas*. So, you also without having the egoistic tendency of mine and thine, surrender your *ātma* to His holy feet. That is, after becoming yourself as His property, without any question and doubt, you have to surrender your *ātma* unto Him'. In this situation, if asked, 'what is the reward for this surrender?', then, there is no necessity of *prāyaścitta*³¹ to be performed. If so, what would be the reason? For this question, the Commentator elaborates the answer. If performs the *prāyaścitta* with the egoistic tendency, then, it is just like putting lowly things and covers the same with wax. So, there should be proper *prāyaścitta* in between the Lord, who is the master and proprietor and the *ātma*, who is the servant and property of Him. Moreover, since the *ātma* is the glorified spiritual object, it has to submit its wholesome to the holy feet of the Lord and since there is nobody else as authority, the *Ālvār* affably advises us as, 'surrender your *ātma* unto Him, the custodian of the *mokṣa*'.

1.2:1.2.4. The *ātma* has to accept the Lord Śrīman Nārāyaṇa's protection

The word, 'surrender' also refers to the mode of submission. That is, the *Ālvār* advises us to submit our *ātma* to the Lord. In other words, 'surrender' also intends the mode of acceptance. That is, as the *Ālvār*, we have to accept the Lord's gracious protection by the way of gaining the *mokṣa*, which is granted by Him. In this place, the illustrious declaration of *Manusmṛti*, 'the Lord Viṣṇu is specifically appointing somebody only, also appointing Yama, He is at the region of Sun, He is not harsh as Yama, He

used to grace only good things to the all, He is gratefully adored by the *antaryānibhrāhmaṇa*. He, the Lord of these much glories also dwells within your heart, if you are not arguing with Him, that will be enough, that alone could grant boons as reward and you needn't neither visit the *Gaiṅgā* nor the holy cities'³² shall be remembered for comprehension of the Lord Śrīman Nārāyaṇa's *saulabhya* 'accessibility', the highest quality of making Himself available to all the *ātmas*.

1.2:2. Perceiving the demerits of the worldly things lead to the detachment

Transliteration

“*Minṇin nilaiila, maṇuyir ākkaikaḷ*
eṇṇum iṭattuirai, unṇumin nīrē”.

Verbal Translation

Minṇin: as the lightning; *nilai*: the status of appearing and disappearing; *ila*: not having; *maṇ*: the state of permanence; *uyir*: the self; *ākkaikaḷ*: the *śarīras*; *eṇṇum*: as said; *iṭattu*: in the place; *irai*: the God; *unṇumin*: you think upon; *nīrē*: yourself.

Translation

‘You will do well to pause and think about for a while and discover for your selves that, the stableless bodies the eternal selves get into, last no more than the fleeting of lightening’.

1.2:2.1. Introduction: One has to detach himself from the worldly things

In the first verse of this decade, Nammālvār advises us, ‘by leaving out the things, which are different from the Lord Śrīman Nārāyaṇa and surrender³³ yourself to the holy feet of Him, who is the *Sarveśvaraṇ*’. The *Ālvār* through this verse, for the question raised by the aspirant, ‘you are advising us to detach the things, which are different from the Lord, well, in this context, it is to be borne in mind that, since from time immemorial, we firmly attached with these things. if so, does it possible to do the detachment immediately?, answers as, ‘if you perceive the demerits of them, then, it is possible to detach from them with immediate effect’.

1.2:2.2. Commentary

1.2:2.2.1. The stableless nature of the *śarīra*

‘Last no more than the fleeting of lightening’. It represents, ‘it is not even as the time of lightening’. ‘Lightening’. It is meanness and stableless. Though the *śarīra* is stableless, it creates stable knowledge and ends with destruction. While sleeping, if somebody assuming the smell of sandal and coolness, may place his hand upon a snake. If somebody else notices the sight and informs about the snake, certainly he shall withdraw his hand from the snake. Like that, the aspirant may involve with the things, related with the *śarīra*, which are different from the Lord Śrīman Nārāyaṇa. If somebody instructs him about the demerits of the *śarīras* as, ‘they are meanness and stableless’, certainly he will leave out those things.

1.2:2.2.2. The *ātma*, based on its *karma* takes the *śarīras*

‘The stableless bodies the eternal selves get into’. The assertion means the *ātma*, which is associated with the *śarīra*. It also refers to the eternal *ātma*³⁴, which takes the *śarīra*. With this ideological stand point, the Commentator comments the statement as follows. Like a wandering object³⁵ just enters into all the opened doors, the *ātma* takes so many *śarīras*. To express this point only, Nammālvār specifies, ‘the stableless bodies the eternal selves get into’. As revealed, ‘to shake of births cyclically like the *magil* seed beads in the abacus³⁶, like a seed³⁷ grows as a small tree and the same seed grows as bend or curved tree, the *ātma* because of its law of *karma* takes so many *śarīras* like the *Deva śarīra*, etc. Here this treatment for a single *ātma* is also applicable to all the *ātmas*.

1.2:2.2.3. The demerits of the *ātmas* are not measurable

‘You will do well to pause and think about for a while and discover for yourself’. Nammālvār through this, graciously conveyed the message, ‘though the God’s qualities are delineated, the demerits of the *ātma* are not measurable’. ‘You’. It signifies that, for the realization of this truth, there is no need of any *pramāṇa*, also no necessity of teachings of great *ācārya*. The truth is self explicated. That is, since the *śarīra* is not permanent and yields demerits, it has to be severed. If so, the *ātma* without the *śarīra* and without having demerits shall pursue the holy feet of the Lord for its final emancipation.

1.2:3. The means to eliminate the *karmas*

Transliteration

“*Nīrnumatu enṛivai, vērmūtal māyttuīrai*
cērmīṇ uyirkkuatan, nērnīrai illai”.

Verbal Translation

Nīr numatu enṛivai: by stating as, ‘you and yours’; *vērmūtal māyttu*: by uprooting all the things; *īrai*: by the master; *cērmīṇ*: you join; *uyirkku*: for the *ātma*; *atan*: to it; *nērnīrai*: the equal and superior; *illai*: there is nothing.

Translation

‘Cutting out the root with its side branches of *ahaikāra* of mine and thine, join with the Lord, if so, to the *ātma*, there shall be no equal and greater felicity’.

1.2:3.1. Introduction: The means to eradicate the *karmas*

The aspirants question Nammālvār, ‘in the previous verse, you advise us that, by mere observing the demerits of lowly things, it is possible to detach from them. But, the *ātma* exists from time immemorial. In the span of extended time, its earned *karmas* are virtually endless. Hence, to eliminate the same, does it not require enough time as that of the equal time we earned the *karmas*?’. As answer to this question, the *Ālvār* appropriately illustrates the means to eradicate the *karmas*. He also states about the cause for the *samsāra* and prescribes the appropriate medicine to eliminate it.

1.2:3.2. Commentary

1.2:3.2.1. The egoism and the delusion of the *ātma* have to be eliminated

‘*Ahaikāra* of mine and thine’³⁸. It means the fact that, the *ahaikāra* of mine and thine is the destructive factor for the *ātma*. Since the *Ālvār* authoritatively teaches the aspirants, who are all present in front of him, he used the phrase, ‘mine and thine’. These words represent ‘the first person’ as, ‘you and yours’ of representing ‘the second person’. It shall be also commented in a different sense. The *Ālvār*, by getting fear to pronounce the words indicating the sense of *ahaikāra*, he says as, ‘you and yours’. It

elucidates the fact that, if one by chance pronounces the words, his tongue will be overboiled³⁹.

After this explanation, the Commentator criticizes about the elimination of egoistic thinking of one's *śarīra* as his own and the demerit of thinking of one's own *ātma* as an independent entity. In this context, one shall question, 'I can eradicate the thinking of my *śarīra* as mine, but, how it is possible not to think of my existence of the *ātma* as mine?'. For this, it is answered that, one should not think like Rāvaṇa, who with egoism, thought of his *ātma* as his own and an independent entity. In this context, the eternal truth has to be remembered. That is, the *ātma* is *śeṣa* to the *Śeṣi*. Moreover, if one points out himself as *aham* 'I', he should not think that, his *śarīra* as his own. Here 'I', the first person represents the *śarīra*. In short, possessing the *ahaṅkāra* indicates the two aspects. That is, the egoistic thinking of the *ātma* as an independent entity and the mental delusion of the *ātma* with the *śarīra*. Here, both the aspects need to be necessarily eliminated to rectify the defect of the *ātma*⁴⁰.

1.2:3.2.2. The *ahaṅkāra* and the *mamakāra* have to be nullified

'Cutting out the root with its side branches'. The proposition indicates that, by thinking that, these are all not the real objects and they shall be renounced along with their *vāsanās* like cutting out the root with its side branches. If two trees bound together and if one tree is poisoned with *peruṅkāyam*, the commercial resinous product of ferula (*asafoetida*), after some day, both the trees will be dead. Like that, if one constantly thinks that, the *ahaṅkāras* of mine and thine have to be detached because both are not the realities, if so, in course of time, the *samsāra* by itself will be automatically rooted out. *Śrī Viṣṇu Purāṇa* describes the root cause for birth as, 'there are two seeds as wrong knowledge of perceiving the *ātma* within the soulless *śarīra* and possessing the wrong knowledge of the objects, which are not belonging to him for the growth of ignorant tree'⁴¹. It also expounds the knowledge of the Lord as, 'Oh Achyutha, who does not let His devotees slip! I am being your servant'⁴². In this context, the divine knowledge is the proper means to eradicate the root cause of birth. So, since the Lord is 'always ready to protect His devotees' and also expects the apt time to do so, if the aspirants not have the sense of rejecting the

Lord's protection, certainly the negative factors of the *ahaikāra* of mine and thine will be totally annihilated.

1.2:3.2.3. One has to catch hold of the Lord's feet for the final emancipation

'Join with the Lord'. Nammālvār through this expression advises us as, 'by removing the things, which are not to be obtained, catch hold of the holy feet of Śeṣi⁴³, who is destined for the final emancipation'. Since the state of attainment of *samsāri* to the holy feet the Lord is like the ruined ship reaching over the sea shore, the Ālvār beautifully specified this attainment as, 'join with the Lord'. 'If so, to the *ātma*, there shall be no equal and greater felicity'. One should think that, as for the *ātma*'s status of joining with the Lord, there is no superior, no equal and no other position as fulfilled one to compare. Here, it is to be averred that, to the *ātma*, which is identified with the *jñāna* as well as the *ānanda*, at the first, this greatness of attainment feels to be divine bliss and eventually it enjoys the supreme pleasure of the Lord Śrīman Nārāyaṇa. So, it is to be revered that, for the *ātma*, there is no equal and superior to this nobleness of joining with the Lord. As such, the Commentator concludes with the references from *Viṣṇu Dharma*, 'for the one who has the mind, which is attached to the worldly pleasures and is immersed in the ocean of the *samsāra* and tracking down by the five *indriyas* of animal lived in the ocean, there is no medium other than the boat of Śrī Viṣṇu, who is all pervading'⁴⁴. Since, to reach over the shore of the final emancipation Śrī Viṣṇu is the boat of all pervading to attain it⁴⁵, it mystically connects both the materialistic and spiritualistic realms of the universe.

1.2:4. The Lord Śrīman Nārāyaṇa is the limitless bliss

Transliteration

*"Illatum uḷḷatum, allatu avaṇuru
ellaiyil annalam, pulkuparṛu arṛē"*.

Verbal Translation

Illatum: the non-existent (fleeting and ever changing) material things and; *uḷḷatum*: the ever existing (non-changing) sentient beings and; *allatu*: the very different from; *avaṇuru*: He is with the form; *ellaiyil*: limitless;

annalam: by having the quality of bliss; *pulku*: you look for Him; *parṛu arṛē*: without attachment renounce the all.

Translation

‘Renouncing the all desire, seek Him. He is with the limitless bliss, very different from seemingly non-existent material things and ever existing sentient beings’⁴⁶.

1.2:4.1. Introduction: The sweetness of the Lord Śrīman Nārāyaṇa

Through this verse, Nammālvār affirmatively explains about the sweetness of the Lord, who is looking for the object, which is not as that of the objects to be given up⁴⁷ because they are blissless and possessing demerits.

1.2:4.2. Commentary

1.2:4.2.1. The ever existing *ātma* and non-existing *śarīra*

‘Non-existent material things’. At the first, the *Ālvār* describes the nature of two kinds of non-existing objects. The first kind is not understandable through *pramāṇas*⁴⁸. Example, rabbit’s horn. The second kind is like the delusion of brilliance shell as silver⁴⁹. When looking into them, they may appear as objects, but, if crossed with the *pramāṇas* and ground reality, they shall not be really existing. In this context, the *Ālvār* is not referring to this two kinds of objects as non-existing material things. But, he, by delineating the nature of non-existence, through the phrase, ‘seemingly non-existent material things’ refers to the *śarīra*, which is destructible like appearing and disappearing of fleeting light. ‘Ever existing sentient beings’. Since the *ātma* is different from the objects, which are destroyable, he mentions it as, ‘ever existing sentient beings’. In this place, the report of *Śrī Viṣṇu Purāṇa*, ‘the *ātma*, which is stated as, ‘existing’ and the *śarīra*, which is identified as, ‘non-existing’⁵⁰ and the proclamation of *Taittirīya Upaniṣad*, ‘the *ātmas*, which are mentioned with the words, truth’ and ‘the *śarīras*, which are pointed out with the word, ‘false’⁵¹ are to be compared with the above said *Ālvār*’s views. There is another way of commentation for the words ‘non-existence and ever existence’. That is, ‘the *śarīra*, which is house for the *ātma* and the *ātma*, which resides at the

house of the *śarīra*'. It elucidates the truth that the non-existence is the *śarīra* and ever existence is the *ātma*.

1.2:4.2.2. The enjoyment of the bliss of the Lord Śrīman Nārāyaṇa

'He is with the limitless bliss, very different'. The Lord Śrīman Nārāyaṇa's inner nature is not as that of the *śarīra*, which is destructive and not as that of the *ātma*, which is due to the association with the *śarīra* feels as, 'I possess the sense of pleasure'. 'If so, what is the Lord's inner nature?'. For that, Nammālvār answers His nature as, 'He is with the limitless bliss'. The following *pramāṇas* are affirming the Lord's nature as, 'filled with bliss'⁵², 'He is pure consciousness'⁵³, 'the glory of eternal joy'⁵⁴, 'Oh!, radiant knowledge-bliss'⁵⁵ and 'the Lord naturally possesses all the good qualities'⁵⁶. 'Seek Him'. Since to the individual, who has the quality of knowledge, to him, the enjoyment of the Lord Śrīman Nārāyaṇa is to be as, '*aṅganāpariṣvaṅgam*'⁵⁷. 'Renouncing all the desire'. The *Ālvār* through this phrase advises the aspirants that, when experiencing the Lord, they have to eliminate all the kinds of attachments with the *śarīra* and the external objects of the world. In this context, aspirant shall not be as *irukarayar* 'holding on both the worldly pleasure as well as devotion with the Lord. So, the *Ālvār* advises them to renounce all the kinds of urge with exterior attachments and experience the auspicious qualities of the Lord completely. Since the Lord Śrīman Nārāyaṇa is glorified as, 'the Lord who loved even by loveless'⁵⁸, the aspirants have to pursue the Lord without any kind of attachment with the worldly pleasure.

1.2:5. The elimination of the obstacles to obtain the status of the *mokṣa*

Transliteration

"*Ar̥ratu par̥ruenil, ur̥ratu v̥ṭṭuuyir
cerratu man̥nuril, ar̥ruirai par̥rē*".

Verbal Translation

Ar̥ratu enil: if freed from; *par̥ru*: attachment; *ur̥ratu*: seek/obtained; *v̥ṭṭu*: the *mokṣa*; *uyir*: the *ātma*; *cerratu*: by destroying; *man̥nuril*: firmly; *ar̥ru*: by giving up; *irai*: the God; *par̥rē*: the exclusive devotion unto Him.

Translation

‘If freed from the worldly attachments, the *ātma* obtains the final emancipation, however destroying that self enjoyment at the *kaivalya mokṣa*, seek firmly the Lord with exclusive devotion unto Him’.

1.2:5.1. Introduction: The status of the obstacles to attain the *mokṣa*

Nammālvār, in this verse, amiably utters the method of destroying obstacles to attain the Lord⁵⁹. Here obstacle indicates the menacing domain of self enjoyment known as the *kaivalya mokṣa*. If so, if the *kaivalya mokṣa* is considered as obstacle, then, in what way it is considered as such? It is answered. If one wishes to obtain the rank of *Indra*, he wouldn’t wish to degrade himself to attain *aiśvarya*. If one wishes to obtain the position of *Brahmā*, he wouldn’t wish to attain the lower category of *Indra*. If one wishes to obtain self enjoyment at the *kaivalya mokṣa*, he wouldn’t wish to attain the lower status of enjoying the *aiśvaya*, etc. If one wishes to obtain the Lord Śrīman Nārāyaṇa, who possesses all the kinds of auspicious qualities, he wouldn’t wish to attain the above mentioned other lower prominences. So, it is understood that, among the above cited stages, there are much of obstacles for each and every standing.

1.2:5.2. Commentary

1.2:5.2.1. The attachment with the Lord Śrīman Nārāyaṇa for spiritual enjoyment

‘If freed from the worldly attachments the *ātma* obtains the final emancipation’. The statement means, ‘if the desire from the *śarīra* and the objects related with the same are to be given up’. If so, then, the *ātma* attains emancipation. The remark shall be slightly changed as, ‘the *ātma* obtains the final emancipation’. The *ātma*, which has the differentiated knowledge and inner nature, forgets itself due to the relation with the *śarīra*. If it practices the *yoga* and eliminates forgetfulness, its inner nature shall be resplendent. Since the *ātma* is eternal with the form of the *jñāna* and the *ānanda*, it may feel enjoying by itself and eventually, it deeply enjoys by itself alone. Over here, the *Ālvār* specified this state of emancipation as, ‘the *kaivalya mokṣa*’. ‘However destroying that self enjoyment at the *kaivalya mokṣa*’. It refers to the principle that, one has to

destroy the self enjoyment at the *kaivalya mokṣa* altogether without even a trace of it. After destroying, if he firmly attaches with the Lord Śrīman Nārāyaṇa, he shall enjoy the highest spiritual pleasure within Him and beyond that, there shall not be the higher position to enjoy.

1.2:5.2.2. The surrender to the holy feet of the Lord for the enjoyment of Him

‘Seek firmly the Lord with exclusive devotion unto Him’. The *ātma*, at the time of obtaining the Lord, it has to firmly surrender to the holy feet of Him, who is *Śeṣi*. It shall be commented in a different direction. As specified, ‘if you give up the embrace of dames. Set your heart on the Lord’⁶⁰, Nammālvār advises us as, ‘let you seek firmly the Lord with exclusive devotion unto Him’ and altogether destroy the self enjoyment at the *kaivalya mokṣa*. To get this meaning, the finite word *parru* ‘attachment’ has to be changed with the Tamil grammatical principle of *eccam* ‘the noun or verb that completes the sense of case endings, participles and finite verb’. Out of this change, the word ‘*arru*’ will be derived. Here, ‘*arru*’ means to cease completely or destroy altogether. Then, the truthful implication shall be derived. It elucidates that, if one destroys self enjoyment at the *kaivalya mokṣa* and surrenders to the holy feet of the Lord Śrīman Nārāyaṇa, then, the door of the *paramapada* will be opened to him for the enjoyment of the supreme pleasure of Him.

1.2:6. The Lord Śrīman Nārāyaṇa is the embodiment of the spiritual love

Transliteration

“*Parrilan̄ iṇaṇum, murraṇum niṇraṇaṇ̄*
parrilai yāyavaṇ̄, murril̄ aṭaikē”.

Verbal Translation

Parrilan̄: the Lord, with love, which is His residence; *iṇaṇum*: the Lord supreme; *murraṇum*: by exceedingly; *niṇraṇaṇ̄*: one, who stands steadfastly; *parrilaiyāy*: the Lord too with attachment, but, don’t have partiality; *avaṇ̄*: *Īṣaṇ*; *murril̄*: He is All-in-One; *aṭaikē*: hold on to Him and get absorbed in serving Him exclusively.

Translation

‘The supreme Lord, being solely attached with His devotees, ‘He is All-in-one worldly things’. And so, hold on to Him and get absorbed in serving Him exclusively’.

1.2:6.1. Introduction: The Lord Śrīman Nārāyaṇa is the supreme

Nammālvār, in the previous verse, satisfactorily clears up about the elimination of obstacles to obtain the holy feet of the Lord Śrīman Nārāyaṇa. If so, for the question, ‘does the Lord, who is the *avāptasamastakāman*, the *Śeṣi* with the *saubhāgyaṇa* becomes as our *prāyaścitta* and redeemer?’, the *Ālvār* through this verse answers that, in His side, there is nothing for rectification and He is the supreme to get attachment.

1.2:6.2. Commentary

1.2:6.2.1. The Lord Śrīman Nārāyaṇa’s supreme quality is His *sausīlyam*

‘The supreme Lord, being solely attached with His devotees’. It expresses that, the supreme Lord, who, out of the pure love solely attached with His beloved devotees. The word, ‘*parrilan*’ is transformation of the word, ‘*parrilān*’. It is just as, ‘*akattilān*’. The term, ‘*akattilān*’ refers to the one, who is within the house. If asked, ‘though He is with the love, is He not the God?’, the *Ālvār* answers, ‘He is *Īṣan* with all promising excellences and by all means qualified as, ‘the God (*īcan*)’’. Here, the Commentator, by putting a question, ‘though the Lord Śrīman Nārāyaṇa is with the auspicious qualities, are they in still fear to others?’, clarifies the Lord’s nature of the *sausīlyā* ‘the ability to mingle with those inferior to Him without strain’. In other words, since the intimate love toward His devotees is basic attribute among His all other qualities, they are not for creating fear, but, they are to attract His devotees towards Him. In short, though the Lord with the Godly qualities, but, ‘being easily approachable’ is His distinctive nature. The Commentator once again by putting a question, ‘where we witness His distinctive character?’, further elaborates the greatness of the Lord’s quality of the *sausīlyā*. *Śrī Viṣṇu Purāṇa* authentically describes the God’s distinctive quality through Mālākārar’s statement as,

‘Balarāma and Kṛṣṇa, who are naturally most compassionate have come to my home. I most humbly worshipped them. Though Mālākārar lived by selling flowers without attachment with the beauty upon them, he had the divine *darśana* of Balarāma and Kṛṣṇa’⁶¹. The Commentator as the words of Mālākārar elaborately unfolds the quotation without changing the content and sense as, ‘you both are benevolent and easily approachable. This quality looks very rare for such supreme personalities. At the time of great masters are served by their sincere servants, your charitable quality is evidently visible by your visit to this humble and simple residence in a narrow lane. Being most fortunate like someone finds a great treasure in the same street, where he passes by every day. I will engage in what is natural servitude resides in me’⁶². From this, it is perceived that, though the Lord possesses the supreme as well as gracious features, but, from the Mālākārar’s incident, it is delineated that, His merciful quality of the *sausīlya* alone stands superb.

1.2:6.2.2. The aspirant has to be absorbed in serving the Lord exclusively

‘He is All-in-One worldly things’. As pronounced in the *Bhagavad Gītā*, ‘I am equal to all the creatures, nobody is enemy to me, no lover also, those who attained me through the *bhakti*, I am also expressing my love to them’⁶³, the Lord Śrīman Nārāyaṇa stands as equal to them, who have attained Him. So, through the words, the *Āṭvār* beautifully asserts that, while all the *ātmas* maintain their natural status as such with respect to their births, conduct and the *jñāna*, the Lord maintains His equal dignity to them without any variation⁶⁴. ‘Being solely attached’. This asseveration advises the aspirant as, ‘you also attach yourself with the Lord’. ‘So, hold on to Him and get absorbed in serving Him exclusively’. This affirmation signifies the following truth. As uttered, ‘I shall perform everything for you’⁶⁵, the aspirant has to be absorbed in serving the Lord exclusively.

1.2:6.3. The commentary by Śrī Parāśara Bhaṭṭar

1.2:6.3.1. The Lord Śrīman Nārāyaṇa is all-in-one, who protects His devotees

Śrī Bhaṭṭar also mercifully wrote a wonderful commentary to this verse. It is as follows: ‘The supreme Lord, being solely attached to His devotees’. As adored, ‘since present everywhere, possesses all the fulfilled

desires, you are being Vāsudeva⁶⁶, though the Lord is self contented with all the good qualities, possesses the *jñāna* and the *ānanda* as His inner form, bears no demerits, exists with the *nityasūris* to command them and stands in the *paramapada*, which is looking as the sea with different waves. But, He is not all attached with anything. More specifically, the Lord Śrīman Nārāyaṇa has no attachment even with the *nityasūris*. In this context, there is a question, 'if the Lord does not have attachment with the *nityasūris*, then, is it not the demerit to Him?'. The answer follows. 'He is All-in-one worldly things'. The Lord gratefully pleases while accepting His devotees, who approach Him. In this place, Śrī Bhaṭṭar gives more importance to the Lord's merciful quality of accepting His devotees, who approached Him. It represents that, the Lord possesses more attachment with His devotees than the *nityasūris*. So, in this context, His quality of not having attachment with the *nityasūris* need not be considered as His demerit. 'If so, is there any place, where the Lord stands as such?'. Śrī Bhaṭṭar answers from the incident related with Sugrīva in the *Śrī Rāmāyaṇa* as, 'but, O! Hero, henceforth, do not act so. O! Subduer of enemies, if you come by any mischance, what shall Sītā avail me⁶⁷. For the sake of Sugrīva, Śrī Rāmā is cheerfully willing even to give up his *nityāśrī*⁶⁸, who is Sītā. When a cow gives birth a new calf, to protect the new calf, though the cow with the *vātsalyagūṇa*, it kills even her earlier born calf. From this, the Lord's nature of accepting and protecting His devotee is very clearly understood.

1.2:6.3.2. The Lord is the mother, the father, the brother and the final goal

'Being solely attached with His devotees'. Here, Śrī Bhaṭṭar comments this proclamation in a question form as, 'the Lord is ready even to ignore the *nityasūris*, if so, why can't you give up everything else to get attachment with the Lord?'. From this, it is comprehensibly delineated that, the supreme Lord is always at the disposal of His sincere devotees. 'So, hold on to Him and get absorbed in serving Him exclusively'. It reveals that, the devotees have to attach with Him entirely. If asked 'does He be entirely?'. From the following *pramāṇas*, it shall be derived that, He is solely the entirety for His solely devotees: 'all the things are Vāsudeva only⁶⁹, 'mother, father, brother, residence, protector, well wisher, goal are

only the Lord Śrīman Nārāyaṇa only⁷⁰ and ‘when attaining father, mother, etc., they fulfill one particular purpose, when attaining Keśava, all purposes will be solved’⁷¹.

1.2:7. The Lord Śrīman Nārāyaṇa is protector and proprietor of all *ātmas*

Transliteration

“*Aṭaṅkelil campattu, aṭaṅkakaṅṭu īcaṅ*
aṭaṅkelil aktueṅru, aṭaṅkuka ullē”.

Verbal Translation

Aṭaṅkelil: by exceedingly enchanting; *campattu*: the cosmic wealth; *aṭaṅka*: the state of everything without leaving an entity; *kaṅṭu*: by realizing; *īcaṅ*: *Īśaṅ*; *aṭaṅkelil*: with this sense of belonging; *aktueṅru*: it behoves you; *aṭaṅkuka*: to blend yourself; *ullē*: into it.

Translation

‘Realize that all the exceedingly enchanting cosmic wealth, you behold, is that of *Īśaṅ*, it behoves you to blend yourself into it’.

1.2:7.1. Introduction:

1.2:7.1.1. The Lord Śrīman Nārāyaṇa is the protector

Nammālvār, in his previous verse, has described that, the Lord naturally has firm attachment with His devotees. Though He naturally has the attachment, He possesses the two kinds of great *mahāvibhūti*, i.e., the *līlavibhūti* as well as the *nityavibhūti*. The aspirant who approaches Him is very simple and possesses the inferior senses. If so, how it is possible for him to approach the Lord. It is answered through an anecdote. A bit of straw in the midst of ocean, though not remembering its simplicity and inferior senses, but, does it not naturally reach the shore through the continuous waves? Like that, the Lord’s gracious waves of divine wealth shall push the aspirant towards the ultimate goal. In this context, the aspirant has to think that, the great wealth is the property of his destined Śeṣi, then, he though possesses simplicity and inferior sense, automatically

reaches over the sea shore of the ultimate goal of performing the *nitya kairikarya* upon the holy feet of Him.

1.2:7.1.2. The realization of *sambandhajñāna* of the *ātma* with Śrīman Nārāyaṇa

If the above mentioned situation is as such, here the need of aspirant is only to remember his *sambandhajñāna* 'knowledge of the relationship with the Lord'. 'If so, how the *sambandhajñāna* shall be realized?'. The Commentator, through the following anecdote explicates this relationship. A merchant, while his wife was pregnant, travelled to a distant country to earn wealth. In the meantime, she gave birth to a baby boy and grew well. After grown up, to follow up the family tradition, he also travelled in the same country to earn money. The father and son, not knowing their blood relationship, stayed under the same tent with their earned goods. Unfortunately, since the place to store the goods was not enough, they ferociously fought with each other. At that time one, who knew them, reached over there and conveyed the truth, 'he is your father and he is your son'. Then, they felt grief and they realized their unbreakable relation and stored their goods in the same tent. Then the father becomes the protector and his son becomes the subject to be protected. Like that, as delivered, '*jīvātma* and the *Paramātma* exist in the same tree of the *śarīra*, while the *jīvātma* enjoys the fruits of its actions, the *Paramātma* remains shining and overseeing the activities of the first one'⁷², if we realize the fact behind the intimate relation between the Lord and His devotees, then, it is learned that, the Lord is controller and His devotees are the objects to be controlled by Him. So, by realizing the relationship as such, then, we, the devotees shall easily approach and mingle with the Lord Śrīman Nārāyaṇa.

The above expressed relationship also will be presumed through the following anecdote. A prince, while crossing a beautiful garden, due to the fear, hesitates to enter into it. Over there, if somebody says, 'this garden is your father's property', then, the prince shall use the garden as he wishes. Like that, if one possesses the in depth thinking of himself as the Lord Śrīman Nārāyaṇa's property, then, he shall blend himself into His glorious spiritual wealth.

1.2:7.2. Commentary

1.2:7.2.1. The *līlāvibhūti* is the divine property of the Lord Śrīman Nārāyaṇa

‘Realize that all the exceedingly enchanting cosmic wealth, you behold, is that of *Īśaṇ*, it behoves you to blend yourself into it’. One, by identifying the exceedingly enchanting cosmic wealth of the *līlāvibhūti* and thinking that, these are all the wealth of the the Lord, who is master and refugee, he with the sense of belonging, behoves to blend himself within the wealth of the Lord. ‘If he merged with the Lord’s property, then, what is fruit for the same?’. The answer for the question is that, the Lord will be pleased by acquiring His own spiritual wealth. Here, it is to be realized that, the devotee is the divinely property of the Lord. Again there is a question, ‘if *Śeṣi* pleases, then, what is the fruit for the devotee’s *ātma*?’. If it is so, the devotee’s *ātma* will be realized its inner nature, then, it will exist very nearby the *Śeṣi* as the sincere spiritual slave. In other words, the fruit of devotee is that, he within the supreme state, realized its inner nature of *śeṣa*, i.e., knowing of the *śeṣam* itself is fruit of blending himself into the sacred wealth of the Lord Śrīman Nārāyaṇa. Again there are questions, ‘is it acceptable to consider this *līlāvibhūti* as the exceedingly enchanting cosmic wealth?, and does it not this *vibhūti* possesses the inferior qualities when comparing with the auspicious qualities of the Lord?’. For the question, there is a proper answer. The *nityavibhūti* is the *bhogabhūmi*. But, the *līlāvibhūti* binds by law of *karma* and exists under the Lord’s control. On the other hand, if this *līlāvibhūti* is considered as the Lord’s sole property, then, the nature of thinking it as, ‘binds with the *karma*’ will not be emerged out. It is because the Lord’s own property will not possess any kind of demerit. So, this *līlāvibhūti* will be gratefully acknowledged as the divine property of Him.

1.2:7.2.2. The glories of the *svasvāmibhāva*

If asked, ‘if the above mentioned situation is accepted, why today only the devotee blends himself within the property of the Lord?, does it not he from time immemorial considered himself as His property?’. The answer is that, though the devotee’s *ātma* is eternal property of the Lord

Śrīman Nārāyaṇa, but due to the accumulated *karma*, the devotee was not realized the same. But mystically due to the Lord's *nirketuka kṛpā*, now only the devotee has realized his *svasvānibhāva* with Him. So, based on possession of the knowledge of relation as, *svasvānibhāva* 'property and owner of the property', the devotee blends himself within the spiritual wealth of the Lord. In this context, the realization of the *svasvānibhāva*, by the devotee is specifically stressed through the following anecdotes. Though the ocean is immeasurable, the aquatic creatures like fish can very freely swim within it⁷³. Like that, by knowing his relationship with the Lord, the devotee shall easily approach Him. Here, it is to be understood that, a grass, which does not know its relation with the ocean is pushed out by the waves toward the shore. If so, the devotees, who certainly know the *svasvānisambandhajñāna* with the Lord Śrīman Nārāyaṇa, need not have the doubt to cross the oceanic births under the supreme control of Him. If so, there is a question, 'who would be the in charge to teach the knowledge of relation to the Lord's devotee?'. The answer is that, it is the sincere duty of the *ācārya*, who unites the devotee with the Lord Śrīman Nārāyaṇa.

1.2:8. The surrender to the Lord Śrīman Nārāyaṇa to get union with Him

Transliteration

*“Uḷlam uraiceyal, uḷlain mūṇraiyum
uḷḷik keṭuttuīrai uḷḷil oṭuṅkē”.*

Verbal Translation

Uḷlam: the mental apprehension; *urai*: the speech; *ceyal*: the bodily action; *uḷla*: already at your command; *in mūṇraiyum*: these triple faculties; *uḷḷi*: with the true awareness; *keṭuttu*: by duly divested of all their erstwhile misplaced attachment and inhibition; *īrai uḷḷil*: solely dedicated to *īrai*, the Lord; *oṭuṅkē*: you place them at His exclusive service.

Translation

‘With true awareness that, the triple faculties of mental apprehension, speech and bodily action, already at your command are meant to be solely

dedicated to the Lord, place them at His exclusive service, duly divested of all their erstwhile misplaced attachment and inhibition’.

1.2:8.1. Introduction: The sense faculties have to be dedicated upon the Lord

If all are attached with the wealth of the Lord, then, ‘is there ‘differentiated individual and individual faculties from Him?’. Then, there is also another question, ‘if there is differentiated faculties alone, then, does the process of worshipping possible?’. For these questions, Nammālvār wonderfully answers, ‘the worship means that, the individual faculties, which are given by the Lord for personal uses, have to be dedicated to Him for His command’.

1.2:8.2. Commentary

1.2:8.2.1. The three sense faculties are provided by the Lord Śrīman Nārāyaṇa

‘Mental apprehension, speech and bodily action already at your command’. The mind naturally desires to enjoy the external objects. If it is directed towards inside, then, it spiritually thinks about the Lord. When that ‘thinking’ matures and overwhelms, as expressed, ‘I sing His glories’⁷⁴, it becomes the cause for emerging out as words, which praise the Lord. Then as noted, ‘subdued by his virtues’⁷⁵, the *śarīra* becomes to prostrate upon the holy feet of the Lord Śrīman Nārāyaṇa and performs all the kinds of services to Him. ‘The triple faculties’. Though these three faculties existing already, but, they are given by the *Śeṣi* to serve Him only. So, the *ātma* need not look for the other tools to worship Him. To know the truth, the following *pramāṇas* could be remembered. ‘You have devotees here’⁷⁶ and ‘when a tongue is there in every mouth’⁷⁷.

1.2:8.2.2. The dedication of the three faculties for the Lord’s exclusive service

‘With true awareness’. If analyzed, ‘why the Lord created these three human faculties?, and how they are at present?’, then, it is understood that, they are attached with the worldly object, but truthfully the aspirant

should not go behind the attachment. ‘Duly divested of all their erstwhile misplaced attachment and inhibition’. This statement is self explicative. ‘Meant to be solely dedicated to the Lord, place them at His exclusive service’. As pointed out, ‘like diverting the water from the waste land of rising ground into low land and crop land’, the devotee has to solely dedicate these three faculties to the Lord, who is the one, to be obtained and place them for His exclusive service.

1.2:9. When surrender to the Lord, the hurdles will be vanished

Transliteration

“*Oṭuṅka avan̄kaṅ, oṭuṅkalum ellām
viṭumpiṇṇum ākkai, vṭtumpolutu eṇṇē*”.

Verbal Translation

Oṭuṅka: to dedicate (yourself); *avan̄kaṅ*: to Him; *oṭuṅkalum*: all your sins; *ellām*: all; *viṭum*: will cease; *piṇṇum*: even then; *ākkai*: the physical *śarīra*; *viṭumpolutu*: falls of; *eṇṇē*: you think.

Translation

‘Once you dedicate yourself to Him, all your sins will be ceased, await then, the day when the physical *śarīra* falls of’.

1.2:9.1. Introduction: To get the help, approach the Lord Śrīman Nārāyaṇa

Nammālvār, in his previous two verses, justified that, one, by delineating his eternal relation with the Lord, shall not think of his lowliness and go away from Him, instead, he ought to worship Him by dedicating his *indriyas*, given by Him at His service. In this context, the Lord’s devotees have raised questions, ‘does this land independently governed?’ and ‘are we not worshipping Him due to lack of knowledge about Him?’. Then, with much of shortages, they placed their grievance as, ‘since there are much of hurdles in life, we are all unable to worship Him’. For this, the *Ālvār* through this verse, guides them as, ‘if you approach the Lord Śrīman Nārāyaṇa, all the hurdles will be automatically vanished’.

1.2:9.2. Commentary

1.2:9.2.1. The dedication of the *ātma* to the Lord ceases the unacceptable things

‘Once you dedicate yourself to Him’. It points out that, aspirant, the *prakāra* ‘property’ has to dedicate himself to the *prakāri* ‘proprietor’⁷⁸. In other words, the *ātma* as, *śeṣa* with the quality of subservience has to obtain the *Śeṣi*, the Lord. ‘All your sins will be ceased’. By performing the activities of acceptable, all the things, which are unacceptable and unwanted will be ceased. In other words, by performing the acceptable activities, which are appropriate to the *svarūpa* of the *ātma*, then, the unacceptable things, which are opposite to it shall be automatically ceased. Since it is indicated as, ‘the unacceptable things, which are opposite to the *svarūpa* of the *ātma* will be automatically ceased’, it is derived that, they are all not with the *ātma*, but, they are all *vantēri*, ‘that which are introduced from outside of the spatio-temporal context’ and enemy to it. It is also to be viewed that, by applying the *melittal vikāram* of Tamil grammar⁷⁹, the word *oṭuṅku* ‘dedicate’ shall be commented as, ‘the unacceptable things, which are opposite to the *svarūpa* of the *ātma* will cause demerit to the devotee’. The statement ‘all your sins will be ceased’ shall be commented in a different direction. If the *ātma* obtains the *Śeṣi*, its ignorance, law of *karma*, *vāsanā*⁸⁰ and longing for the sensual pleasure will be ceased. In this place, the meanings of verses, ‘we offered worship at the feet of the Lord who threw a calf against a wood-apple tree and felled its fruits. Lo! All our terrible miseries have left us without a trace. Wonder where they went?, - into the sky, or into the ocean, or into the winds, or into the fire!’ and ‘the Lord reclines on a serpent in the middle of ocean lapped by splashing waves. Even as we think of Him, our terrible *karmas* leave us, but, they do not go away to the forest or elsewhere. They remain close by, so that they can enter again’⁸¹ shall be remembered.

1.2:9.2.2. By removing the *śarīra*, a devotee waits for the union with the Lord

In continuation, the Commentator, by raising a question, ‘if the ignorance, law of *karma*, etc., are ceased, then, what are all the activities

followed by the devotee?', as answer proceeds his commentary. 'Await then, the day when the physical *śarīra* falls of'. After the sins are ceased, the devotee, instead of peacefully staying with the thinking, 'being confident with the *bhakti* upon the Lord, automatically the fruit of devotion will be obtained', he shall anxiously think that, if the cause of ignorance, etc., are ceased, when will the *śarīra*, the effect falls of and the *ātma* attains its ultimate state without the further blockages⁸². If the devotee's position is as such, if asked 'why the devotee wants to remove his *śarīra* like *kevalaṇi*?'⁸³. It is answered that, like a wife, who wish to remove the dirts from her *śarīra* and waits for the time to get physical pleasure with her husband, the devotee wishfully waits to remove the *śarīra* to attain the final goal. In this context, Āṇḍāl's words should be remembered, She beautifully presents as, 'if only He will give this serf of His bliss of union one day, erasing off the *kuṅkumam* smeared on her breast'⁸⁴. As such, she blissfully removed the dirt from her *śarīra* and waited for union with the Lord. Like that, as affirmed, 'the filth-ridden *śarīra*'⁸⁵, the devotee also eagerly waits to remove the *śarīra* to attain the *mokṣa*.

1.2:9.2.3. The devotee eagerly awaits for the final emancipation

If the devotee's eagerness is as such, then, there is a question, 'since the Yama, the god of death is there, how it is appropriate for the devotee to expect the final goal?'. The answer follows. Since man possesses the demerits, he, by thinking of Yama, the Lord of death, gets fear. But, the devotee of the Lord Śrīman Nārāyaṇa who have successfully completed the required things, wishfully await Yama as his guest⁸⁶. So, though the Lord is ideal, the devotee's expectation to remove the *śarīra* for the final emancipation is truly appropriate. There is also another question 'if so, it is possible for the devotees, who have fulfilled their required things to expect their *mokṣa*, but, how it is possible for the devotee who has not fulfilled the required things?'. For this, it is beyond doubt answered that, it is absolutely presumed that, all the devotees of the Lord successfully completed their required things for the attainment of final goal. This fact is delineated in Śrī Mahābhārata as, 'he, who knows Kṛṣṇa truly as, 'He is the *Veda* with all the kinds of *śāstras*, He is the glorified object to be known by, He is all the *yajñās* and He is all the *Devas*, who are all revered in *yajñā*

is the one, has fulfilled the required activities”⁸⁷. So, all the devotees will be successfully obtained the holy feet of the Lord. In this respect, they shall be truthfully considered as the genuine devotees, who successfully completed their required activities. In this regard, the devotees’ expectation to remove the *śarīra* for the final emancipation shall be considered as appropriable. In this place, *Emperumāṇār*’s words should be remembered. Once, at the time of *ayaṇam* ‘time of the Sun’s course’, Kuṇṇattu Jīyar approached *Emperumāṇār* and prostrated upon his holy feet. *Emperumāṇār*, by seeing him conveys, ‘Oh! Singapirāṇ, today is *ayaṇam*’. But, Jīyar is unable to understand his holy heart, but, he looked him curiously. *Emperumāṇār* reacted, ‘once it is assured that, at the end of this life, the final goal will be achieved, also waiting for an year is completed, does it not for you to be happy and to celebrate!’⁸⁸.

1.2:9.2.4. The removal of the *śarīra* is the appropriate

In another occasion, Embhār, the great Saint of the *Śrīvaiṣṇava* order gave an unique view for the removal of the *śarīra* and the expectation for his attainment of the *mokṣa*. He logically professed that, once the cause of the *samsāra* arrested, then, the effect of the *śarīra* will be automatically ceased. So, eventually, the *mokṣa* as a result will be accomplished. In this context, Embhār wonderfully remarked that, the devotee of the Lord Śrīman Nārāyaṇa need not worry to eliminate his *śarīra* because the merciful Lord certainly will take care of it⁸⁹. Thus, it is concluded that, to a true devotee of the Lord, the removal of the *śarīra* for the attainment of the *mokṣa* is certainly the appropriate.

1.2:10. The *Tirumantra* is the appropriate *mantra* to worship the Lord

Transliteration

“*Eṇperukku annalattu, oṇporuḷ īruila*
vaṇṇpukal nāraṇaṇ, tiṅkaḷal cērē”.

Verbal Transliteration

Eṇperukku: the countless; *annalattu*: the vast excellence of the *jñāna*;
oṇporuḷ: the eternal *ātmas*; *īruila*: the countless; *vaṇṇpukal*: the glory of

innumerable everlasting auspicious qualities; *nāraṇaṇ*: the Lord Śrīman Nārāyaṇa; *tiṅkaḷal*: the mighty merciful feet; *cēre*: seek ye.

Translation

‘Seek ye, the mighty feet of the Lord Śrīman Nārāyaṇa, who is the abode of the countless eternal *ātmas* of vast excellence of the *jñāna*, the repository of innumerable everlasting auspicious qualities’.

1.2:10.1. Introduction:

1.2:10.1.1. The value of the *nārāyaṇa mantra*

If asked, ‘Oh!, it is beautiful, we accept to worship the Lord Śrīman Nārāyaṇa, if so, what is the suitable *mantra* for it?’. The *Ālvār* through this verse, specifies the suitable *mantra*, i.e., the *Tirumantra* and avers that, the meaning of it shall also be remembered. If questioned, ‘does it not the *Tirumantra* alone enough for prayer?, does it necessary to comprehend the content of the same?’. The questions are answered with proper treatment. The aspirants of other religious orders use this *Tirumantra* for the performance of *jaṇam*, *homam*, etc., to obtain their ulterior benefits. But, the *Śrīvaiṣṇava Ācāryas*, by meditating themselves as, ‘remembering the meaning of *Tirumantra*, which is apt for the realization of the *svarūpa* of the *ātma* and the proper *sādhana* to attain the *mokṣa*’, taught the same to others, who approached them to know the truth of the reality. Since, both the *Vedas* and all the *Ālvārs*’ texts recognize this *Tirumantra*, the followers, by accepting the same, observed two kinds of practices. For sometime, they at the first utter the *mantra*, then realize the meaning of the same. Otherwise, , they at the first, by remembering the meaning of it, then, pleasurably utter the same. As such, they followed this practice because the truth value of *Tirumantra* is very much important. The Tamiḷ sources adores this *mantra* as, ‘the Lord Nārāyaṇaṇ contains the gods and the living, and the lifeless’⁹⁰ and ‘the Lord Nārāyaṇaṇ is master of all the worlds’⁹¹. The Sanskrit sources also praise the *Tirumantra* as, ‘the Lord Nārāyaṇaṇ is being pervaded inside, outside and everywhere’⁹² and ‘the Lord Nārāyaṇaṇ alone is supreme light and the *Paramātma*’⁹³.

1.2:10.1.2. This verse is the explanation of the *Tirumantra*

Nammālvār, through this verse appropriately analyzes the *Tirumantra* with its inner implication. Once, Saint Kūrattālvān taught the inner meaning of *Tiruvāymoli* to his two sons, named, Śrī Parāśara Bhaṭṭar and Śrī Śrīrāmapillai Bhaṭṭar. When elucidating the meaning of this particular verse, Ālvān tells his two son, ‘you, through your *ācārya* learn the inner meaning of this verse’. They start to move from the place. But, Ālvān, by changing his mind and mercifully tells them as, ‘who knows, who will survive even for a moment, let you be here and listen the meaning of this verse’. At that time, he, by teaching the *Tirumantra* to his sons, conveys the truth, ‘remember this verse is the proper explanation for *Tirumantra*’⁹⁴.

1.2:10.2. Commentary

1.2:10.2.1. The *ātma* is the abode and the essence of the *jñāna*

‘The Lord Śrīman Nārāyaṇa, who is the abode of the countless eternal *ātmas*’. Here, the *Ālvār* says that, there are infinite number of the *ātmas*. ‘Vast excellence of the *jñāna*’. Through this phrase, he points out that, the *ātmas* are abode of the *jñāna* as well as its qualities. ‘(The) Eternal *ātmas*’. Through this phrase, he graciously avers that, the *ātmas* also possess the *jñāna* as their inner essence and through it, they know the things. Here, it is to be remembered that, ‘*makāra*’, the third syllable of *praṇava mantra* interprets that, the *ātma* is the abode of the *jñāna* as well as the essence of the *jñāna*⁹⁵. In the midst of explanation, the Commentator, by raising questions, ‘why the *Ālvār* uses the two attributes, the *nalam* ‘vast excellence of the *jñāna*’ and the *oṇmai* ‘the eternal *ātmas*’, for the explanation of nature of the *ātma*?, does it not the one expression will do?’, he continues his commentation. Since the *śarīra* is place of ignorance, it does not know the other objects. Moreover, since it does not have the knowledge, it shall not be understood its own nature. On the other hand, since the *ātma* is the abode of knowledge, it realizes itself and also the other objects including its *śarīra*. Above the all, since the *ātma* possesses knowledge as its quality

and inner essence, it realizes its inner nature. So, it is to be discerned that, in order to differentiate the two conditions of the *ātma*, i.e., it realizes itself and also the other objects, the *Ālvār* has added two attributes to the *ātma*.

1.2:10.2.2. Better to surrender and merge with the Lord Śrīman Nārāyaṇa

For better understanding of the commentary, the Tamil phrase, '*īru ila*' shall be added with '*oṇporu!*' as, '*īru ilavāṇa oṇporu!*'. As such, the phrase, '*īru ila*' shall be added with *vaṇṇpukal* as '*īru ilavāṇa vaṇṇpukal*' shall be derived. Then, the explanation for the word/name, '*nāraṇaṇ*' shall be elucidated as *nāraṇaṇ* is '*īru ilavāṇa oṇporu!*' as well as, '*īru ilavāṇa vaṇṇpukal*'. So, the meaning of the adjoined statement is, 'the Lord Śrīman Nārāyaṇa, who is the abode of the countless eternal *ātmas* of vast excellence of the *jñāna* and the repository of innumerable everlasting auspicious qualities'. In other words, the meaning for the glorified name, 'Nārāyaṇa is, 'the abode of the countless eternal *ātmas* of vast excellence of knowledge and an inexhaustible fountain of bliss'. Here, the word 'bliss' refers to the repository of innumerable everlasting auspicious qualities of the Lord'. In Tamil, the phrase, '*oṇporu! īru ila vaṇṇpukal*' is a metaphor, i.e., *eṭuttukkāṭṭu uvamai* 'figurative speech containing a statement in a sentence with an illustration of forming another sentence, the two sentences standing contiguously without any sign of comparison between them'. Through this explanation, as quoted, 'the qualities of the God stand as examples to us'⁹⁶, it is delineated that, as the good qualities of the Lord, so the *ātmas* are eternal as well as splendidous. Thus, it is learned that, the Lord possesses three kinds of the eternal *cetanas*⁹⁷ and unchanging countless auspicious qualities. 'Seek ye, the mighty feet of the Lord Śrīman Nārāyaṇa'. Since the Lord is by all the possible ways protecting His devotees, Nammālṅvār affirms His holy feet as, 'mighty feet'. Hence, it is asseverated that, the Lord always protects His devotees, who have the supreme knowledge of eternal relationship with Him. 'Seek ye'. It declares, 'let you surrender to the holy feet of the Lord Śrīman Nārāyaṇa'. In this context, the *Ālvār* directs the devotees in the first person as, 'since the Lord is yours'⁹⁸ and destined for you only, you speedily merge with Him.

1.2:11. This decade is for the goodness and the well being of the *ātma*

Transliteration

*“Cērttaṭat teṅkuru, kūrccaṭa kōpancol
cīrttoṭai āyirattu, ōrttaip pattē”.*

Verbal Translation

Cēr: abundance of; *taṭa*: the ponds; *tenkurukūr*: Tirukkurukūr (with lovely ponds); *caṭakōpan*: Śaṭhakōpan; *col*: appropriately stringed out of the glories of the Lord in accurate metrical composition; *cīrttoṭai*: the accurate metrical composition; *āyirattu*: out of the thousand; *ōrttai*: well-thought-out; *ippattē*: these ten stanzas.

Translation

‘These ten stanzas, out of the thousand, which are appropriately stringed based on the glories of the Lord in accurate metrical composition by Śaṭhakōpan, who got the *avatāra* at beautiful Tirukkurukūr with lovely ponds, convey his well-thought-out message’.

1.2:11.1. Introduction: A short note of this decade

Nammālvār, in the first verse stressed that, after giving up the attachment with other objects, one has to agree to submit his *ātma* to the holy feet of the Lord. He, in the second verse, advised us as, ‘by examining the demerits of different things except the Lord Śrīman Nārāyaṇa, one can easily give up other things’. He, in the third verse, very sharply pointed out the method of giving up the things. He, in the fourth verse, knowledgeably asserted the goodness of thing, which is to be obtained. He, in the fifth verse, described the means to eliminate the obstacles while obtaining the stated thing. He, in the sixth verse, delighted to announce that, the Lord is the embodiment of love. He, in the seventh verse, conveyed that, by knowing the relationship with the Lord, one shall certainly mingle with Him. He, in the eighth verse, conveyed the message that, one need not search other instruments, but, if he surrendered his own sensual instruments to the Lord, then, this will do for the union with the Lord. He, in the ninth verse, as such, if one surrenders to the holy feet of the Lord

Śrīman Nārāyaṇa, then, the drawbacks to worship the Lord will be automatically vanished. He, in the tenth verse, specified the appropriate *mantra* for the worship. In the end, Nammālvār, through this verse claims that, in this decade, the above stated views are not uttered without analyses, but, they are professed with proper examinations only. So, the *Ālvār* composed this decade only for the sake of goodness of the *cetanas*. In other words, since this decade is for the well being⁹⁹ of the *ātmas*, the devotees have to be meditated upon it and followed it for ever.

1.2:11.2. Commentary

1.2:11.2.1. This subject matters of this decade are for the goodness of humanity

‘Tirukkurukūr with lovely ponds’. The phrase is commented with three directions. As the first, it means that, Tirukkurukūr is encircled with ponds, which are together with the city. Secondly, by considering the phrase as, ‘adjective’ it is commented that, the beautiful Tirukkurukūr is surrounded with many ponds. Thirdly, by assuming the Tamil word, *cēr* ‘combine’ as finite verb, the phrase shall be assumed as predicate, so that, it shall be commented as, ‘these ten stanzas are well combined’. ‘Appropriately stringed based on the glories of the Lord by Śaṭhakōpan, who got the *avatāra* at beautiful Tirukkurukūr’. This sentence conveys the truth that, the words of Nammālvār are the words of *āpta tanar*¹⁰⁰, who conveyed the message for the sake of goodness to the humanity.

1.2.3. The ten stanzas are composed out of the grace of the Lord

‘Out of thousand, which are appropriately stringed based on the glories of the Lord in accurate metrical composition’. There are certain parts for poetic composition as, “*eḷuttu acai cīr pantam aṭi toṭai*”¹⁰¹. But, the *Ālvār*, by not minding these parts for the poetic composition, completed these thousand verse. In this context, it is to be understood that, Nammālvār with the grace of the Lord only stringed the glories of the Lord into thousand verse. ‘These ten stanzas convey his well-thought-out message’. These ten stanzas, out of thousand are properly examined and ascertained as such and they also stand as cause for goodness to all the *cetanas*. Thus, it is aptly delineated that, this decade is to be constantly meditated upon

because it reveals the best instruction for the religious life. In this verse, the word ‘*cēr*’ is a singular indication denoting the group of people. In this place, it is to be constantly remembered that, this kind of expressions also shall be taken into consideration for the entirety of *Tiruvāymoḷi*.

1.2.4. The Saint Maṇavāḷamāmuni glorifies this decade

The Saint Maṇavāḷamāmuni through his *Tiruvāymoḷi Nūṙrantāti* praises this decade as, ‘people of this sprawling world are blessed to thrive by singing earnestly the benign utterance of praiseworthy Māraṇ of fertile Kurukūr for the benefaction of resorting to the feet of exalted Nārāyaṇa after giving up everything else’¹⁰².

REFERENCES

1. The statement, ‘two kinds of the *mokṣa śāstras*’ infers the authenticity that, *Vedānta Sūtra* is possessing the four chapters, within them, the first two chapters explain the nature of supreme reality and the last two chapters describe the means to attain it. As the *Vedānta Sūtra*, this text, *Tiruvāymoḷi* is also a *mokṣa śāstra*. Its first decade deals with the nature of supreme reality and this decade as the second describes the *upāya* to attain it.
2. The description, ‘this as the subject matter for the *bhakti*’ refers to the *sādhya bhakti*. Since the *prapatti* is the hidden *rahasya upāya* of the *Vedas*, *Emperumāṇṇār* magnanimously thinking that, it is not appropriate to state at the first. So, he specified the *sādhya bhakti*, which is synonymous with the *prapatti*.
3. The report, ‘Embhār also followed *Emperumāṇṇār*’s approach’ indicates that, Embhār also considered this decade as the subject matter of the *sādya bhakti*.
4. ‘Nammālvār’s *bhakti* as well as the *prapatti* are expressed within the spiritual state of *vikalpa*’ means the following fact. When it is looked into his theo-philosophy behind the *upāya*, which is graced to the *Āḷvār* by the Lord Śrīman Nārāyaṇa, seems to be only *prapatti* and there is no place for the *bhakti*. When it is looked into his performance of *prapatti*, it is the result of his *ārtti* ‘affliction’ with the Lord, then, while observing his *anuṣṭānam* ‘observance of

religious rites', it looks that, the *Ālvār* follows the *bhakti* and nothing else.

5. There are two kinds of the *bhakti* as the *sādhana bhakti* and the *sādhyā bhakti*. The *sādhana bhakti* is the means to attain the *mokṣa*. The *sādhyā bhakti* refers to the principle that, in it, the spirituality of the *bhakti* itself is the fruit (*phala*).
Sādhyam - *phala* 'fruit'. It expresses that, the *bhakti* is attained through the Lord as *sādhana*, i.e., in it, the intended thinking of the Lord Śrīman Nārāyaṇa Himself is *sādhyam*.
6. "*Mayarvāra matinalam aruḷinaṇ*" - TVM 1.1:1.
7. 'Side of *vibralambha*' - a group of people who hide the truth and not conveying the same as it is.
8. 'The *bhakti*, as such, which he himself obtained from the Lord' spells out the truth that, Nammālvār has taught to the others about the *sādhyā bhakti*, i.e., the *prapatti*, which is graced by the Almighty.
9. "*Ubhayaparikarnītasvāntasya jakāntikātyantikabhaktiyogaikalabhyah*" - *Ātma siddhi*. Vide: *Bhagavadviśayam*, Vol. 1A, (1999), *op.cit.*, p. 366.
10. 'the *Sarveśvara's nirketuka kṛpā*' means the *Ālvār's* testimony, *mayarvāra matinalam aruḷinaṇ* 'the Lord, who dispels all doubts and grants pure knowledge' - TVM 1.1:1.
11. The proclamation, 'there shall be the contradiction of *apaśūdrādhikaraṇanyāya*', unveils the subject matter that, there shall be opposition to the *apaśūdrādhikaraṇanyāya*. The *nyāya* emphasis that, the people who belong to fourth *varṇa* should not follow the *sādhana bhakti*.
12. In this place, the Commentator authentically elucidates harmony between the first two decades.
13. *Virakta* - those who do not have ambition.
14. "*Taṇakkum taṇ taṇmai ariṇu ariyāṇ*" - TVM 8.4:6.
15. "*Koḷḷa māḷā iṇpa vellam*" - TVM 4.7:2.
16. "*Kātal kaṭaliṇ mikap peritāl*" - TVM 7.3:6.
17. "*Maṇ tiṇi jñālanum ēlkaṭalum niḷvicumpum kaḷiyap peritāl*" - TVM 7.3:8.
18. "*Cūḷntu ataṇil periya eṇ avā*" - TVM 10.10:10.

Nārāyaṇa' (TVM 1.2:10), comments as, 'guides the devotees by giving the proper *mantra*'. He, by minding the verse, *irai cērmin* 'merge with the Lord' (TVM 1.2:3), comments as, 'nature and method of performing prayer'. He, by remembering the verse, *vīṭumin murravum* 'give up everything' (TVM 1.2:1), comments as, 'detach themselves'. He, by thinking, *an nalam; pulku* 'attain that infinite good' (TVM 1.2:4), specifies as, 'through performing the *bhakti*'.

25. *"Soaḥam paraṣitastena dāsavaccāvamānitaḥ/ tyaktvā putrāmsca dārāmsca rāghavam śaraṇaṅgataḥ/ /"*
- Śrī Rāmāyaṇa Yuddha-Kāṇḍa 17:16.
26. *"Parityaktā mayā laṅkā mitrāṇi ca dhanāni ca/ bhavadgatam me rājyaṅca jīvitaṅca sukhāni ca/ /"*
- Śrī Rāmāyaṇa Yuddha-Kāṇḍa 19:5.
27. The statement, 'the pioneers, who attained the grace of the Lord' indicates the personalities like Vibhīṣaṇa.
28. The Commentator points out jail as, '*alku cirai*'. It means jail, which is the cause for rotten the *śarīra*. He avers that, instead of stating '*alku cirai*', if it be as, '*olku cirai*', then the context shall be appropriate. The phrase, '*olku cirai*' specifies the jail, which is maintained in accordance with the law.
29. See the reference numbers 133 and 134 of the first decade.
30. *"Vaṅ pukaḷ nāraṇaṅ"* - TVM 1.2:10.
31. *Prāyaścitta* - the expiation.
32. *"Yamo vaivasvato rājā yastavaīṣa hrudi sthitaḥ/ tena cedavivādaste mā gaṅgām mā kurīm gamaḥ/ /"* - *Maṇu smṛti* 8: 92.
33. Surrender - giving up completely without even the *vāsanā* and surrender to the Lord Śrīman Nārāyaṇa.
34. For the Tamil word '*man*', there are two kinds of meaning as, 'associated (*poruntatal*)' and 'eternal (*nilaipertal*)'.
35. 'Wandering object' means the dog.
36. *"Makiḷ alaku onrē pōl, mārum pal yākkai"* - *Mutal Tiruvantāti* 49.
37. In the commentary, the seed is mentioned as, '*ōr alaku*'.

38. In this context it is to be added that, ‘*ahaikāra* of mine and thine’ is seed for the *samsāra* and ‘cutting out the root with its side branches of *ahaikāra* (1.2:3.2.2)’ is the medicine to eliminate the same.
39. Here the following words of *Asuraguru* in *Kamba Rāmāyaṇa*, *Iranīyaṇvataipāṭalam* 37 shall be remembered: *aracaṇ aṇṇavai uraiṇcey, maraiyavaṇ aṇci, ciratalam karam cērttiṭā, “cevittolai cērnta urakam aṇṇa col yāṇ unakku uraiṇceyṇ, uravōy; narakam eytuveṇ; nāvum ventu ukum” eṇa navinṇrāṇ* ‘hearing the king, that *Brahmin* afraid clasped his palms above his head and said ‘Sir, that saying which entered my ears like a ‘cruel snake, if repeated by me, will lead me to hell and my tongue will burn’.
40. ‘I can eradicate the thinking of my *śarīra* as mine, but, how it is possible not to think of my existence of the *ātma* as mine?’. The statement, sharply intends the question that, how to rectify the defects of the *ātma*? For this, the Commentator gives two kinds of answers. 1. All the *ātmas* are slaves to the God. They didn’t have autonomy. Since as such, one should not add the sense of autonomy upon the *ātma*. For example, if someone mentions as, ‘I have performed the job’, there implies the sense of *ahaikāra*. The individuals like Rāvaṇa have ruined themselves, because he, by negating the autonomy of the God, acted independently by stating as, ‘I’. Moreover, since possessing autonomy of the *ātma* as, ‘I’ leads to destruction, one ought not to think as such with autonomy. Pillai Perumāl Ayyaṅkār also pleads as, *paṇṭē un tonṭām palavuyirai eṇṇatu eṇru, koṇṭēṇ* ‘I felt my eternal *ātma* as mine. But, it is eternally slave to you’ (*Nūrreṭṭūttiruppatiyantāti* 12). The Commentator pointed out this as, ‘one should not think like Rāvaṇa, who with deep rooted egoism, thought of his *ātma* as his own and independent entity’. 2. The Commentator, by stating as, ‘if one points out himself as *aham* ‘I’, he should not think that, his *śarīra* as his own. Here ‘I’ the first person represents the *śarīra*. In short, possessing *ahaikāra* indicates the two aspects. That is, ‘the egoistic thinking of the *ātma* as an independent entity and the mental delusion of the *ātma* with its *śarīra*. Here, both the aspects need to

be necessarily eliminated to rectify the defect of the *ātma'*. So, one should not utter as, 'I' with the *ahaṅkāra* and also he should not speak as, 'I' with the *śarīra*.

41. *"Anātmanyātmbuddhiryā asve svamitiyā matih/
avidyātarusambhutibījametad dvidhā sthitam/"*
- Śrī Viṣṇu Purāṇa 6.7:11.
42. *"Acyutāham tavāsmīti saiva samsāra bheṣajam"*
- Śrī Viṣṇu Purāṇa 6.7:11.
43. Śeṣi - the master.
44. *"Samsārariṇava magnānām viṣayākrānta cetasām/
viṣṇupotam vinā nānyat kiñcidasti parāyaṇam/"*
- Viṣṇu Dharma 122.
45. The Commentator previously cited as, 'boat of Śrī Viṣṇu'. Since Viṣṇu means omniscience, he over here affirms as, 'boat of all pervading'. In this context, the following *Tirukkural* (10) shall be remembered: *piṛavip peruṅkaṭal nūntuvar nūntār iraiṇa naṭicērā tār* 'none can swim the great sea of births, but, those who are united to the feet of the God'.
46. Up to the last stanza of this decade , the *Ālvār* teaches as, *vīṭunin* 'give up', *uṇṇunin* 'ponder a while', *cērmīn* 'merge with' to many individuals. But, in this verse, by stating *pulku* 'seek Him', graciously points out to a single person. What would be the reason? The answer follows. The receivers of teachings appoint an individual as their chief. While the chief stands closely before Nammālvār, he, for the sake of all others, teaches him. If so, naturally his teachings reach all the receiver. This mode of teaching to the chief is also applicable to the forth coming verses.
47. The statement, 'objects to be given up' are the *cit* and the *acit*. The *acit* is blissless entity and possessing demerits. The *cit* is also possessing demerits.
48. The declaration, 'two kinds of non-existing object are not understandable through *pramāṇas'* is proclaimed by *Sūṇyavādi*.
49. The statement 'delusion of brilliant shell as silver' is uttered by *Māyāvādi*. Herewith the following commentary of *Parimēlalakar* shall

be compared: *mayaṅkiya vaḷip pēyṭtērirpunalpōlat tōnri meyyuṅarntavalik kayirril aravupōlak keṭutaliṅ poyyeṅpārūm, nilai vērupaṭṭu varutalāl kaṅantōrum pīrantu irakkumenpārūm enap poruṭperri kūruvār palatīrattarāvar* ‘māyavādi claims that, out of delusion, like feeling the mirage as real water, then, realizing it as false and believing rope as snake, then, through perfect knowledge realizing it as false. Like that, there are so many kinds of people, who says that, the world is false. But, eventually, they are also averring that, since the worldly objects are changing for every *kṣaṇa*, they are only false’. Vide: Purushottama Naidu, (2012) *Tiruvāymoli Īṭu Uraiyiṅ Tamilākkam*, vol. I (Hymns 1-110), *op.cit.*, p. 116.

50. “*Jyotīṃṣi viṣṇur bhuvānāni viṣṇur vanāni viṣṇur girayo diśaśca / nadyas sanudrāśca sa eva sarvam yadasti yannāsti ca vipṛoarya / /*”
- Śrī Viṣṇu Purāṇa 2.21:93.
51. “*Satyañcānṛtañca satyamabhavat*” - *Taitrīya Upaniṣad* 6.
52. “*Ānandamayah*” - Śruti. See the *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 397.
53. “*Uṅar nuḷṅmalam*” - TVM 1.1:2.
54. “*Oṭiyā iṅpap perumaiyōṅ*” - TVM 8.8:2.
55. “*Cuṭar jñāna iṅpam*” - TVM 10.10:10.
56. “*Samastakalyāṅaguṅātmakeasau*” - *Stotraratna* . Refer to *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 397.
57. *Aṅganāpariṣvaṅgam* - the sexual contact with woman.
58. “*Parrilār parra niṅra*” - TVM 7.2:7.
59. In this context, ‘obstacle’ denotes the announcement of this verse, *arratu parruenil, urratu viṭṭuyir* ‘if freed from worldly attachments, the *ātma* attains emancipation’. Here, ‘*viṭṭu*’ connotes the *kaivalya mokṣa*. The Commentator, by thinking of Tamil word, ‘*atucerru*’, comments as, ‘nature of removing things/destruction’.
60. “*Mārpāl maṅam culippa, maṅkaiyar tō! kaiṅṭṭu*”
- *Mūṅrām Tiruvantāti* 14.
61. “*Prasātada paramau nāthau mama gehamupāgatau / dhanyoahamarccayīṣyāmītyāha mālyopajīvanaḥ / /*”
- Śrī Viṣṇu Purāṇa 5.16:21.

62. 'Being most fortunate like someone finds a great treasure in the same street, where he passes by everyday'. The meaning of sentence referred to through the words of Mālākārar is, 'when my inner nature is existing as helpless, at present, without any effort, I have realized it'.

63. *"Samoaham sarvabhūteṣu na me dveṣyoasti na priyaḥ/
ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham //"*

- Bhagavad Gītā 9: 24.

Here, the following *Paripāṭal* lines, *"kaṭunavai aṇaṅkum kaṭuppum nalkalum cemmaiyum venumaiyum taṇumaiyum uḷvali uṭaiyaiil vali ilaiyē pōrrār uyirinum pōrrunar uyirinum mārru ēmārrāl ilaiyē niṇakku mārrōrum ilarkēḷirum ilar enum vērrumai inru atupōrrunar perinē"* (4: 49-55) and their commentary shall be compared with the specified theme: *kaṭunavaiyuntāka varuttum vekuḷiyum aruḷum kōṭṭamum ceppamum ākiya ivai maṇamum aramum uṭaiyāriṭattu uṭaiyaiyāy illāriṭattu illāyāy iruttal allatu mārrāruyirinṅaṇṇum kēḷiruyirinṅaṇṇum atānai mārrutarrolilum atarkku ēmañceytarrolilum uṭaimaiyallai; niṇakku mārrōrum kēḷirum ilarātalān. enratu, kuṇamākiya maṇamuṭaiyāriṭattu illaiyātalum, kuṇamākiya aramuṭaiyāriṭattu aruḷum cemmaiyumuṭaiyaiyāy aṭtillāriṭattu illaiyātalumallatu niṇakkup pakaiyāyināruyirinṅaṇ atarkku ēmañceytarrolilum uṭaiyaiyallai, avvuru tirattārum niṇakku inmaiyaṇ enravāru* 'You are in the ruthless who cause great distress and terror. You are in those who shower graces, fairness, warmth and coolness. To those without rage, you are without rage. To those without graces, you are without fairness. You will not take the lives of enemies who do not praise you and will not protect the lives of those who praise you. That is because you do not have enemies or friends. You manifest in the form that, your devotees think of you and you have no special form that you desire'.

64. The statement is self explicative.

65. See the reference number 84 of 'The MAHĀPRAVEŚAM: The *Tirumakaḷ Kēḷvaṇ* - The First'.

66. *"Vāsudevoasi pūrṇaḥ!"* - Bhagavad Gītā. Vide: *Bhagavadviṣayam*, vol. 1A, (1999), *op.cit.*, p. 409.

67. *“Idānīm mā kruthā vīra evamvidhamacintitam/
tvayi kiñcit samāpanne kāryam sītayā mama//”*
- *Śrī Rāmāyaṇa Yuddha-Kāṇḍa* 41:4.
68. *Nityāśrī* - as stated, *“akalakillēṇ iraiyūn”*, the name points out Periya Prāṭṭiyār, who resides in the chest of the Lord Viṣṇu.
69. *“Bahūnām janmanāmante jñānavān mām prapadyate/
vāsudevas sarvaṃiti sa mahātmā sudurlabha//”*
- *Bhagavad Gītā* 7.19.
70. *“Mātā pitā bhrātā nivāsaḥ śaraṇam suhrud gatiṃ nārāyaṇaḥ//”*
- *Subāla Upaniṣad*. Verify: *Bhagavadviṣayam*, vol. 1A, (1999), *op.cit.*, p. 411.
71. *“Pitṛmāṭṛsutabhrāṭṛdāraṃitrādayoapi vā/
ekaikaphlālābhāya sarvalābhāya keśavaḥ//”* - *śṛuti*. Refer to *Bhagavadviṣayam*, Vol. 1A, (1999), *op.cit.*, p. 411.
72. See the reference number 90 of the first decade.
73. The sentence, ‘though the ocean is immeasurable, the aquatic creatures like fish can very freely swim within it’ is answer for the question, ‘a bit of straw in the midst of ocean, though not remembering its simplicity and inferior senses, but, does it not naturally reach the shore through the continuous waves?’ raised in the introduction of this verse. So, from the anecdote along with proper analysis, the necessity of realizing the *svasvānubhāva* and the duty of the *ācārya* of the devotee are transparently expounded.
74. *“Poṅku ēḷ pukalkaḷ vāya āy”* - *TVM* 8.10:4.
75. *“Guṇairdāsyamupāgataḥ”* - *Śrī Rāmāyaṇa Kiṣkindhā-Kāṇḍa* 4:12.
76. *“Tām uḷarē; tam uḷḷam uḷ uḷatē; tāmaraiyiṇ
pū uḷatē; ēttum polutu uḷḷē; vāman
tīru maruvu tāḷ maruvu ceṇṇiyarē ceṇṇē
aru narakam cērvatu aritu”*
The implicit meaning of the verse: *tām uḷarē*: the devotees shall not find themselves, *tam uḷḷam uḷ uḷatē*: to think about the subject matter of the Lord, one need not get help from others. It expresses the matter that, if someone exists, he himself possesses the heart. *tāmaraiyiṇ pū uḷatē*: the Lord Śrīman Nārāyaṇa provides flowers,

which are very nearby. Here flower is the *upalakṣaṇa* for all kinds of flowers. *ēttum poltu unṭē*: since the Lord also created the time, one need not get it as debt from others, *vāmaṇ*: *Vāmaṇaṇ*, to get His property asked alms, *tiru maruṇu tāḷ*: the Lord's holy feet of splendid *aiśvarya*, *maruṇuceṇṇiyarē*: the Lord made us to get these holy feet, *aritu*: though His feet is as such, why these people are searching the *samsāra*? - *Iraṇṭām Tiruvantāti* 21.

77. “*Nā, vāyil unṭē; namō nāraṇā eṇṇu*
ōvātu uraikkuṁ urai unṭē;- mūvāta
māk katikkaṇ celluṁ vakai unṭē: eṇ oruvar
tik katikkaṇ celluṁ tīraṁ?”

The subject matter of the quoted verse: *nā vāyil unṭē*: when tongue is there in every mouth, *namō nāraṇā eṇṇu* *ōvātu uraikkuṁ urai unṭē*: not as the *mantra*, which has thousand words, but, made a holy name, which is made out of eight syllables without any division, *mūvātamāk katikkaṇcelluṁ vakai unṭē*: He made the *mokṣa*, from there and there is no return, *eṇoruvar tik katikkaṇcelluṁ tīraṁ*?: wonder how anyone can fall into the abyss of evil?

- *Mutal Tiruvantāti* 95.

78. *Prakāra* - the *viśeṣaṇa*, *prakāri*- the *viśeṣi*.

79. By applying the Tamil grammar, *melittal vikāraṁ* means ‘to be softened as a hard consonant into the corresponding soft or nasal consonant’. The word, *vikāraṁ* is ‘transformation’. The word, ‘*oṭukkal*’ transformed into ‘*oṭuṅkal*’. In the commentary the word is accordingly translated.

80. *Vāsanā*. It is the predisposition in the present life due to the experiences of a former births (*samskāra*). It is due to the *hetu bheda* ‘difference with the nature of the *ātma*’, there are so many kinds. Desire (*ruci* in Tamil) - it would not be arrested with different kind of inclinations, but, involves within the single direction. This is also due to the *viśaya bheda* ‘difference with matter’ and there are different kinds. For better understanding of the subject matter, the reader has to consult with the traditional *Śrīvaiṣṇava* scholar.

81. *Periya Tiruvantāti* 54:
 “Vāno mari kaṭalo, mārutamo, tīyakamo,
 kāno oruñkīrṛuk kaṇṭilamāl - āṇ inra
 kaṇru uyara, tām erintu kāy utirttār tāḷ paṇintōm
 vaṇ tuyarai āā! maruñku”.
- Periya Tiruvantāti* 59:
 “Māṭē varapperuvarām eṇṛē valvinaiyār
 kāṭānum ātānum kaikkollār - ūṭē pōyp
 pēr ōtam cintu tiraik kaṇvaḷarum pērāḷaṇ
 pēr ōtac cintikkaḷ pērntu”.
82. The Commentator, while explaining the fact ‘ultimate state without the further blockages’, uses the phrase in Tamil as, ‘*taṇṇīr turumpu arṛu*’. The phrase means, ‘without further blockages’. It also means, ‘after leaving out the blockages’.
83. *Kevalaṇ* refers to *kaivalya niṣṭaṇ*.
84. “*Koñkai mēḷ kuñkumattin kuḷampu aliḷyappukuntu orunāl tañkumēḷ, eṇ āvi tañkum*” - *Nācciyār Tirumoḷi* 8:7.
85. “*Aḷukku uṭampu*” - *Tiruviruttam* 1.
86. “*Prāyaśaḷi pāpakāritvāt nṛṭyorudvijate janaḷ/ kṛtakṛtyāḷi pratikṣnte nṛṭyum priyamivātithim/ /*” - *Bhāratham*. Vide: *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 430.
87. “*Sarve vedās sarvedyās saśāstrās sarve yañjās sarvaijyāśca kṣṇaḷ/ viduḷi kṣṇam brāhmaṇās tatvato ye teśām rājan sarvayañjās samāpatāḷ/ /*” - *Bhāratham*. Refer to *Bhagavadviśayam*, vol. 1A, (1999), *op.cit.*, p. 430.
88. This *aitīhyam* is ascribed to the thinking of time to depart the *ātma* from the *śarīra*.
89. *Ibid.*,
90. “*Yāvaiyum yāvarum tāṇ ām amaivou yuṭai nāraṇaṇ*” - *TVM* 1.3:3.
91. “*Nāraṇaṇ; muḷu ēḷ ulakukkum nātaṇ*” - *TVM* 2.7:2.
92. “*Antar bahiśca tat sarvam vyāpya nārāyaṇas sthitaḷ/ /*” - *Taitṛīya Nārāyṇa Upaniṣad* 11:8.
93. “*Nārāyaṇaparo jyotirātmā nārāyaṇaḷ paraḷ/ /*” - *Taitṛīya Nārāyṇa Upaniṣad* 11:8.

94. It is the *aitihyam* that, this verse is the message of *Tirumantra* and it should be listen through one's own *ācārya* only. Here, Śrī Ālvān's first statement shows his generacity and the second one means his sense of pleasure.
95. *Praṇava* is 'aum'. It possesses the three syllables, i.e., *akāra*, *ukāra* and *makāra*. The *makāra* is derived from the root words of "*manajñāne*" as well as "*manu-avabodhane*". The *makāram* indicates the *jñāna*. Here, this *jñāna* does not have specification as particular kind of the *jñāna* and it is *dharmadharma rūpa jñāna*. In the commentary (B.R. Purushothama Naidu, p. 130), the usage, the *jñānattirukku parrukkōṭāka* 'the abode of this knowledge' means the '*dharmarūpa jñāna*', 'the essence of the knowledge'. Also, in the commentary of the usage, the *jñānamayamākavum* 'the essence of knowledge' means the '*dharmi rūpa jñāna*'. The reader can understand the theme with help of glossary part. If he needs thorough knowledge about them, it is better to consult with the traditional Śrīvaiṣṇava scholar, who knows the themes with Sanskrit background.
96. "*Nityam tvadeka paratantra nijasvarūpā bhāvatkamaṅgaḷaguṇā hi nidarśanam naḷi / /*"
- Śrī Vaikuṅṭhastavam 35.
97. 'Three kinds of the eternal *cetanas*' refers to the *nitya*, *mukta* and *baddha*. *Baddha* is the *samsāris*.
98. The statement, 'the Lord is yours and destined for you only' needs further clarification within the background of three *rahasya mantras* of Śrīvaiṣṇavism (*Tirumantra*, *Dvayamantra* and *Caramaśloka*). The essence of name/word, '*nārāyaṇa*' shall be delineated in the modes of *anmolittokai* 'elliptical compound' as well as *vērṇumaittokai* 'a compound in which the case ending is elliptical'. The Commentator, by minding two modes of meaning of the word/name, '*nārāyaṇa*' uses the following word and phrase as, *unṇuṭaiyatāy* 'the Lord is yours' and *unṇakku vakuttatāy* 'destined for you only' 'Seek ye (*cēr*)' is the meaning of word '*namaḷi*'. In this place, '*namaḷi*' means the prayer for the *kaiṅkarya* 'eternal service to the holy feet of the

Lord Śrīman Nārāyaṇa'. Vide: *Bhagavadviṣayam*, vol.,1A (1999), *op.cit.*, p. 438.

99. The phrase, 'for wellbeing' is mentioned as, '*hitatamam*'. It points out the higher good. Refer to, *Bhagavadviṣayam*, vol.,1A (1999), *op.cit.*, p. 440.
100. '*Āpta tamar*' is the superior among the individuals who are all qualified to believe without doubt.
101. 'By praising and praying the holy feet of my Lord, I shall explain the *eluttu*, *acai*, *cīr*, *talai*, *aṭi*, *toṭai*, *pā*, *pāviṇam* - the grammatical structures of the eight parts of verse' - *Yupparuikalakkārikai* 1.
102. "*Vīṭuceytu marrevaiyum mikkapukaḷ nāraṇantāḷ*
nāṭunalat tāl aṭaiya naṅkuraikkum – nīṭupukaḷ
vaṅkurukūr māraṇ in̄ta mānilattōr tāmvaḷap
paṇṇuṭaṇē pāṭiyaruḷ pattu" - *Tiruvāymoli Nūrrantāti* 2.

Śrī Lakṣmī, the Goddess of Fortune
Homage to Śrī Rāmānuja, who is endowed with the grace of the
Goddess Śrī Lakṣmī
Long Live, the Flowery Feet of Māraṇ

THIRD DECADE (1.3)

INTRODUCTION

The greatness of the Lord Śrīman Nārāyaṇa's *saulabhyagūṇa*

The Lord Śrīman Nārāyaṇa is the simple to His devotees

Nammālvār, in the first decade has declared that, the Lord Śrīman Nārāyaṇa is supreme for all. He, in the second decade advised that, since the Lord is supreme, we, the sincere devotees have to worship Him. The *Ālvār*, by proceeding, through this decade affirmatively explains the Lord's *saulabhyagūṇa* 'quality of easily approachability'¹. If asked the *Ālvār*, 'you are cheerfully guiding us to worship, shall it be possible for a lame person of two hands to climb an elephant?', and 'is it possible for an insignificant *samsāri cetana*² to approach the *Sarveśvaraṇ*, who is the *avāptasamastakāmaṇ*?' It is answered that, like an elephant itself facilitates the lame person of two hands, it is possible for him to claim. Like that, if the Lord, out of His *saulabhyagūṇa* becomes simple to this *cetana*, shall it not be possible for him to worship the Lord? So, to substantiate this argument, the *Ālvār* through this decade amiably delineates the greatness of the Lord's *saulabhyagūṇa*. If the argument is accepted, there is a question, 'why all the *cetanas* do not attain the Lord by means of worshipping Him?'. It is answered that, the *avatāras* like Śrī Rāma, Śrī Kṛṣṇa, etc., are common to both unfortunates, such as those with bad *karmas* and those fortunate with good *karmas*.

The unfortunates treat the *avatāra* as the normal human being and get ruined their life and the most fortunate, such as the great personalities, astonishingly thinking of the *avatāra* as, 'we gained the supreme as simple and achieved the higher dignity in life and gained all the things to obtain the Lord!'. In this context, to understand His *saulabhyaguṇa*, *Uṭaiyavar's* statement³ to Embhār⁴ is to be remembered. *Uṭaiyavar* piously affirmed, 'if we emphasize the Lord's supremacy, out of fear many people may go away from Him. On the other hand, if we describe the Lord Śrīman Nārāyaṇa's *saulabhyaguṇa* to them, they may give up the worldly things and go behind Him. Anyhow, you only, by realizing the Lord's simplicity, appropriately approached the Lord Śrīman Nārāyaṇa'.

The Lord Śrīman Nārāyaṇa is the lake and the lamp to guide His devotees

Some kind hearted persons dig a lake⁵ for the goodness of public. But, some may drown into the lake and commit suicide by themselves. On the contrary, out of it, somebody may quench their thirst. When a lamp is lit, some fire flies may fall into the flame and die, but, somebody may benefit out of the light. If so and if asked, 'does the Lord become as lake and light?'. As praised, 'lotus pond'⁶, 'with lakes and lovely groves'⁷, 'the Lord who shines like a beacon in the *Vedic* chants'⁸, 'the light of the cowherd clan'⁹ and 'beacon of the lineage of kings of the solar race'¹⁰, the Lord Śrīman Nārāyaṇa is referred to as lake and lamp. If so, 'is there any place, where the people with bad *karma* become ruined and people with good *karma* attained the higher status?'. It is answered. As venerated, 'then in the yore to vanquish the thousand-armed Bāna, he wielded His gold discus'¹¹, the Lord took very simple *avatāra* as the Lord Kṛṣṇa and killed the bad people. Like that, Śiśubāla, Pūtanā, Śakaṭāsura, doubled *maruta* tree, etc., are fought with the Lord's appropriate the *avatāras* and were destroyed. But, many good people like, Akrūrar, Mālākārar, etc., were uplifted to superior position by the *avatāras* of the Lord.

The Lord Śrīman Nārāyaṇa takes the *avatāras* to show Himself to His devotees

If someone asked Nammālvār, 'you frequently¹² guided me to worship the Lord, unless by identifying Him through eye, 'does it possible

to worship Him?’ and ‘unless by worshipping Him, we shall not see Him, then, within the contradictory situation, how it is possible to obtain Him?’. As quoted, ‘through the *parabhakti*, by perceiving the Lord Śrīman Nārāyaṇa, who possesses *Brahmā* and *Śiva*, who are all the higher than human beings as the Lord’s spiritual slaves, the passion, etc., from the mind has evaded’¹³ and ‘one shall comprehend the supreme personality as, ‘He is’ only through his devotional service and when one is in full consciousness of the supreme Lord with such devotional service, he shall enter into the kingdom of the God’¹⁴, the *Ālvār* does not recommend the *sādhana bhakti*, which is difficult one to follow. But, he asserts that, if one has the negligible desire to see Him, the Lord, very simply appears before him. In this background, there is a question, ‘is it possible for the Lord supreme to become so simple for His devotee, who has the slightest aspiration to see Him?’¹⁵. Here, it is to be known that, if the Lord wishes to become simple, nobody would stand before Him. If so, again, there is a question, ‘is it true that, the supreme descends to the world and gets *avatāra*?’. It is answered. As the Lord Kṛṣṇa announced, ‘both you and I have had many births, O Arjuna. You have forgotten them, while I remember them all, O Parantapa’¹⁶, it is discerned that, as the birth of Arjuna, so the Lord Śrīman Nārāyaṇa also in His capacity took the *avatāras*. As well as the *avatāra* of the Lord Kṛṣṇa is acceptable, so the birth of Arjuna is also an accepted truth. So, the God takes *avatāras* for the aspirant, who have even the slightest ambition to recognize Him. Hence, it is concluded that, since the Lord Śrīman Nārāyaṇa is so simple, by all means it is very much easy for the devotee to worship Him.

The Lord Śrīman Nārāyaṇa’s *avatāra* is easy to approach

If asked, ‘Arjuna took birth because of his law of *karma*, then, what would be the reason for the *avatāra* of the Lord?’. The answer is that, He takes the *avatāra*, out of His supreme desire only. In the text, *Avatāra Rahasya*, the Lord Śrīman Nārāyaṇa Himself conveyed this message through His own words as, ‘He also’¹⁷ As the Lord Kṛṣṇa declares, ‘those who understand the divine nature of my birth and activities’¹⁸, the Lord’s births and His activities are divine in nature. In other words, the Lord’s *avatāra* is not out of *karma*, but, out of His sheer desire only. In this context, it is

to be recognized that, even when the Lord takes births with simplicity, they do not make Him change, i.e., even within the simple forms, His supremacy remains with Him only¹⁹. Moreover, the Lord takes *avatāra* by making the *aprākṛtasamasthānam* into different *sajātīyani*²⁰. In this aspect, it is to be realized that, if one knows the secret of the God's *avatāra*, he will not take birth within the material world. In this place, the Commentator humorously avers the words of the Lord, 'does it necessary for them to take births, even after my birth, because My birth is only to eradicate their births and there are no two kings'²¹. Thus, the *Ālvār* sincerely advises us as, 'the Lord, out of His simplicity descends into *avatāra* as Śrī Rāma, Śrī Kṛṣṇa, etc., and, since it is easy for the aspirants to approach, you also, by accepting the facts of *Bhagavad Gītā* as supreme principles as well as reliable means for the final emancipation, just approach and obtain the Lord Śrīman Nārāyaṇa'.

Nammālvār merges with the Lord Śrīman Nārāyaṇa through His saulabhyaguna

The Commentator, after elaborately delineated the above said truth, by critically questioning, 'when does the *Ālvār* start to teach others? and what would be the reason for his mental agitation?', further proceeds his commentation. Nammālvār, at the first, by thinking of the generosity of *avatāras*²² and by enjoying the *Kṛṣṇāvatāra* as the pinnacle of *saulabhya*²³, he pleasurablely stated that, *Kṛṣṇāvatāra* is superior to the Lord's *paratva*. Then the *Ālvār*, by not giving much importance to the Lord's supremacy, but, to the *saulabhyaguna* of *Kṛṣṇāvatāra*, he has fully focused his attention on *nagarakṣobhā* due to His *navanītacaurya*²⁴. While thinking of the incident, Nammālvār with tender heart²⁵, became mesmerized within the act of the Lord Kṛṣṇa's butter theft. Eventually he became speechless. Finally, there is a question to the *Ālvār*, 'if it is accepted the discussion, does the Lord's *saulabhyaguna* attracts the devotee than His *paratva*?'. As answer, in the first decade, he enjoys the *paratva* of the Lord and in the second decade, he with clearcut thinking, taught about the greatness of the Lord's *paratva* quality to others. Then, while he starts to think about the Lord's *saulabhyaguna* through this decade, immediately he bewildered and fainted. It implies that, by thinking of the Lord's *saulabhya* as, 'what wonder it is!', he absolutely infatuated with the qualities themselves²⁶.

1.3:1. The Lord Kṛṣṇa showed His *saulabhyagaṇa*

Transliteration

*“Pattuṭai aṭiyavarkku eḷiyavaṇ piṛarkaḷukku ariya
vittakaṇ malarṇakal virumpunnam arumperal aṭikal
mattuṟu kaṭaiveṇṇey kaḷaviṇil uraviṭai yāppuṇṭu
ettiram uraliṇoṭu iṇaintiruntu ēṅkiya eḷivē!”.*

Verbal Translation

Pattuṭai: in utter devotion; *aṭiyavarkku*: those who go unto Him; *eḷiyavaṇ*: the Lord is easily accessible; *piṛarkaḷukku*: to others; *ariya vittakaṇ*: what a marvel, the Lord is mystic; *malarṇakal*: Śrī Mahālakṣmī; *virumpun*: eagerly sought; *nam*: ours; *arum*: difficult; *peral*: to attain; *aṭikal*: the holy feet of our Lord; *mattuṟu*: the churning rod; *kaṭai*: the churning; *veṇṇey*: the butter; *kaḷaviṇil*: while stealing; *uraviṭai*: by the chest; *āppuṇṭu*: fastened; *ettiram*: what a marvel; *uraliṇoṭu*: to a mortar; *iṇaintiruntu*: reduced to the abject position/staying together; *ēṅkiya*: by weeping; *eḷivē!*: the paragon of simplicity galore!

Translation

‘Those who go unto Him turn their minds in utter devotion, He is easily accessible, but, it is mystic, difficult to attain by others. Eagerly sought *Malarmakal*, who emerged out from the soft lotus flower and yet did not take it kindly, but, winsome chest of the Lord, what a marvel, our Lord, difficult to attain, was seen reduced to the abject position of a weeping child, fastened by the chest to a mortar for stealing the butter off the churning rod, a paragon of simplicity galore!’.

1.3:1.1. Introduction: The glory of stealing the butter by the Lord Kṛṣṇa

Nammālvār, through this verse, by starting to teach about the Lord Kṛṣṇa’s *saulabhyagaṇa*, mystically immersed his mind upon the history of stealing butter.

1.3:1.2. Commentary

1.3:1.2.1. The prime status of the emerging the *bhakti*

‘Turn their minds in utter devotion (*pattu*)’. If asked with the phrase of verse, *eṭṭinoṭu irāṇṭu eṇṇuṇ kayirriṇṇāl maṇantaṇaik kaṭṭi* ‘the joy of that

only the *bhakti* brings through thinking of you constantly²⁷, ‘does the Tamil word, ‘*pattu*’ denote the devotion?’. As asserted, it certainly refers to the *bhakti*. Over here, it is not dealing with the *parabhakti*²⁸, but, it delineates the state of emerging of the *bhakti*²⁹. If asked, ‘unless and otherwise showing the end of the *bhakti*, then, who decides it to claim the emerging of the *bhakti*?’. In this context, it is not possible to answer this pertinent question. It is because, since this portion deals with *guṇaprakaraṇam*³⁰ and since the *Ālvār*’s aim is not to praise the *Sarveśvaraṇi*, here, he discusses only about the prime state of the emerging of the *bhakti*. Moreover, as declared, ‘Vibhīṣaṇa has come here as a friend so I cannot forsake him by any means. And even if he has come with any evil intent it is not culpable for the pious to afford him shelter³¹, since the Lord is so kind to Vibhīṣaṇa and even to all His devotees, who have come to Him, here, it is discussed about the starting of the *bhakti* only. In addition, since the Lord’s holy word³² is, ‘those who have the slightest thirst to obtain Me, I can give My entirety to them’ and as asserted, ‘He came before me³³ and ‘before I could, he deceived me and hastily drank my all³⁴, the Lord is one, who always helps others, who does not reject Him. So, it is concluded that, here the *Ālvār* discusses about the prime status of emerging of the *bhakti* only.

1.3:1.2.2. The Lord Śrīman Nārāyaṇa is the reservoir of the spiritual wealth

‘Those who go unto Him’. This phrase signifies the state of, ‘not rejecting the Lord’ by His devotees. Here, the *Ālvār* gives special importance to the Tamil word, ‘*uṭai*’, i.e., *uṭaimai* ‘possessing the (spiritual) wealth’. If asked, ‘does it be pointed out the intended spiritual wealth?’, it is answered. As expressed, ‘superior even to the *nityasūris*³⁵, according to the Lord’s opinion that, in this material world, those who are having the dedicated *bhakti* upon Him are superior to the *nityasūris*. If asked, ‘does the Lord think as above mentioned?’, the answer follows. The Lord’s intention is that, if the devotees possess the *bhakti*³⁶, then, the Lord declares as, ‘I will take care of their burdens’. Moreover, as reported, ‘there upon, rising up in the welkin, the graceful brother Vibhīṣaṇa, worked up with ire, addressed the Lord of *rākṣasas*³⁷, Śrī Vibhīṣaṇa was glorified the *antharikṣa gathas śrīmāṇi*, i.e., the most wealthy person, who after giving up the wealth of

Laṅkā started his airborne journey towards Śrī Rāmā. As glorified, 'Lakṣmaṇa furnished with auspiciousness was in everything attentive to Rāmā's wishes'³⁸, Śrī Lakṣmaṇa was glorified by Śrī Rāma as, 'he is in abundance with the *kaiṅkaryāśrī*'. So, with these discussions of incidents and the glorifications of the Lord, the *Ālvār* mentions the Lord as, 'possessor of *uṭaimai* '(the spiritual) wealth'.

1.3:1.2.3. The devotees enjoy the auspicious qualities of the Lord

'Those who go unto Him'. The unique commentary of this part starts with a question, 'by having the qualification as true devotee, is it possible to mention the aspirants as the *aṭiyāvarkaḷ* 'devotees?'. Here also, by understanding the Lord's opinion only, the *Ālvār* states them as, '*aṭiyāvarkaḷ*'. As averred, 'but, O hero, henceforth, do not act so. O subduer of enemies, if you came by any mischance, what shall Sītā avail me'³⁹, the Lord considers that, those who have basic urge to obtain Him, then, though he is a monkey⁴⁰, the Lord considers them as equivalent to Sītāprāṭṭī. From this, it is accepted that, not only the *Tiruvaṭi*, *Tiruvānantālvān*, etc., who positioned the prominence as, 'devotees of the Lord' and adding glory to Him, but those who possess the quality of 'not rejecting the Lord' also considered as the true devotees of the Lord of the Lord Śrīman Nārāyaṇa. Though as to the Lord's opinion, the latter possess the greater value, if asked, 'why?', it is answered that, this kind of devotees only truthfully enjoyed the innumerable felicitous attributes of the Lord. Moreover, from these devotees only, the Lord's qualities shall be supremely glorified.

1.3:1.2.4. The Lord unconditionally associates with His devotees

'He is easily accessible'. The Lord is not as that of eradicating devotees' demerits, showering the grace and becoming so simple for them to obtain Him, but, He purposefully becomes as so simple in accordance with their noble desires. That is, to His devotees, He wouldn't give anything other than Himself and certainly He wouldn't call them to His place and just offer things for their material satisfaction. That is, as announced, 'these servants of yours, O best of ascetics, have come before you. Do you command, Oh! chief of anchorites, what command of yours' are we to execute'⁴¹, the Lord humbly reached over and stands before His devotees

and stating, 'I am your slave, you command anyway and let the activities be happened'. In addition, as stated, 'You are a supreme divine personality, supreme abode, supreme purifier, the eternal God, primal being, the unborn and the greatest'⁴², as an example, Arjuna heard the greatness of the Lord uttered by great Saints like Viṭuman. In this context, Arjuna asked the Lord Kṛṣṇa, 'even though You are supreme *Brahman*, but, how it is possible for You become so simple before the *bhakti*?'. For it, the Lord Kṛṣṇa reacted, 'Oh! Arjuna, by unalloyed devotion alone can I be known as I am, standing before you. Thereby, on receiving my divine vision, Oh!, scorcher of foes, one can enter into union with me'⁴³. Here, the Lord adds, 'you have seen somebody as black and some as red. Like that, I possess this status'. So, it is concluded that, the Lord is so simple before His devotees. If so, a question is raised, 'though the Lord is so simple, since He is the *svatantra* 'autonomous', does it not the Lord beyond the human perception?'. The Lord's status shall be understood through an example. If a prince of a great kingdom, who gives some commitments for a lowly objects during a specific time to others, but, he will not take back his commitments by showing his wealth. Like that, if the Lord becomes so simple for His devotees, then, He will never be left out by showing His greatness. Instead, He, by becoming as servant to His devotees, for the sake of them shall go as a messenger for the good cause. Here, the famous quotation shall be remembered. That is, 'because of the performance of the *bhakti* by the people, the Lord Janārdana unconditionally places Himself to them. So, He is the Lord always being associated with them as their trustworthy servant'⁴⁴.

1.3:1.2.5. The Lord is accessible and naturally associates with His devotees

'Those who go unto Him turn their minds, in utter devotion, He is easily accessible'. 'If so, does the Lord, not simple to the people, who are all not showing the *bhakti* to Him?'. For the question, Nammālvār categorically asserts as, 'no' and further clarifies the same. 'But it is mystic, difficult to attain by others'. Here the term, 'others', refers to the people, who are all not expecting the Lord's personal benefits. 'Mystic'. It points out that, He is one with astonishment. If it is asked, 'what is the reason for this astonishment?'. It is answered. Though the Lord Kṛṣṇa is simple to

Yaśodā, but, He didn't bear the insult from Pūtanā, Sahaṭāsura, double *maruta* trees etc. Further, at the time of resting⁴⁵ before the Kurukṣetra battle, the Lord Kṛṣṇa gave Himself to Arjuna, but, to Dhuryodhana gave only *pañkaḷa*⁴⁶. The *ācāryas* as the case of Arjuna, follow the Lord Himself as trustworthy means for their final emancipation, but, the others as the case of Dhuryodhana follows the *karma*, *jñāna*, *bhakti*, *yoga*, etc., as the *upāya* for their materialistic comforts. In *Śrī Rāmāyaṇa*⁴⁷, when Śrī Lakṣmaṇa hurt and fainted, though Rāvaṇa came with the troops of soldiers, he can't pick up him because Rāvaṇa possessed that much of enmity upon the Lord Śrī Rāma. But, *Tiruvāṭi*⁴⁸, though single, easily lifted him up as the garland made out of Malabar jasmine (*karumukai*) because he possessed that much of the *bhakti* towards Śrī Lakṣmaṇa as well as Śrī Rāma. If asked, 'why Rāvaṇa sensed the heaviness, but, to *Tiruvāṭi*, Śrī Lakṣmaṇa's *śarīra* bears only lightness?'. The answer follows, i.e., Śrī Lakṣmaṇa didn't trick Rāvaṇa, but, to *Tiruvāṭi*, it is natural devotion with him, so that, he lifted. It is because, whatever applicable to Śrī Lakṣmaṇa, it is the same to Śrī Rāmā. Here, the following sanctified testimonies of *Śrī Rāmāyaṇa* shall be remembered. That is, 'but, he that could with his arms wield Himavan or Mandra or Meru or the triple world itself along with the immortals, could not for all his strength lift up Bharata's younger brother'⁴⁹ and 'albeit incapable of being moved by the foes (Rāvaṇa)', (Śrī Lakṣmaṇa), on account of the friendship of the wind-god's offspring as well as the high reverence in which he was held by Hanumān, became extremely light to the monkey'⁵⁰. Appropriately as that of the lines of *Śrī Rāmāyaṇa*, *Kamba Rāmāyaṇa* also, beautifully explained the same incident with proper elucidation of the intended facts⁵¹.

1.3:1.2.6. The Lord Śrīman Nārāyaṇa is the supreme as well as the simple

'Eagerly sought *Malarmakaḷ*, who emerged out from the soft lotus flower'. Because of the association with *Malarmakaḷ* only, the Lord possesses His qualities of the supremacy as well as the simplicity. Here, it should be noted that, the Lord Kṛṣṇa took birth out of the eagerness like fragrance of *Malarmakaḷ*⁵², who is in the form of fragrance of flower and seated on the lotus as its fragrance, which is liked by the great religiously oriented people. 'What a marvel, our Lord, difficult to attain'. The statement is self

explicative. Since the Lord is very much dear to Śrī Mahālakṣmī, He possessed His supreme quality. In this aspect, *Śrī Rāmāyaṇa* glorifies the Lord as, ‘incomparable in His power, daughter of Janaka is His wife and lives in the forest confiding in the mighty strength of His bow, you shall not be able to carry her away’⁵³.

1.3:1.2.7. The Lord Śrīman Nārāyaṇa is eagerly sought by Śrī Lakṣmī

Nammālvār, in the first decade stated as, ‘the Lord of the *Vedas*’⁵⁴, which is also endorsed by the *śruti*, called *Nārāyaṇa Anuvāka*. In it, it is indicated that, the Lord possesses two wives as Bhūdevī as well as Śrīdevī. So, the *Ālvār*, by endorsing the relation of Śrī Lakṣmī with the Lord as expressed in the *Nārāyaṇa Anuvāka*, averred as, ‘eagerly sought *Malarmakaḷ*, who emerged out from the soft lotus flower and yet did not take it kindly, but, winsome chest of the Lord, what a marvel, our Lord, difficult to attain’.

1.3:1.2.8. The Nature of the Lord Śrīman Nārāyaṇa’s simplicity

1.3:1.2.8.1. The Lord Kṛṣṇa as Kaṇṇaṇ accepts the punishment

The *Ālvār*, graciously interprets the nature of the Lord’s simplicity. ‘What a marvel, our Lord was appear reduced to the abject position of a weeping child, fastened by the chest to a mortar for stealing butter off the churning rod’. Nammālvār, through this expression explicated the Lord’s simplicity as, ‘He is the same valiant Lord with great shoulders, which churned the milky ocean and gave ambrosia to the *Devas*. But, at present being caught and fastened by the chest to a mortar by Yaśodā, as a punishment for stealing butter off the churning rod in this cow-herd community and looked as utter helpless’.

1.3:1.2.8.2. The Lord Kṛṣṇa as Kaṇṇaṇ ate the butter under the shadow of the light

‘The butter off the churning rod’. Churning butter means within the thick curd, out of churning rod churned tightly and finally got butter. In Tamil, the word, *kaṭai veṇṇey* ‘churned butter’ is the finite verb applicable to the past, present and future. ‘If so, is there the practice to churn for said three span of time?’. As reported, ‘butter churned all the day long’⁵⁵, it is

observed practically. Though there is three span of time, its meaning for present tense has special importance. Appropriately, Tirukkurukaippirāṇ Pillāṇ⁵⁶ comments that, when the curd is being properly churned and even the before butter is fully formed, the Lord Kṛṣṇa as Kaṇṇaṇ quickly grabs the butter and eats like a hungry person along with that half boiled rice⁵⁷. 'For stealing butter'. It represents the situation that, while stealing butter, since the Lord Kaṇṇaṇ caught hold, the Ālvār aptly puts the word *kaḷaviṇil* 'for stealing butter'. 'How it is possible to steal the butter, while it is churning?'. The Lord Kṛṣṇa, while churning and at the time of inattention of Yaśodā, by picking up the butter and so quickly ate the same under the shadow of light⁵⁸.

1.3:1.2.8.3. The Lord Kṛṣṇa as Kaṇṇaṇ simply obeyed Yaśodā's command

'Fastened by the chest to a mortar'. The Tamil word, '*uraviṭtai*' shall be understood as follows. '*Uraṇu*' means chest, '*iṭtai*' refers to seventh case ending. It is like, *poṇ peyarōṇ taṇatu uram piḷantu* 'by tearing into his chest'⁵⁹, where the word, '*uram*' touches upon the same meaning, i.e., chest. To this, Nammālvār's report that, there is another way of commentation. The statement is commented as, 'the chest of the Lord Śrīman Nārāyaṇa, which is tightly aroused by the *Periyaprāṭṭi*, i.e., Śrī Lakṣmī, was tied up tightly with mortar'. In another way also the statement shall be commented as, 'the Lord Kṛṣṇa as Kaṇṇaṇ, who the strengthened/killed the bulls was tied up'. The Tamil word, '*uraviṭtai*' shall be commented as, '*uram* 'strength' and *viṭtai* 'bull''. In another way also it shall be commented. By getting '*utaram*' as transformed word of '*uram*', it shall be commented as, 'tied up in the stomach'. In this context, '*utaram*' means stomach. In this context, the Lord Kṛṣṇa is named as, 'Dāmodara'. The name 'Dāmodaraṇ' means, one who is bound by rope in the stomach area. There is also another way of commentation of this declaration. As expressed, 'when caught while stealing butter, Yaśodā, without the mercy as mother, to control His mischief binds him with the mortar out of a rope and threatens Him as, 'if capable, you can release yourself''⁶⁰, at that time, the Lord Kṛṣṇa also maintains idealness with obedience. Over here, the *pramāṇa*, 'the supreme Lord, who possesses full ability is heard in so many ways'⁶¹ is the root for Yaśodā's

utterance, ‘if capable, you can release yourself’ to the Lord, who is possessing the boundless capabilities. Here, it is to be remembered that, since the Lord possesses the *saulbhyaguṇam*, Yaśodā uttered the above statement. Moreover, from this statement, ‘fastened by the chest to a mortar’, the following truths shall be derived. That is, the Lord, who is the root cause for being bound in the *samsāra*, sustenance, liberation etc., is being bounded with mortal. Also, the Lord, who controls even *Brahmā*, *Śiva*, etc., out of His sheer will, bounded as such by a simple cowherd girl. In this context, there is a question, ‘if so, what is the reason for this state of tied up?’. As asseverated, ‘those who understand the divine nature of my birth and activities, O Arjun, upon leaving the *śarīra*, do not have to take birth again, but, come to my eternal abode’⁶², the answer is that, to untie the bond of the *samsāra* of humankind only, the Lord Kṛṣṇa is fastened by the chest to a mortar.

1.3:1.2.8.4. The Lord Śrīman Nārāyaṇa’s *saulabhya* is greater than His *paratva*

‘Fastened by the chest to a mortar’. It refers to the fact that, the Lord Kṛṣṇa didn’t react, but, He ideally bounds with the mortar, which is also so ideal. In other word, He keeps ideal like mortar without any physical movement. ‘Reduced to the abject position of a weeping child’. It refers to the situation of the Lord Kaṇṇa before crying, i.e., being helplessness, lip quivering etc. At that time, except crying, helplessness, etc., there is no difference between the Lord Kaṇṇa and the ideal mortar. ‘A paragon of simplicity galore!’. It denotes the utter simplicity. ‘What a marvel’. In this context, the Commentator further expands the phrase as, ‘Oh!, the Lord Kṛṣṇa! What a simplicity, you can little pit raise from the state of idealness, in any way, you are not reacting, but, beyond this, for you, there is no simplicity at all’. The Commentator expands the Lord’s simplicity even further. The Lord is, ‘one, who is higher than the highest’⁶³. But, while bounds with mortar, He seems to be so simple. Though the Lord is in commanding position of all the cadres, but, over here, He stands as one who follows the command of Yaśodā. In this context, it is to be remembered that, the Lord in the situation of obeying order is well glorified than His

commanding status. As glorified, 'beyond the reach of words'⁶⁴, even the *Veda* glorified the Lord's *paratva* state only. But, at present, He showed His utter simplicity only. Here, if asked, 'does there any other place, where this much of simplicity shall be appear?'. Then, the *Ālvār's* answer is that, there is nobody in the *samsāris* as this much and even in the status of the Lord's *paratva*, one shall not be viewed this much. Moreover, if asked, 'does there nobody in the world, who stole and tied up, then, why should we give this much of importance for this Lord's activity?'. Since the supreme Lord, out of His *saulabhyaguṇam*, mercifully degraded Himself with utter simplicity as helpless child, but, by examining the situation, the *Ālvār* with all the kinds of astonishment, is not able to bear these much of the Lord's merciful status. So, the *Ālvār* gives this much of importance to the incident of the Lord Kṛṣṇa's stealing the butter. But, beyond all the kinds of expressions, the *Ālvār* overwhelmingly possessed the sense of astonishment and immersed his entirety of mind within this history of stealing the butter.

1.3:2. The systematic exposition of Lord Śrīman Nārāyaṇa's *saulabhyaguṇa*

Transliteration

*“Eḷivarum iyalvīṇaṇṇi nilaivarampu ilapala pīrappāy
oḷivarum muḷunalam mutalila kēṭuila vīṭām
teḷitaru nilaimaiyatū oḷivilaṇṇi muḷuvatum iraiyōṇi
aḷivaru maruḷiṇṇōṭu akattanaṇṇi purattanaṇṇi amaintē”.*

Verbal Translation

Eḷivarum iyalvīṇaṇṇi: the very personification of simplicity; *nilaivarampu*: the restriction of manner of birth and place of descent; *ila*: without restriction; *pala*: innumerable; *pīrappāy*: the manner of birth and place of descent; *oḷivarum*: shine forth; *muḷunalam*: the auspicious qualities; *mutalila kēṭuila*: without beginning or end; *vīṭām*: the *mokṣa*; *teḷitaru*: cleansed and clarified; *nilaimai*: the state; *atu*: that; *oḷivilaṇṇi*: it is always; *muḷuvatum*: completely; *iraiyōṇi*: the Lord, the master; *aḷivaru*: the sweet spontaneity; *aruḷiṇṇōṭu*: with the unlimited grace; *akattanaṇṇi*: unto the devotees; *purattanaṇṇi*: He is beyond the reach of others, the inimical; *amaintē*: by shedding with.

Translation

‘The Lord is the very personification of simplicity, which helps all His numerous auspicious qualities, without beginning or end, shine forth, having made innumerable descents without restriction of manner of birth and place of descent, it is always the Lord’s prerogative right to grant that, cleansed and clarified state known as the *mokṣa*. Shedding with sweet spontaneity, His unlimited grace unto the devotees, He is beyond the reach of others, the inimical’.

1.3:2.1. Introduction:

1.3:2.1.1. Nammālvār remained fainted and unconscious

Traditionally it is a well known fact that, as stated *ettiram* ‘how it is possible?. i.e., Nammālvār for six months, out of infatuation with spiritual love upon the Lord Śrīman Nārāyaṇa, remained fainted and unconscious. At that time, like the birds thronging a well-ripen-fruit-bearing tree, Madhurakavi along with his associates circled around the *Ālvār* and took care of him. It resembles like Śrī Guhapperumāl watched the Perumāl and the *Prāṭṭī* while both were sleeping when they visited his place⁶⁵. At that time of watching, Śrī Bharatālvāṇ reached over, Śrī Guhapperumāl, like sharing his food with the hungry persons, showed the place, where Perumāl was sleeping. Śrī Bharatālvāṇ, as expressed, ‘seeing Bharata in that condition, Śatruḡhna who was near, taking the former on his lap, begun to cry, almost deprived of his and oppressed with grief⁶⁶, out of much affection upon Perumāl⁶⁷ became unconscious, then, he regained his consciousness. As described, ‘after a long time, the *Prāṭṭī*, who has big eyes, regained her consciousness and started to think⁶⁸, the *Ālvār* also, out of the good *karmas* of great personalities, in right time, regained his consciousness.

1.3:2.1.2. Nammālvār regained consciousness and started to teach

After waking up, the *Ālvār* asked, ‘over here, what I have delivered?’. In this context, if asked, ‘does there the great people, who enjoyed the *Ālvār*’s teaching?’ As informed, ‘good devotees in Kurukūr city⁶⁹, the good devotees astonishingly⁷⁰ without any word, looked the *Ālvār*. Then, they

responded as, 'you explained the phrases like, 'those who go unto Him turn their mind in utter devotion, He is easily accessible', 'fastened by the chest to a mortar for stealing butter off the churning rod', then, you astonished as, 'what a marvel' and in continuation, out of the infatuated love upon the Lord Kaṅṅaṅ, you have unconsciously fainted'. For that, the *Ālvār* through this verse reacted as, 'I did the wrong thing⁷¹, I have enjoyed the bliss of the Lord, but, I have to teach you about the glories of the Lord'. That is, the *Ālvār*, through the first verse, though started to teach others, instead, he enjoyed the greatness of the Lord by himself. Then, he, by realizing the mistake, over here, he committed himself to start his teaching to others. As such, He, through this verse, systematically justifies the Lord's *saṅlabhyaguṅa*, which is delineated in the previous verse.

1.3:2.2. Commentary

1.3:2.2.1. Within the Lord's *saṅlabhyaguṅa*, His status of the *paratva* is expressed

'The Lord is the very personification of simplicity'. In the previous verse, Nammālvār adores the Lord as, 'those who go unto Him turn their mind in utter devotion, He is easily accessible'. In this context, the *Ālvār* avers that, if one shows love towards somebody, then, if he reciprocates the same to him, then, this is not at all considered as the specified *guṅa*. But, it is quite natural. So, by refuting the previous idea, Nammālvār, in this verse asserts afresh as, 'the Lord is the very personification of simplicity'. For the all, the simplicity will not be for always, but, invariably periodical, but, to the Lord, it is for ever and always. In order to show that only, the *Ālvār* has confirmed as, 'the Lord is the very personification of simplicity'. 'Without restriction of manner of birth and place of descent'. To the Lord, there is no restriction for *avatāras* as well as the activities. In Tamil, "*ṅilai vaṅamṅu ila*" is transformed as, "*ṅilai ila*" as well as, "*vaṅamṅu ila*", then, over here, the proper definition of the phrases has to be derived. Śrī Bhaṅṅar, by consolidating the two phrases and derived the different meaning for, "*vaṅamṅu ila*". He comments it as, 'though the Lord is with simplicity, but, within it, His *paratva* also is expressed'. This shall be noticed in His following activities. Though the Lord Kṅṅṅa was a chariot driver for

Ajuna, but, showed His *viśvarūpa* to him⁷². As such, when the Lord Śrīman Nārāyaṇa was going to meet *Rudra* at Kailāsa for the offspring, but, on the way, He, as the Lord Kṛṣṇa granted the *mokṣa* to Ghaṇṭākaraṇa. Like that, at the age of seven, He lifted the *Govardhanagiri*. So, it is concluded that, for the Lord, there are no rules and regulations for His *avatāras* and activities, but, His only aim is to protect His devotees.

1.3:2.2.2. The Lord Śrīman Nārāyaṇa alone possesses all the glories

‘Having made innumerable descents without restriction of manner of birth and place of descent’. The Lord Himself avers as, ‘many births’⁷³ and the truthful *Veda* points out as, ‘He takes births in so many castes’⁷⁴. By considering the expression only, the *Ālvār*, himself out of the pure knowledge stated as, ‘many births’⁷⁵. Since the Lord takes *avatāras* for the sake of others without minding His simplicity and also acts in accordance with the nature of *avatāras*, the *Ālvār* does not declare it as mere, ‘birth’, but, expressed it as, ‘innumerable descents without restriction of manner of birth and place of descent’. In this context, if asked, ‘how it is possible to know that, during the *avatāras*, he does not know His *paratva*?’. The truth is derived, when Śrī Rāmā avers as, ‘I am thinking myself as human being’⁷⁶ and the Lord Kṛṣṇa proclaims as, ‘I born as your relative’⁷⁷. ‘Which helps all His numerous auspicious qualities, shine forth’. Though the *ātmas* possess the eliminated bad *karmas* (*nūṅkiṇa tīvīṇaikaḷaiyuṭaittāy iruttal nutaliya taṇmaikaḷ uyirkaṭku iruppiṇum* - Purushothama Naidu, B.R. (2012), *op.cit.*, pp. 147 &148) but, due to the births, they shall have forgetfulness, etc., but, whenever the Lord takes births with simplicities, His grandeur good qualities will be shine forth. If so, ‘though *avatāras* to the Lord and births to the *ātmas* are same for both, what is the reason for the Lord’s good qualities possess the shining feature?’. As praised, ‘He takes births and possesses the goodness’⁷⁸, if the births are caused by the law of *karma*, through the births, the glory of the same will be diminished. On the other hand, since the Lord Śrīman Nārāyaṇa’s *avatāras* are taken place due to His holy wishes and grace, the glories of same will be enriched further and further. Here, it shall be appropriately remembered that, the Lord alone possesses all the kinds of these glories.

1.3:2.2.3. The Lord Śrīman Nārāyaṇa's *avatāras* are to grant the *mokṣa*

If asked, 'how the Lord's qualities exist?', the *Ālvār* resolves it as, 'without beginning or end'. The Lord's qualities are not appearing for one day and disappearing for another day, but, they are eternal and always associated with His inner nature. 'Cleansed and clarified state known as the *mokṣa*'. The statement crystal clearly means the Lord's *paramapada*. It also points out the fact that, the Lord provides the *paramapada* to the *ātmas*. Though the Lord takes *avatāras* in the world, though the worldly life creates feeble sensitivities such as love, aversion, etc., but, if His disciple reached over the *paramapada*, the holy abode will make him into cleansed and clarified state. So, the *Ālvār* rightfully mentions this order as, 'cleansed and clarified state known as, 'the *mokṣa*'. He also avers it as, 'Oh! Radiant clouds'⁷⁹. If so, does it not the quality of cleanliness is expressed through the phrase, 'numerous auspicious qualities, shine forth?'. The answer follows. Since the Lord's quality of granting the *mokṣa* shall be mentioned separately with much of glorification, the *Ālvār* with specification, particularizes the same separately. Also, since the Lord takes *avatāra* only for the sake of granting the *mokṣa* to His devotees, the *Ālvār* specifically mentions it as such.

1.3:2.2.4. The Lord Śrīman Nārāyaṇa is humble to His devotees

'The Lord'. Previously, the *Ālvār* proclaims as, 'it is always the Lord's prerogative right to grant the cleansed and clarified state known as, 'the *mokṣa*'. Since the Lord alone grants the *mokṣa*, in order to express the same, he averred as, 'the Lord'. Moreover, by combining the two kinds of commentation as expressed in the reference part 80, it shall be explained in different way. Since Nammālvār declares about the Lord as, 'innumerable descents without restriction of manner of birth and place of descent', in order to specify the fact that, though there are many *avatāras*, His Lordship wouldn't be diminished, the *Ālvār* over here specifically states Him as, 'the Lord'. 'Shedding with sweet spontaneity, His unlimited grace unto the devotees'. It means, 'with the grace of cooled and matured'. In this context, the phrase, "*alivaru maruḷiṇōṭu*" shall be changed as *aruḷāl varumaruḷiṇōṭu* 'mercy showered out of the grace', then, the phrase is commented as, 'showering of

grace to the devotee is caused by the Lord's *nirketuka kṛpā*. 'Unto the devotees'. It refers to the truth that, for His devotees, as example, *Pāṇḍavās*, the Lord becomes like a humble messenger, who ties the message envelope in His neck and goes to the destination. It elucidates His supreme *saulabhyaguṇa*. 'He is beyond the reach of others, the inimical'. It signifies the truthfulness that, though the Lord is so humble as to the *Pāṇḍavās*, but, for others like *Kauravas*, He shall not be approachable and attainable. 'Shedding with'. It means that, the Lord is so humble to His devotees, but, not approachable for others.

1.3.3. The Lord Śrīman Nārāyaṇa's *avatāras* are beyond comprehension

Transliteration

*“Amaivouṭai arāneri muḷuvatum uyarvāra uyarntu
amaivouṭai mutalkēṭal oṭiviṭai arānilam atuvāni
amaivouṭai amararum yāvaiyum yāvarun tānāni
amaivouṭai nāraṇaṇi māyiyai aripavar yārō?”*

Verbal Translation

Amaivouṭai: by having led to the result; *arāneri*: by virtue of a high degree and mental perfection; *muḷuvatum*: completely; *uyarvāra uyarntu*: the outstanding eminence; *amaivouṭai*: by having the position of; *mutalkēṭal*: creates and destroys; *oṭiviṭai*: the annihilation that happens between the two (creation and destruction); *arānilam*: appropriate abode; *atuvāni*: the appropriate place; *amaivouṭai*: being possessed; *amararum*: including the *amarars* 'celestials'; *yāvaiyum*: all the non-sentient things; *yāvarun*: all the sentient beings; *tānāni*: being Himself; *amaivouṭai*: by having the position; *nāraṇaṇi*: the Lord Śrīman Nārāyaṇa; *māyiyai*: the wonderful secret; *aripavar*: those who can comprehend; *yārō*?: who indeed?

Translation

'Who indeed can comprehend the wonderful secret of the *avatāras* of the Lord Śrīman Nārāyaṇa, who leads to the result creation, destruction and play between the two and the appropriate abode of all the sentient beings as well as nonsentient things including the *amararkaḷ*, the exalted *Brahmā* and other celestials of the outstanding eminence by virtue of a high degree and mental perfection, as well as the non-sentient things?'

1.3:3.1. Introduction: The Lord's avatāras are secret to understand

Nammālvār, in the first verse points out the Lord's simplicity⁸¹ and in the second verse, systematically explains the nature of His simplicity. He, through this verse describes that, nobody shall understand the Lord's wonderful secrets of *avatāras*.

1.3:3.2. Commentary

1.3:3.2.1. The Lord possesses the countless auspicious qualities

'The outstanding eminence by virtue of a high degree and mental perfection'. Naturally, when a *dharma* is performed, even at the time of starting the activity, that may lead to useless without its fruit or in the midst there may be obstacles. On the other hand, the *dharma* will be fruited well as the Monarch Daśaratha⁸², who performed *yañjā* and benefited four gems. Like that, as narrated, 'the Lord, who is higher than the highest good'⁸³, by all means of the *dharmas*, the Lord supremely possesses all the countless auspicious qualities. In this context, nobody is equal as that of the Lord, who possesses the supreme *dharma* of the sanctified qualities as His innate nature.

1.3:3.2.2. The Lord Śrīman Nārāyaṇa commands all the *Amarars*

'The creation, destruction and play between the two and the appropriate abode of all the sentient beings including the *Amarars*, the exalted *Brahmā* and other celestials'. When *Brahmā* creates the world, everybody may doubt as well as wonder as, 'does the creation done by the *Sarveśvaraṇ*, the Lord!'. So, the Lord is so meticulous. This kind of astonishment is applicable to *avāntara sanhāra* 'intermediate destruction' also. From this, it is understood that, though creation is exercised by *Brahmā*, he does not have the independent authority, but, he is superbly controlled by the Lord Śrīman Nārāyaṇa. This is also applicable to all the *Amararkaḷ*. Here, the Commentator, by using the word, '*vidheyam*'⁸⁴, beautifully explicits the supremacy of the Lord.

1.3:3.2.3. Nobody knows the secret of the Lord Śrīman Nārāyaṇa's *avatāras*

'All the sentient beings as well as the non-sentient things'. The statement is self explicative. 'The Lord Śrīman Nārāyaṇa, who leads to the

result. Since the Lord is the *antaryāmi* to all the sentient beings as well as the non-sentient things and *prakāri* 'object', which possess *prakāras* 'attributes', He possessed the name, 'the Lord Śrīman Nārāyaṇa'. 'Who indeed can comprehend the wonderful secret of the *avatāras* of the Lord Śrīman Nārāyaṇa'. This glorified remark means the astonishment as, 'nobody could comprehend the Lord's grandeur gratefulness and His *avatāras*'. If asked, 'why?', the Commentator properly answered. Since the Lord is *prakāri* then, nobody indeed shall comprehend the wonderful secret of the *avatāras* of Him. If asked, 'does it nobody knows?'. Since the *nityasūris* are enjoying only the *paratva*, they may not know the secret of His *avatāras*. Since *samsāris* are *nāstika*⁸⁵, they may not know it. Though the *Devas* like *Brahmā* are knowing themselves through their own knowledge, they also may not know it. As such, since all the *Ālvārs* are in the tranquilized condition and uttering, *ettiram* 'how it is' and because of infatuated spiritual love upon the Lord, they also may not know the secret of His *avatāras*. Moreover, since the Lord by Himself declares as, 'those who understand the divine nature of my birth and activities, O Arjun, upon leaving the *śarīra*, do not have to take birth again, but, come to my eternal abode'⁸⁶ and because His *avatāras* and their activities are divine in nature, actually nobody in the material world knows the secret of His *avatāras*.

1.3:3.2.4. The greatness of the Lord Śrīman Nārāyaṇa's *avatāras*

In the line of Nammālvār's thinking, there is another way of commenting the phrase, 'the Lord Śrīman Nārāyaṇa, who leads'. If somebody asked a person, 'how much you need for your monthly livelihood?', he may come with His family members and ask, 'I need paddy of one *kalam*'⁸⁷. Like that, if asked the same question to the Lord, He shall show Himself with all sentient beings as well as the non-sentient things of the universe as, 'I am (*aham*)'. In that situation, nobody would have the capacity to know the Lord's totality as well as His entirety. Moreover, within the situation, since the cosmic things are within the Lord, to them, He stands as *apimāṇi* 'honorable personality'. So, it is impossible to aware of His cosmic nature. This expression indirectly refers to the fact that, the divine activities of the Lord are always beyond comprehension by the all. Hence, the commentary shall be concluded as, 'nobody indeed can comprehend the wonderful secret of *avatāras* of the Lord Śrīman Nārāyaṇa'.

1.3:4. The Lord Śrīman Nārāyaṇa's *avatāras* shall be comprehensible

Transliteration

“Yārumōr nilaimaiyaṇ *eṇa ari variyaem perumāṇi*
yārumōr nilaimaiyaṇ eṇa ari veḷiyaem perumāṇi
pērumōr āyiram pīrapala uṭaiyaem perumāṇi
pērumōr uruvamum uḷatuillai ilatuillai piṇakkē”.

Verbal Translation

Yārum: the ungodly who bear no love for the Lord; *ōr nilaimaiyaṇ*: by having a state; *eṇa*: thus; *arivariya*: cannot be comprehended; *em perumāṇi*: our Sire; *yārum*: the devotees, however meager, their intellect and poor, their parentage; *ōr nilaimaiyaṇ*: by having a state; *eṇa*: thus; *ariveḷiya*: can be comprehend as such; *emperumāṇi*: our Sire; *pērumōr āyiram*: bearing a thousand names; *pīra*: the other forms; *pala*: many; *uṭaiya*: bearing; *em perumāṇi*: our Sire; *pērumōr*: a name; *uruvamum*: and the form; *uḷatuillai*: He has none of these; *ilatuillai*: the Lord goes by several names and forms; *piṇakkē*: the perennial debate.

Translation

‘Our Sire, bearing a thousand names and forms cannot comprehend His names and forms. There is a perennial debate between these two sets of people, one group affirms that, the Lord goes by several names and forms and the other group asserts that, He has none of them’.

1.3:4.1. Introduction: The Lord's *avatāras* are comprehensible by His devotees

Nammālvār glorified the Lord's *avatāra* in the previous verse as, ‘who indeed can comprehend the wonderful secret of the Lord Śrīman Nārāyaṇa’. If asked, ‘does it possible to delineate the *avatāras* by anyone?’, the *Ālvār*, through this verse answers as, ‘the simplicity of His *avatāra* shall be easily comprehensible by His sincere devotees only, but, shall not be possible to understand the same for others’.

1.3:4.2. Commentary

1.3:4.2.1. The Lord Śrīman Nārāyaṇa is the simple to His devotees

‘Our Sire, cannot comprehend His names and forms’. The inner nature of the Lord shall not be comprehended by the ungodly personalities,

who wish to see Him, out of his own effort, however He exalted by their knowledge and parentage. If asked, 'where we spot Him as such?'. He showed His simplicity to the monkey, women of hunter tribe and lady of cow-herd community⁸⁸. The fact should be known that, 'the simplicity of the Lord' stands as the spiritual target to the perception of the devotee who is mentioned as, *yārum* 'the devotee of the Lord who ever he may be'. The Commentator, by referring to the Nammālvār's expression, '*Emprumāṇi* 'our Sire'' means to venerate the Lord as, '*Nāyanu*'⁸⁹. He, by using this word, astonishingly expressed the Lord's inner nature as, 'the simplicity of His *avatāra* shall be easily comprehended by the Lord's devotees, but, can't be possible to comprehend the same for others'. For this, Śrī Āḷavantār with same intention also venerates the Lord as, 'I offer my obeisance to you who is beyond the mind and words, I offer my obeisance to you who is in the reach of mind and words'⁹⁰.

1.3:4.2.2. The Lord possesses the thousand names and the innumerable *śarīras*

'Bearing a thousand names'. It conveys the truth that, the Lord possesses innumerable names, within which, the devotee shall chose any one in accordance with his individual taste and temperament. Since there is no limit to represent the Lord's qualities as well as His *guṇas*, the *Ālvār* adores the Lord as, 'bearing a thousand names'. *Bhāratham* also venerates Him as, 'that radiant worshippable Lord has thousands of names'⁹¹. 'Thousand forms'. The Lord is bearing innumerable holy *śarīras* with appropriate names and through which, He shall be specifically identified His greatness. Here, the Tamil word *pīra* 'other' suggests the many *śarīras* of the Lord. In this context, if asked, 'does this word mean the Lord's *śarīras*?', it is answered as follows. As specified, '*Brahmā* created names, forms and activities for entities such as the *Devas*, etc.,'⁹² and 'I (*Brahman*) enter through the *jīvātmas* as the *antaryāmi* and give them names and forms'⁹³, since the names and forms are referred to in a single unit, here the word, *pīra* certainly denotes the Lord's *śarīras*. In order to refer to the same identification, in the latter part, the *Ālvār* uses the phrase, 'the Lord goes by several names and forms'.

1.3:4.2.3. The Lord eternally possesses so many holy names and forms

‘Bearing a thousand names and forms’. This announcement means the fact, ‘among the many, specifically one holy name and one holy form’. ‘He has none of them’. For the other group, who are not as devotees to the Lord, He has none of these names and forms and to them, He is beyond their mental capability to identify Him in the *sthūla* form. ‘The Lord goes by several names and forms’. This proclamation means that, the devotees of the Lord shall perceive all the features of the Lord, there is nothing to be left out. ‘There is a perennial debate between these two sets of people, one group affirms that, the Lord goes by several names and forms and the other group asserts that, He has none of them’. If asked, ‘is there any variation between these two groups as, ‘opinion of the devotees of the Lord and others?’. It is answered, ‘no’. Moreover, since the devotees identify and enjoy all the auspicious qualities of the Lord, they are used to be always performing the *maṅgaḷāsāsanam* to Him. On the other hand, the others do not recognizing anything from Him. For the *Ālvār*, since he is different from these groups, he is always happy to witness the entirety of the Lord and eternally enjoys the bliss of Him. There is another way of commenting to this sentence. In this place, the statement, ‘the Lord goes by several names and forms’ will do for commentation. The Lord eternally possesses holy names and holy forms and in Him, there is no state that, he is not having anything and there is no variation. So, there is no necessity of further arguments against the other group, because they know nothing about the Lord Śrīman Nārāyaṇa.

1.3:5. Through the *bhakti mārga*, one can obtain the Lord Śrīman Nārāyaṇa

Transliteration

“Piṇakkara aruvakaic camayanum neriulli uraitta
 kaṇakkaru nalattanaṇ antamil ātiyaṇ pakavaṇ
 vaṇakkuṭait tavanaṇi valiniṇru puṇaṇi kaḷaikaṭṭu
 uṇakkumiṇ pacaiara avanuṭai uṇarvukonṭu uṇarntē”.

Verbal Translation

Piṇakkara aruvakaic camayamum: set at naught the six heretical philosophical doctrines; *neri*: the *Vedic* teachings; *uḷḷi*: analysed; *uraitta*: by setting forth; *kaṇakkaru nalattanaṇ*: possessing the countless auspicious qualities; *antamil*: endless; *āṭiyam pakavaṇ*: the eternal Lord, the bodily primate; *vaṇakku*: by worshipping; *uṭai*: by possessing; *tavaneri val*: the *bhakti mārga*; *niṇru*: being stable in it; *puraneri*: the heretical philosophical doctrines; *kaḷaikattu*: set at naught; *uṇakkumiṇ*: by drying up, at the same time, the erstwhile springs of bodily pleasure in toto; *pacaiara*: by drying up; *avanuṭai*: in His; *uṇarvukonṭu*: the cream of the *Vedic* teachings in His, ‘Song Celestial (*Bhagavad Gītā*)’; *uṇarntē*: through the knowledge.

Translation

‘The eternal Lord, the bodily primate possesses countless auspicious qualities has set at naught the six heretical philosophical doctrines by setting forth the cream of *Vedic* teachings in His, ‘Song Celestial’. By imbibing the quintessence of those teachings through knowledge, stick to the path of loving surrender to His Sweet Grace to the exclusion of all the other paths of disciple, drying up, at the same time, the erstwhile springs of bodily pleasure in toto through knowledge’.

1.3:5.1. Introduction: The *bhakti mārgā* is the means to obtain the Lord

Since an aspirant requests Nammālṅvār, ‘you insist for so many times to worship the Lord Śrīman Nārāyaṇa, it is better to instruct the method of the same’, he through the verse, advises him as, ‘does it necessary to teach today? It is apt for you to follow the *bhakti mārga* delineated by the Lord Himself in the *Bhagavad Gītā* and follow the same to obtain Him’.

1.3:5.2. Commentary

1.3:5.2.1. The Lord Śrīman Nārāyaṇa is the supreme

‘Set at naught the six heretical philosophical doctrines’. This utterance means that, it is to be set aside the internal philosophical variations in between the *Vaidika* religion with that of six heretical philosophical doctrines. ‘By setting forth the cream of *Vedic* teachings’. Though the teachings are the subject matter of the *Vedas*, but, the Lord cleared up the

subject matters to an individual who analyzed the same out of the clear cut examination. 'What is the truth to comment as such?'. Though without thinking and if the advice is for the sake of goodness to people, it has to be well analyzed and it has to give pleasure to them. If advised something all of a sudden, then, it may bear the demerits and lack of truth value. So, after a thorough verification only, the advice ought to be set forth. 'The eternal Lord possesses countless auspicious qualities'. The statement is self explicative. Otherwise, it shall be commented as, 'the Lord possesses countless *vātsalyaguṇas*'⁹⁴. If questioned, 'to whom, the Lord is teaching with kindness? It is answered that, the Lord Śrīman Nārāyaṇa favourably teaches the same out of His sheer *vātsalyaguṇa* to all. If asked, 'does the teaching uttered shall be the truthful?'. Since He is *antaniḥ āti* 'the eternal Lord, the bodily primate', He is, '*apta taniḥ*'⁹⁵. So, the Lord's teachings are truthful and valuable.

1.3:5.2.2. The Lord Śrīman Nārāyaṇa is the primate in the *śarīra*

For all the people, the knowledge may be incurred with demerits because of the births and deaths, which are caused by the law of *karma*. But, since the Lord is not controlled by the law of *karma*, all the teachings of Him shall be the subject matters expressing only the truth values. 'The eternal Lord, the bodily primate'. Since, it is the tradition that, those who are possessing the knowledge, strength, sovereignty⁹⁶ with little bit of high value, he may be designated as, '*bhagavan*', but, categorically the title would be rightfully appropriate to the Lord Śrīman Nārāyaṇa only and for others, the title would be for the sake of *aupacārikam* 'a kind of metonymy by which the attributes of one are spoken of as those of something or someone connected with it'. So, the *Ālvār*, with all the kinds of authority titled the Lord as, '*Am bhagavan*'. This title means the explanation, i.e., 'the Lord, the bodily primate'.

1.3:5.2.3. The *bhakti mārḡa* as envisaged by the *Bhagavad Gītā*

'By setting forth the cream of *Vedic* teachings in His, 'Song Celestial'. By imbibing the quintessence of those teachings through knowledge, stick to the path of loving surrender to His Sweet Grace'. For praying the Lord, the *bhakti mārḡa* is truthfully appropriate and one has to follow the same.

In *Bhagavad Gītā*, at the first, the *bhakti mārṅa* is interpreted as, ‘they constantly worship me in loving devotion’⁹⁷, then, it is expressed as, ‘always think of me, be devoted to me, worship me and offer obeisance to me’⁹⁸. By following the order of *Bhagavad Gītā*, Nammālvār also averred as, ‘by setting forth the cream of *Vedic* teachings in His, ‘Song Celestial’’. Since the *bhakti* is so pleasurable like the personal union with lover⁹⁹, the *Ālvār* refers to the *bhakti* as, ‘the path of loving surrender to His Sweet Grace’. Since the *bhakti* is the matured state of the *jñāna*, the *Ālvār* points out it as, ‘the path of loving surrender to His Sweet Grace’. Also, as communicated, ‘to Him, *tapas* is the nature of the *jñāna*’¹⁰⁰, since the lovable aspects of devotee is considered by the Lord as *tavam* ‘the path of loving surrender’, the *Ālvār* mercifully uses the same word as ‘*tavaneri*’.

1.3:5.2.4. ‘The surrender to the Lord Śrīman Nārāyaṇa’ eliminates all other *mārṅas*

‘The exclusion of all the other paths of disciple’. It means that, like removing the weed, all the other *mārṅas* should be eliminated. For this report, it is to be commented as follows. If the path of loving surrender is considered as, ‘the *bhakti*’, it shall be done for the *kaiṅkarya* and except this, it shall not be for any other results. Moreover, if the path is considered as the *prapatti*, one has to avoid all other *upāyas*¹⁰¹. ‘Drying up, at the same time, the erstwhile springs of bodily pleasure in toto’. As specified, ‘however, even this taste ceases for those who realizes the supreme’¹⁰², the statement means that, except the subject matters with the Lord supreme, one has to eliminate all the other things with their taste and *vāsanā*. In this context, if asked, ‘how it shall be eliminated?’ the *Ālvār* answers as, ‘through knowledge’. It implies that, by the means of knowledgeable aspects of the Lord supreme, one has to eliminate all the other things with their taste and *vāsanā*. Indeed it refers to the truth that, by imbibing the quintessence of those teachings through knowledge and stick to the path of loving surrender to His sweet grace, i.e., the *bhakti mārṅa*, one has to eliminate all the other things. In another way also, the proper implication shall be derived. That is, by following the truthful meaning of *caramaśloka*¹⁰³, one has to eliminate all the other things.

1.3:6. The Lord Śrīman Nārāyaṇa is known by the discriminative inquiries

Transliteration

“Uṅarntuuṅarntu ilintuakanru uyarntuuru viyantuin nilaimai
uṅarntuuṅarntu uṅarilum irainilai unarouaritu uyirkā!
uṅarntuuṅarntu uraittuuraittu ariayan aranennum ivarai
uṅarntuuṅarntu uraittuuraittu iraiñcumin manappaṭṭatu onrē”.

Verbal Transliteration

Uṅarntuuṅarntu: through the discriminative inquiry and the contemplation to know their inherent nature of the *ātma*, which is *aṅu* in size; *ilintuakanru uyarntu*: the pure knowledge pervading all the ten directions; *uru*: different from the *śarīra*; *viyantui*: by sensing its distinctness; *in nilaimai*: this status; *uṅarntu*: through the discriminative inquiry; *uṅarntu*: further through the contemplation; *uṅarilum*: though know; *irainilai*: the divine nature; *unarouaritu*: it is impossible to know; *uyirkā!*: Oh! The *ātmas*; *uṅarntu*: if realize the Lord Śrīman Nārāyaṇa through *yogic* perception; *uṅarntu*: even then if realized the Lord through the *yogajñāna*; *uraittu*: it is very difficult to explain His inner nature; *uraittu*: it is as the same; *ari ayan aran ennum ivarai*: these Gods named Hari, *Brahmā* and *Rudra*; *uṅarntuuṅarntu*: by critically analyzing; *uṅarntuuṅarntu*: do research upon the authoritative scriptures; *manappaṭṭatu onrē*: in your mind the supreme being shall be revealed; *uraittuuraittu*: by having understood constantly and meditate upon Him; *iraiñcumin*: you perform the worship.

Translation

‘Though the eternal *ātmas*, through discriminative inquiry and contemplation we know their inherent nature are consciousness, *aṅu* in size, pure knowledge pervading all the ten directions and different from the *śarīra*, it is impossible to know the divine nature. If asked, ‘is it possible to know Him?’, better critically analyze and do research upon the authoritative scriptures dealing with *Ari*, *Ayan* and *Aran* for so many times, if so, in your mind the supreme being shall reveal, having understood constantly meditate upon Him and worship’.

1.3:6.1. Introduction: The *bhakti* is the medium to realize the Lord

The followers of Nammālvār ask, ‘Oh! the great saint!, you advise us to worship the *avatāras*, but, as delineated, ‘as the first *avatāra* is in between the *Brahmā* and *Śiva*’¹⁰⁴, these three are performed their equally respective duties. Since as such, are they all stand primary? or does the one among them to be superior? or does someone else superior to these three? Moreover, since we are unable to differentiate them, does it be possible to discriminate them and establish the supreme God, so that, we can approach and worship Him accordingly?. To them, Nammālvār compassionately responds, ‘by not considering the *śarīra* as the *ātma*, it is difficult to know that, the *ātma* is different from the *śarīra*. Though it is conceived out of hard effort, it is not possible to know the *Sarveśvaraṇi*, who possesses the *Brahmā*, *Śiva* and others as His holy *śarīra*. So, through the means, which is explained in this verse, let you understand His inner nature and approach with intended devotedness’¹⁰⁵. As such, the *Ālvār*, through this verse, pleasingly describes the Lord Śrīman Nārāyaṇa as the supreme object to be devoted and the mode of performing devotion upon Him.

1.3:6.2. Commentary

1.3:6.2.1. The refutation of the doctrines of the *Yogācāra* and the *Kriyāvādi*

‘Though the eternal *ātmas*, through discriminative inquiry and contemplation we know their inherent nature are consciousness’. The *Ālvār* technically uses the word, *uṇarntu* ‘knowing’, instead of *uṇarvu* ‘knowledge’. Here, the *Ālvār* categorically gives specification to the ‘knower’. Through the way of expression, he refutes the *Yogācāra*’s philosophy of, ‘there is only knowledge, but, there is no knower’. Through the *aṭukkuttoṭar* ‘repetition of word for emphasis’ as, ‘*uṇarntu uṇarntu*’, he, by refuting the *Naiyāyika/Vaiśeṣika* philosophy of, ‘knowledge/consciousness is acquired in the middle, in the *mokṣa*, it will be as stone’, asserts that, the knowledge is eternal. He, by stating, ‘nature of knowing is eternal’, refutes the philosophy of *Kriyāvādi*’s philosophy of, ‘the *jñānakṛyākartṛtoam jñātṛtoam*, that is not eternal’¹⁰⁶.

1.3:6.2.2. The inner nature of the *ātma* and the Lord Śrīman Nārāyaṇa

‘The inherent nature of the eternal *ātmas* are consciousness, *aṇu* in size and pure knowledge pervades all the ten directions’. Through this statement, Nammālvār informs that, the *ātma* is *aṇu* in size and it, as the Lord Śrīman Nārāyaṇa pervades everywhere, the knowledge of it also overspreads everywhere. Here, the *Ālvār* thematically describes this explanation, i. e., ‘my legs are paining and there is also pain in my head’¹⁰⁷. ‘Different from the *śarīra*’. It means that, the nature of the *ātma* is different from the *śarīra*. If the Tamil word, ‘*uruviyanta*’ is separated as, ‘*uru*’ and ‘*viyanta*’, then, the statement, ‘the nature of the *ātma* is beyond the form of the *śarīra*’ shall be derived¹⁰⁸. From the above two analysis, the proper nuance shall be deduced. That is, ‘the inner nature of the *ātma* is different from the *śarīra* and the *śarīra* does not have the knowledgeable aspects. ‘Though the eternal *ātmas* through discriminative inquiry and contemplation we know their inherent nature’. The statement is self explicative. It also expresses the fact, i.e., ‘though the inner nature of the *ātma* is realized through the method of discriminative inquiry and contemplation as expounded in *Yoga śāstras*’. This presentation should be added along with the next remark, so that, the expected meaning shall be derived. ‘It is impossible to know the divine nature’. The report explains that, it is not possible to know the inner nature of the *Sarveśvaraṇ*, who is the Lord Śrīman Nārāyaṇa, who stands as the *antarātma* to *Brahmā* and *Śiva* and as well, it is also not possible to know the fact that, they are the holy *śarīra* of the Lord.

1.3:6.2.3. The realization of the Lord and meditation upon Him

‘The eternal *ātmas*’. The *Ālvār*, by calling as, ‘the *ātmas*’, with much of exclamations, avers as, ‘Oh! the *ātmas*, you lost your consciousness to know the truth like the *acit*, which lacks knowledge, being a *cit*, you have to achieve the objectives of your existence through knowledge, otherwise, possessing it is worthless’. In this context, if the *ātmas* asked Nammālvār, ‘let the knowledge as well as the ignorance of us be as such, since you know it, please teach us about the things to be devoted’. Then, the *Ālvār* affably proceeds further and advises them as, ‘better critically analyze and

do research upon the authoritative scriptures dealing with the *Ari*, *Ayaṅ* and *Araṅ* for so many times'. *Ari* gained the name as such because He destroys the bad and protects the good people. *Ayaṅ* got the name as such because he directly got birth from the naval of the Lord Viṣṇu. Since *Araṅ* is performing only destruction, he gained the name as such. In this back ground of the verse, the first, '*uṅartti*' derived from the first part of the word, '*uṅarttuṅarttu*' indicates *svarūpa* of *Ari*, *Ayaṅ* and *Araṅ* and the second, '*uṅartti*' derived from the second part of the word, '*uṅarttuṅarttu*' means the *svabhāva* of these three dignitaries. In this context, in order to decide the final truth, one has to critically analyze and do research upon the authoritative scriptures dealing within them. 'If so, in your mind the supreme being shall reveal'. As narrated, 'please compose a text, which has to glorify the *Liṅgam*'¹⁰⁹, by not having the side with the one God, one has to do research upon the *svarūpa* as well as the *svabhāva* of *Ari*, *Ayaṅ* and *Araṅ* for so many times. Then out of *kōlvilukkāṭṭu*¹¹⁰, the supreme being shall reveal in one's own mind. 'Having understood, constantly meditate upon Him and worship'. It intimates that, as such, visualizing the supreme being, by having the clear cut understanding, constantly meditate upon Him and by pronouncing His glorified name for so many times and do worship Him. Here, the supreme being is nobody else, but, the Lord Śrīman Nārāyaṇa. Thus, Nammālvār advises his followers to pronounce the Lord's names for so many times and worship Him.

1.3:7. Within the lifespan, one has to surrender to the Lord Śrīman Nārāyaṇa

Transliteration

Oṅruēṅap palaēna arivaru vaṭivīṅṅul nīṅra
naṅruēṅil nāraṅṅaṅ nāṅṅmukaṅ araṅṅēṅṅum ivarai
oṅraṅṅum maṅattuvaittu uḷḷiṅṅum irupacai aruttu
naṅruēṅa nalaṅṅceyvatu avaṅṅiṅṅai namṅṅuṅṅai nāḷē".

Verbal Translation

Oṅruēṅap palaēna: by considering whether they are one or more;
arivaru: it is difficult to comprehend; *vaṭivīṅṅul*: over the rare forms; *nīṅra*:

by residing; *nanru*: the good; *elil*: of radiant; *nāraṇaṇ*: Nārāyaṇa; *nāṇmukaṇ*: Nāṇmukaṇ, *Brahmā*; *araṇ*: *Rudra*/*Śiva*; *enuṇm ivarai*: as they are; *oura*: dispassionately; *num maṇattuvaittu*: by ponder your mind; *uḷḷi*: by investigating; *num irupacai aruttu*: by giving up your allegiance to *Brahmā* and *Rudra*; *nanruena*: good to perform the *bhakti*; *nalani*: attach yourself firmly; *ceyvatu*: by performing the same; *avanuṭtai*: to Nārāyaṇa; *nanṇuṭtai*: our/yourself; *nāḷē*: the lifespan.

Translation

‘By ponder your mind dispassionately over the rare forms of radiant Nārāyaṇa, *Brahmā* and *Rudra*, who look so much alike that, it is difficult to comprehend whether they are one or many. With this investigation, by give up your allegiance to *Brahmā* and *Rudra* and within your lifespan attach yourself firmly to Nārāyaṇa and perform the *bhakti* upon Him’.

1.3:7.1. Introduction: It is better to surrender to the Lord immediately

Though the aspirants heard the *Āḷvār*'s instructions and assured, ‘we will do as you said’, but, they, by not following the instructions maintained their usual patience. But, the *Āḷvār* positively worried and through the verse, advised them as, ‘Oh! Though you gave assurance, but, instead of worshipping the Lord, you are all keeping your unusual patience, let you be within your lifespan specify yourself to perceive the ultimate subject matter through proper means and devote yourself upon the Lord supreme, who is the specified subject matter to be obtained’. Further, he proceeds, ‘since your lifespan is short, you have to worship Him immediately’. But, they still keep ideal by saying as, ‘we are worshipping’. In this circumstance, the *Āḷvār* stresses them as, ‘you should not be patience and immediately starts to worship the Lord Śrīman Nārāyaṇa’. In this context, the last description and its extensive exposition are the speciality of this verse. The subject matter of this verse is the continuation of the previous one.

1.3:7.2. Commentary

1.3:7.2.1. The duties of the Lord Śrīman Nārāyaṇa (*Viṣṇu*), *Brahmā* and *Rudra*

‘Over the rare forms, who look so much alike that, it is difficult to comprehend whether they are one or many?’. It is commented as, ‘since

these three equally seem as primary and possess three individual *śarīras*, it is difficult to comprehend the rareness of forms'. So, the following question is raised, 'whether, are there one only within the three *śarīras*? or are there three *cetanas* stationed within that three *śarīras*?'. The statement shall be commented in different *indriyas* as, 'does it the state of a single *ātma*?, or the status of many *ātmas*?'. 'Radiant Nārāyaṇa'. Since He is referred to in the Tamil word as, *naṇṇu* 'good', it glorifies the beauty of the Lord. Here, the *Ālvār* is remembered the testimony named *Nārāyaṇa Anuvāka*¹¹¹, which specifically praises the Lord's glories. Since, Nammālvār also indicates in the Tamil as *elil* 'radiant', it shall be commented that, the word points out the Lord's glory as, 'He alone is the Lord Śrīman Nārāyaṇa, who without demerits, possesses the *mokṣa* and radiant in form'¹¹². Moreover, the phrase, '*naṇṇu elil*' shall be commented in a different direction. As informed, 'standing apart and enjoying His beautiful creation'¹¹³, by observing the Lord's beauty, it explicates the fact that, He is the supreme Lord, who cordially provides the whole world as well as all the *ātmas*. In this background Nammālvār with special implication names the Lord as, 'Nārāyaṇa', because the grandeur status of Him appears that, He is the *prakāri*, who gloriously holds all the comic matters as His *prakāras*. '*Brahmā*'. He is the one, who at the time of creation possesses the four faces to utter the four *Vedas* and stands as the specified authority for creation of the cosmos. '*Rudra*'. He is the one, who stands as the authority for destruction of the universe.

1.3:7.2.2. The dispassionate investigation upon the *Brahmā* and the *Rudra*

'They are'. The phrase refers to the matter that, they possess the varied nature. As *Śrī Viṣṇu Purāṇa* affirmed, 'the independent Janārdana, gloriously named as *Bhagavan* assumes as the *Brahmā*, *Viṣṇu* (the Lord Śrīman Nārāyaṇa) and the *Rudra*, who accordingly perform the duties of creation, protection and destruction'¹¹⁴, since the similarity seems to be in name and since the verse of *Purāṇa* ends with the name, 'Janārdana', which is similar to the *viṣṇu śabda*, the Lord Śrīman Nārāyaṇa alone appears as superior, the master. Thus the phrase, 'they are' means the three personalities with varied inner nature. 'By ponder your mind dispassionately over the rare forms of radiant Nārāyaṇa, *Brahmā* and *Rudra*'.

It is balanced attitude of the *Ālvār*. Except the Lord Śrīman Nārāyaṇa, by not giving importance to one between the other two and by not giving importance to the Lord only before to arrive at conclusion for certainty, the *Ālvār* asks us, 'ponder the three personalities in your mind dispassionately'. 'With this investigation'. When investigating the *svarūpa* and the *svabhāva* of these three personalities through the *śrutis* and the *nyāyas*, quite naturally the mind shall perceive the 'one' as superior and the other two personalities are not perceivable as the superiors.

1.3:7.2.3. Since the Lord is the supreme, perform of the *bhakti* towards Him

After dispassionately arriving the conclusion as such, the *Ālvār* directs us as, 'by give up your allegiance to *Brahmā* and *Rudra*'. Here, through this important proclamation, he categorically asserts that, there is naturally no superiority vested upon *Brahmā* and *Rudra*, but, realistically it destines that, the Lord Śrīman Nārāyaṇa alone is venerated as the Lord supreme. 'Perform the *bhakti* upon Him'. The *Ālvār* advises us, 'thus, having established the supremacy of the Lord, with the thinking that, He came to your heart, for the upheaval of your *ātma*, then, without expecting anything from Him, let you perform the *bhakti yoga* upon Him'. Though, the advice is as such, but, the aspirants, though stating, 'we will do it in time', but, they keep quite patiently. By examining that, the *Ālvār* proceeds as, 'within your lifespan attach yourself firmly to Nārāyaṇa'. Here, the statement is self explicative. By seeing them, He specifies as, 'Oh! The people don't degrade yourself, you all may know the reality of our life! Let you obtain the Lord at the earliest'. In this context, since the *Ālvār* advises, 'within your lifespan attach yourself firmly to Nārāyaṇa', there is an implication as, 'how the listeners know the distinction of the lifespan?'. For this, Nammālvār previously answered as, 'fleeter than lightning is the life of the *śarīra*'¹¹⁵.

1.3:7.2.4. Within the lifespan, one has to attach with the Lord Śrīman Nārāyaṇa

Śrī Rāmāyaṇa also endorses the importance of lifespan as, 'people rejoice on rising of the Sun, they feel delighted at the approach of night,

but, they do not understand that, like water is taken out from the pot, its fullness will be reduced, as such, their lives have been shortened'¹¹⁶. Moreover, for the phrase, 'within your lifespan', there is another way of commentation. Here, Vaṭakkuttiruvītipillai, by placing an anecdote explains the status of lifespan. When somebody sleeping by closing the back door and front door of the house and if the house is on fire, at the time, if he with comfort responses, 'I will extinguish the fire', then, does it possible to accept? Certainly, it is not possible. So, the *Ālvār* properly advises us as, 'within your lifespan attach yourself firmly to the Lord Śrīman Nārāyaṇa'¹¹⁷.

1.3:8. 'The act of surrender to the Lord' eliminates the demerits

Transliteration

*"Nāḷumniṇṇu aṭunnama palamaiam koṭuvinaṭi yuṭaṇē
māḷumōr kurai villai mananākam malamarak kaḷuvi
nāḷumnam tiruvuṭai aṭikaḷtam nalaṅkaḷal vaṇaṅki
māḷumōr iṭattilum vaṇakkoṭu māḷvatu valamē"*.

Verbal Translation

Nāḷum: for daily; *niṇṇu*: for always being with us; *aṭun*: tormenting; *nama*: stored by us; *palamai*: for all times (existing); *am koṭuvinaṭi*: all our cruel sins; *uṭaṇē*: at once; *māḷum*: will be vanished; *ōr kurai villai*: we shall not want/no chance to worry; *mananākam*: our mind; *mālam*: dirt of misconceived notion of parity; *ara*: cleansing; *kaḷuvi*: by cleansing through the knowledge; *nāḷum*: daily; *nam*: our; *tiruvuṭai*: by having *Tirumakaḷ*, i.e., Śrī Lakṣmī; *aṭikaḷtam*: to the feet; *nalam*: gracious; *kaḷal*: felicitous feet; *vaṇaṅki*: by worshipping; *māḷumōr iṭattilum*: the last minute, passing the *ātma* from the *śarīra*; *vaṇakkoṭu*: to worship Him; *māḷvatu*: to die; *valamē*: it is better.

Translation

'By cleansing our mind of dirt of misconceived notion of parity through knowledge, worship daily at the felicitous feet of the Lord, the gracious consort of *Tirumakaḷ*, then, all our cruel sins, which are tormenting us for all the times will be vanished at once, after that, we shall not want, worship Him until the last minute, passing the *ātma* from the *śarīra*'.

1.3:8.1. Introduction: The surrender to the Lord for the final emancipation

One of the aspirants, asked Nammālvār, 'Oh! The great! You are guiding that, atleast one day before of dying, surrender to the Lord. Since the demerits accrued with me for a long time, do they not the obstacle to surrender the holy feet of the Lord?, if so, is there time for me to surrender to Him?'. The *Ālvār* wonderfully through this verse answers as, 'Oh! Dears! When you wish to surrender, instantly the obstacles will be vanished, you know!, you are surrendering to the holy feet of the Lord Śrīman Nārāyaṇa. The husband of *Tirumakal*, don't think and ideal as, 'the time is passed'. As informed, 'dragging your weight slowly with a staff in hand'¹¹⁸, you can fall down to His holy feet even with that staff. Yes!, the final emancipation is yours'.

1.3:8.2. Commentary

1.3:8.2.1. 'The act of surrendering to the Lord' destroys the devotees' sins

'Tormenting us for all the times'. It means that, it is tormenting us for all the times without break. The Commentator extra ordinarily comments this remark. He avers that, like the *paramāṇus* are eternally existing and they are subservient to *pārimaṇḍala*¹¹⁹, the Lord's *svarūpa*, His *guṇas* and His other qualities are permanently existing and they are eternally subservient to Him only. Like that, the *ātmas* are also immortal and they are eternally subservient to the Lord. Though the inner nature of the *ātmas* is as such, but, they, from time immemorial, due to the association with the *śarīras* is eternal¹²⁰, but, suffer a lot out of law of *karma*. Here, the *Ālvār* makes mention of the law of *karma* as, 'tormenting us for all the times'. 'All our'. As delivered, 'within the somebody's *karmas*, his friends received the good *karmas* and his enemies received his bad *karmas*'¹²¹, one's *karma* is not received from others but, indeed, they by themselves realistically earned by themselves only¹²². It is also endorsed by the reference, 'what unprecedented calamity has not already fallen on me? I always suffer. Suffering has become second nature to me. O, the Lord, it is not right that, they who have taken shelter of you be defeated in this way'¹²³. 'Cruel'. The *Ālvār*, by sensing the cruelty of *karma*, comments as, 'cruel'. 'All our cruel sins'. He avers as such, because the cruel sins are ought to be experienced and eliminated. 'Will be vanished at once'. It expresses that,

all our cruel sins will be eliminated all of a sudden, even at the time of incurred. Here, the following *pramāṇas* shall be remembered: ‘like the cotton gets burnt in fire fully, as such, all his sins are fully annihilated’¹²⁴ and ‘though the cluster of demerits are like the size of *mēru* mountain, *mandara* mountain, etc., sudden after obtained Keśava’s grace, it will be destroyed like the bad diseases’¹²⁵.

1.3:8.2.2. ‘The act of worshipping the Lord’ vanishes the devotees’ cruel sins

‘We shall not want’. It represents that, since we are worshipping the Lord Śrīman Nārāyaṇa, all our cruel sins, which are tormenting us for all the times will be vanished at once. ‘After that, we shall not want’. It means that, after worshipping the Lord, the aspirant as he wishes will attain all the necessary things. As the Lord Kṛṣṇa advises, ‘quickly they become virtuous and attain lasting peace. Oh! son of Kuntī, declare it boldly that, no devotee of mine is ever lost’¹²⁶, if one attaches himself with the Lord, like things burnt with fire, his demerits will be destroyed. Then, the devotees of the Lord shall not be suffered because of the *karmas*. Appropriately the *Bhāratham* also narrates as, ‘if one, who previously possessed the bad conduct, ate the food, which is not to be eatable, did wrongs things to another, who did only good to him, rejected the *Vedic* principles, etc., surrendered to the holy feet of the Lord, who awaits the time for that individual to show devotion to Him, then, he should be considered as one, who is not sinned’¹²⁷. In this context, if asked, ‘why the aspirant is considered as such?’, it is answered. If one sees his sin after his surrendering to the Lord, then, it sorrowfully elucidates that, the accuser is degrading the greatness of the Lord. Here, the statement of the *Bhāratam*, ‘at no time, there will be destructions to the devotees of the Lord Vāsudeva’¹²⁸ shall be remembered.

1.3:8.2.3. The devotee has to worship the Lord Śrīman Nārāyaṇa

After discussing the above facts, by following the gracious feet of Nammālvār, the Commentator proceeds further. After commenting the above facts, as a fresh look, he avers, ‘for you, there is one thing to do’. ‘By cleansing our mind of dirt of misconceived notion of parity through

knowledge'. If the *Sarveśaraṇ* (the Lord Viṣṇu) stands in the midst of *Brahmā* and *Śiva*, by giving up the doubt, the purified mind shall perceive Him as, 'the *Sarveśaraṇ* alone is the master'. If so, if asked, 'does it be the wrong to think that, the other *Devas* are the gods?', as informed, 'the Lord's devotees may even forget His name, but, they will never stoop to worship the god-lings'¹²⁹, to think as such is wrong. 'Worship daily'. One has to worship the Lord for everyday. To it, there is no rules and regulation just like, forbidden to touch the sea except the *parva kālam*¹³⁰. 'At the felicitous feet of the Lord, the gracious consort of *Tirumakaḷ* (Śrī Lakṣmī)'. It specifies that, daily one has to worship the holy feet of the Lord, who is the husband of *Tirumakaḷ*. In this context, it is to be noted that, Nammālvār, through this explanation noticeably avers the eternal relationship of the Lord with *Tirumakaḷ*. Once Nanjīyar asked Bhaṭṭar, 'if one obtains *Śarveśvaraṇ*, He will give the boon, then, why should one obtain the *Prāṭṭi* (Śrī Lakṣmī) as companion to the Lord?'. Śrī Parāśara Bhaṭṭar responded, 'it is because, when the devotee surrenders to the holy feet of the Lord, the *Prāṭṭi* will keep him under Her protection. When the Lord turns up towards her, She, out of her *puruṣakāratvam*, makes the Lord to accept the devotee without seeing his demerits'. So, it is envisaged that, daily we have to worship the holy feet of the Lord, who is the husband of *Tirumakaḷ*.

1.3:8.2.4. 'The act of worshipping the Lord' leads to the final emancipation

'Felicitous feet of the Lord'. The compassionate feet of the Lord are as such that, when His devotee approaches Him through the *Prāṭṭi's puruṣakāratvam*, He always accepts him without minding his demerits. 'Worship daily'. So, if we worship daily at the felicitous feet of the Lord, then, all our cruel sins which are tormenting us for all the times will be vanished. 'At once'. Even at a *kṣaṇa* of surrendering to the holy feet of the Lord, out of His sheer grace, all our cruel sins will be vanished. 'Worship Him until the last minute, passing the *ātma* from the *śarīra*'. As stated, 'better that, I should be riven in twin, but, I never will. This is my native fault and nature is incapable of being overcome'¹³¹, one shall not be as Rāvaṇa with *ahaiṅkāra*. But, if one is worshipping Him until the last minute, passing the *ātma* from the *śarīra*, even if he dies when he is upon the *cīraippāy* 'cloth mat'¹³² with the posture of turned bottom upward, without

doubt, he will attain the holy feet of the Lord Śrīman Nārāyaṇa. The *Āḷvār* proceeds his advice that, if one at the last minute surrenders to the other gods, he will gain nothing. But, if one surrender to the feet of the Lord at the last moment and even if he die immediately, he will obtain the Lord. So, Nammālvār very strongly asserts as, ‘worship daily at the felicitous feet of the Lord, the gracious consort of *Tirumakaḷ* until the last minute, passing the *ātma* from the *śarīra*’. From this, it is clearly comprehended that, if one throughout his life surrendered to the other deities, except the Lord Śrīman Nārāyaṇa, finally he gains nothing, but, if one surrenders to the holy feet of the Lord at the last minute even before his death, without doubt, the final emancipation of the *mokṣa* will be certainly accomplished. The Tamil word, “*valam*” of the verse means the sense of speciality. The word, “*valam*” indicates the strength. Also, the word, “*valam*” is the transformed version of the another word, “*varam*”. It refers to, ‘boon’. So, it shall be commented that, by surrendering to the Lord Śrīman Nārāyaṇa, the aspirant shall get all the kinds of strength and boons.

1.3:9. The Lord’s *avatāras* are for the annihilation and the reestablishment

Transliteration

*“Valattanaṅ tiripuram erittavaṅ iṭamperat tuntit
talattuelu ticaimukaṅ paṭaittanal ulakanuṅ tāṇuṅ
pulappaṭap piṇṇuṅtaṅ ulakattiḷ akattanaṅ tāṇē
colappukil ivaiṇṇuṅ vayirruḷa ivaiavaṅ tuyakkē”.*

Verbal Translation

Valattanaṅ: gets place to the right; *tiripuram erittavaṅ*: Śiva, the destroyer of three citadels; *tuntittalattu iṭampera*: by having the place in the lotus naval; *elu ticaimukaṅ*: the great *Brahmā* who raised; *paṭaitta*: created by; *nal ulakanuṅ tāṇuṅ*: the lovely worlds and himself; *pulappaṭa*: to visible; *piṇṇuṅ*: even after; *taṅ ulakattiḷ*: in His world; *akattanaṅ*: descends during His *avatāras*; *tāṇē*: by Himself; *colappukil*: if starts to utter; *ivaiṇṇuṅ*: even they are; *vayirruḷa*: hidden in His stomach; *ivaiavaṅ tuyakkē*: the Lord makes you bewildered.

Translation

‘His lotus naval is the place of great *Brahmā*, the creator of lovely worlds, while *Śiva*, the destroyer of three citadels gets place to the right, He descends Himself visible in His world during *avatāras*. If starts to utter His great qualities, it is impossible to count, but, even they are kept hidden in His stomach, with these, the Lord makes you bewildered’.

1.3:9.1. Introduction: The Lord through His *avatāras*, creates the spiritual taste

Nammālvār, in the sixth, seventh and eighth verses graciously glorified the Lord Śrīman Nārāyaṇa’s supremacy and averred the absence of the same to the *Brahmā* as well as the *Śiva*. In this verse, he affirmatively delineates that, they obtained their *svarūpa* only in association with the Lord. In this context, there is a question, ‘though the Lord is the supreme cause and protector of the *Brahmā* and the others and they are not even descending to the world, but, what would be the specified reason for the Lord Śrīman Nārāyaṇa’s gracious act of charmingly descending and taking *avatāras* to His own world?’. For this, the Lord Himself answered as, ‘to protect the righteous, to annihilate the wickedness and to reestablish the principles of the *dharmā*, I appear on this earth, age after age’¹³³. For more clarity of the Lord’s *avatāra*, the Commentator comments further. That is, ‘for the sake to speed up the process of obtaining Him by the devotees and through it, He by Himself personally creates the spiritual tastes within their heart. In this circumstance, the Lord’s devotees, by enriching and fulfilling their spiritual tastes with the help of the Lord’s *avatāras*, finally through the *prapatti mārḡa* reached over His abode, i.e., the *paramapada*. So, the Lord Śrīman Nārāyaṇa periodically takes *avatāras* among His sincere devotees. Moreover, the Lord’s *avatāras* are religiously as well as practically oriented from the stand point of His devotees. In this context, regarding the Lord’s *avatāra*, there is a question, ‘what is the result for the Lord to annihilate the wickedness and to reestablish the principles of the *dharmā*?’. For this, the Lord Himself answered as, “annihilating the wickedness and reestablishing the principles of the *dharmā*’ are the fruits (*phala*) of the *avatāras*’.

1.3:9.2. Commentary

1.3:9.2.1. The Lord provides the appropriate status to the *Śiva* and the *Brahmā*

‘While *Śiva*, the destroyer of three citadels gets place to the right’. The *Ālvār* proceeds the subject matter, which he discussed it in the sixth and seventh verses. *Śiva*, who possesses greatness out of destruction of the three citadels, by getting the right side of the Lord, obtained his *svarūpa*. The *Mokṣa Dharma* also endorses this fact as, ‘let see the eleven *Rudras* in my right side’¹³⁴. ‘His lotus naval is the place of great *Brahmā*, the creator of lovely worlds’. It mentions that, the great *Brahmā* along with his created worlds are without any degradations of status, stationed upon the lotus naval of the Lord. Appropriately Arjuna in the *Bhagavad Gītā* declares as, ‘I see *Brahmā* seated on the lotus flower’¹³⁵. These announcements expressed over here for the *Śiva* and the *Brahmā* are the *upalakṣaṇa* for all the other deities and their activities. Moreover, here the greatness of the *Brahmā* refers to the Lord Śrīman Nārāyaṇa’s spiritual wealth, i.e., the *Brahmā*’s supremacy upon his fourteen worlds. In this context, the *Ālvār* uses the word, *nallulakam* ‘lovely world’. It means that, since the Lord, out of His holy *saiṅkalpa* takes the *avatāras* within this world, it is declared as, ‘lovely world’.

As expounded, ‘the bull-rider *Śiva*, the four-faced *Brahmā* and the lotus-dame Lakṣmī reign on His peerless frame’¹³⁶, if the Lord gives equal place, i.e., the private quarter of Śrī Lakṣmī, it will be the embarrassing situation to all of them, so that, He allocates the different parts of His holy *śarīra* to the *Brahmā*, *Śiva* and Śrī Lakṣmī. The *Ālvār*, to specify the truth only, gloriously specifies it as, *iṭam peṛa* ‘having the place’. If so, if asked, ‘why the Lord allots separate parts to them?’. It is because, the Lord’s *śarīra* is the abode of all of them. The *Ālvār* also uses another appropriate word, *untit talattanan* ‘lotus naval is the place of the great *Brahmā*’. It refers to the following truth. If the milk sucking child is away from the mother’s breast, then, the child’s tongue will be dried. Like that, if *Brahmā* is not sitting upon the lotus naval of the Lord, then he will lose his essence. If so, then, there is another question, ‘are they present upon the Lord’s *śarīra* for ever?’. It is the Lord’s grandeur quality that, at the time of danger for

them, He gives His *śarīra* to them. Since this is His great quality, all the *Ālvārs* enjoy this and do the *maṅgalāsāsanam* upon it. The Commentator gives another anecdote to glorify the Lord's authority. Though the small kings have their own respectability, they indeed enjoy the honours only at their Emperor's palace¹³⁷. Like that, these gods also enjoy while they are placing themselves upon the Lord's *śarīra*. Thus, it is proclaimed that, since they are with the Lord, they will not miss their *prāpti*¹³⁸. In this situation, if asked, 'why?', as answer, the Commentator proceeds further. In *Śrīraṅgam*, when there is danger from other kings, the people have sheltered themselves inside the place called *Aṭaiyavaḷaintān*¹³⁹ and when the danger disappears, they used to return back to their own residence. Like that, when these gods being in danger reside in the divine *śarīra* of the Lord for some time, then, when the danger disappears they used to return to their own places.

1.3:9.2.2. The Lord's *avatāras* show His desires towards the humanity

'Even they are'. It means, 'even after giving the Lord's *śarīra* to the *Brahmā* and the others'. 'He descends in His own world during *avatāras*'. It intends that, He descends Himself as the *avatāras* to His world, which is created by the *Brahmā*, who is guided to do as such by Him. If so, there is a question, 'though the *Brahmā* and *Śiva*, who possess parts of the Lord's *śarīra* and gained their *svarūpas*, they feel uneasy to descend themselves within the *samsāra* of this world, but, what would be the reason for the Lord to take the *avatāra* within this world?'. For this, the *Ālvār* answers as, 'Himself visible'. As stated, 'I call and look everywhere, with parched lip'¹⁴⁰, to the devotee, the Lord wouldn't give boons, out of His *saṅkalpa*, but, by showing His holy form to their *indriyas* like eye and gives the things for their spiritual satisfaction, which they very much need of. In this circumstance, if asked, 'what will happen, if He gives the boons out of His *saṅkalpa*?'. For this, the *Ālvār* answers, 'what if all your devotees became illumined, would that exhaust your glory?'¹⁴¹. So, as such the Lord takes the *avatāra* and becomes visible to His devotees. In this context, if asked, 'does the Lord take the *avatāra* due to His *karṇa*?'. For this, the *Ālvār* answers as, 'Himself'. It is explained through the Lord's proclamation, 'out of My sheer desire alone I am taking *avatāras*'¹⁴². So, the Lord *Śrīman*

Nārāyaṇa takes *avatāras* not because of His *karma*, but, out of His unalloyed desire and love towards the humanity.

1.3:9.2.3. The Lord's activities of protecting His devotees are countless

'If starts to utter His great qualities, it is impossible to count, but, even they are kept hidden in His stomach'. It concerns that, if one who starts to utter the Lord's activities of protection through words, certainly it is not possible to complete the same. Though as such to count, they will extend further and further, but, it wouldn't end. As such, the Lord is so wonderful because He himself becomes child as they conveyed, 'my son' to Daśaratha, Nandagopa etc., but, they were created by the *Brahmā* under the control of the Lord Himself. Moreover, what a marvellous!, once Dasaratha announced, 'I give the kingdom' then, he commented, 'no kingdom, you have to go to the forest', but, the Lord in His *avatāras* as Śrī Rāma accepted the both the kingdom and forest equally. Like that, Nandagopa, by giving a stick directed the Lord, 'go and feed the cattle', for that also the Lord with simplicity, graciously accepted his command. To the above statement of the verse, there is another way of commentation. That is, though the Lord is so simple, if there is any danger to His devotees, He, by putting them in His stomach and by all means will protect them.

1.3:9.2.4. The Lord's simplicity makes the devotees bewildered

In this context, if somebody, out of doubt stated, 'if the meaning is described by you as such, it is comprehensibly understood, but, if nobody is delineated it, then, the glory of the Lord's simplicity will not be known!'. To him, Nammālvār conveys as, 'with these, the Lord makes you bewildered'. It is commented in the direction of *Ālvār*. As affirmed by *Bhagavan* Himself, 'My divine energy *māyā*, consisting of the three modes of nature is very difficult to overcome. But, those who surrender unto me, cross over it easily'¹⁴³, those who are with misfortune out of *māyā*, the Lord wouldn't allow them to approach Him and even when they go away beyond His kind look, He permits them to do it as such. So, to the doubter, the *Ālvār* affirmatively responds, that, since the Lord is indifferent (*utācīṇan*) to you, it is not at all possible for you to realize His grandeur glories. Here, the Tamil word, '*tuyakku*' also connotes the other word, *aiyam* 'doubt'.

So, it is transparently delineated that, for their protection, the devotees ought to surrender to the holy feet of the Lord Śrīman Nārāyaṇa.

1.3:10. The enjoyment of the Lord Śrīman Nārāyaṇa's holy feet

Transliteration

*“Tuyakkaru matiyilnaṅ jñānattuḷ amararait tuyakkum
mayakkuṭai māyaikaḷ vāṇilum periyāṇa vallaṅ
puyarkaru nirattanaṅ perunilaṅ kaṭantanal aṭippōtu
ayarppilaṅ alarruvaṅ taluvuvaṅ vaṇaṅkuvaṅ amarntē”.*

Verbal Translation

Tuyakkaru: with the clarity of apprehension and understanding without doubt and altered knowledge; *matiyil*: in the mental attitude; *nal jñānattuḷ*: within the knowledgeable aspects; *amararrai*: to the celestials; *tuyakkum*: to make them baffle; *mayakkuṭai*: by having aberrations; *māyaikaḷ*: the amazing aspects; *vāṇilum*: than the sky; *periyāṇa vallaṅ*: the one who is having much of ability; *puyarkaru*: the cloud hues; *nirattanaṅ*: the one who is having cloud hues; *perunilam*: the entire universe; *kaṭanta*: spanned; *nal aṭippōtu*: the lovely lotus feet; *ayarppilaṅ*: without forgetfulness; *alarruvaṅ*: the one who is extol them through mouth; *taluvuvaṅ*: the one who embraces out of the *śarīra*; *vaṇaṅkuvaṅ*: the one who bows before the Lord; *amarntē*: by wholly detached from all else.

Translation

‘If aberrations are noticeable in the mental attitude of even those *Amarars* noted for clarity of apprehension and understanding without doubt and altered knowledge towards the supreme Lord, that is because of wonders of His incarnations exceed the bounds of expansive sky and thus baffle them all. I shall unremittingly bow before the lovely lotus feet of the cloud hues Lord, which spanned the entire universe, embrace out of the *śarīra* and extol them through the mouth with an unforgettable mind and wholly detached from all else’.

1.3:10.1. Introduction: The devotees follow the *bhakti mārga*

The *Ālvār* through this verse, with intended heart, invites his fellow devotees and asserts with second person as, ‘leave aside the attitude of

*vimukhar*¹⁴⁴. Since we are following the *bhakti mār̥ga* shown by the Lord, let us enjoy the holy feet of Him, who measured the world to saturate our devotional thirst through mind, words and deeds’.

1.3:10:2. Commentary

1.3:10.2.1. The Lord’s *avatāra* makes the aberrations within the mind

‘In the mental attitude without doubt and altered knowledge’. The statement is self explicative. ‘Even those *Amarars* noted for clarity of apprehension and understanding’. In this context, the Tamil word, ‘*ul*’ shall give many meanings such as *manam* ‘mind’, *iṭam* ‘place’ and *mēl* ‘great’. In this place, the word, ‘*ul*’ means the greatness. Here, the expression means the *Amarars*, who gratefully possess the clarity of apprehension and understanding. ‘If aberrations are noticeable in the mental attitude because of wonders of His incarnations’. The comment clarifies that, the Lord’s *avatāra* makes aberrations within the mind through its qualities and activities.

1.3:10.2.2. The Lord’s inner nature is immeasurable even by the *Amarars*

‘Exceed the bounds of expansive sky and thus baffle them all’. Though the sky can be measured, but, the Lord’s inner nature is not possible to measure. In this context, the Tamil word, ‘*tuyakkaru*’ points out the mental attitude, i.e., ‘without doubt and altered knowledge’. In this place, the phrase, ‘without doubt and altered knowledge’ refers to the knowledgeable aspects of the *Amarars*. *Amarars* are the *Devas* like *Indra*. If asked, does it have a right to think about the *Devas* with *rājasa* and *tāmāsa guṇas* as, ‘*Amarars* noted for clarity of apprehension and understanding?’. If one possesses the *rājasa*, the *tāmāsa guṇas* and even the *satva guṇa*, to them, the qualities with respect to their *guṇas* alone will be excessively explicated. So, here, the *Āḷvār* states that, the *Amarars* have *satva guṇa* only. If the *Amarars* with the *satva guṇa*, they think that, their activities are not completed by them, but, the Lord alone used to do the fulfilled and completed activities. Unfortunately if they falsely feel that, they are performing the fulfilled and completed activities, suddenly the Lord appears before them and graces them. Then only with the grace of the Lord, the *Amarars* will successfully complete the activities. In this place, if asked, ‘is

there any place, where the Lord appears before them?'. It is answered as follows: Once the *Devas* were in trouble from *Narahāsure*. they prayed the Lord. Though they fought with the *asura*, but, they lost their wealth, women folks being captured and all were insulted by him. *Indra* with meanness submissively approached the Lord for help. Then, the Lord Kṛṣṇa went to the battle and won over *Narahāsure*. Then, He rescued all and brought the glory to *Indra*. In this regard, once *Priya Tiruvaṭi* out of his specified knowledge declares as, 'I have carried the Lord and His consorts'¹⁴⁵. His words seem to be as the words of *civikaiyar*¹⁴⁶. So, the remark, '*Amarars* noted for clarity of apprehension and understanding' also shall be referred to the *nityasūris*. This fact is endorsed as follows: "*Civikaiyar collum vārttaiyaic conṇān ātalīn, 'nanjñāttuḷ amarar' enṛatarkku nittiyacūrikaḷai eruru poruḷkōṭalum amaiyum*" (This statement is translated in the above part of the commentary). (Refer to Purushothama Naidu (2012), *op.cit.*, p. 173). In this place, for contextual clarity, Śrīman Sarathy Thothathri's explanation about the statement, '*amarars* also shall be referred to as the *nityasūris*' shall be remembered. Śrī Sarathy Thothathri, while commenting the phrase of the verse, *nal jñānattuḷ amarar* '*Amarars* noted for clarity of apprehension and understanding without doubt and altered knowledge' explains as, 'Here, *Amarar* can mean the *nityasūris* also. *Periya Tiruvaṭi* (*Garudālvār*) once argued with Kṛṣṇa (when *sumuka* (a snake he was chasing) went under Kṛṣṇa's protection) and told him 'I am the one who carried you and your consorts' similar to someone who carries the palanquin will argue for wages' (Vide: <http://divyaprabandham.koyil.org/index.php/2015/07/thirumaimozhi-1-3-10-thuyakkara-mathiyil/>). Over here, by thinking of the Lord's above said inexhaustible eminences, the *Ālvār* concludes that, whatever may be the incidents, to us it is impossible to measure the greatness of the Lord Śrīman Nārāyaṇa.

1.3:10.2.3. The devotee adores the Lord's simplicity through his mind, etc.,

After elucidating the immeasurable glories of the Lord, *Nammālvār* invites the devotees to enjoy the Lord's holy form, which He cheerfully showed. 'The cloud hued Lord'. It explains that, the Lord is blue in color as that of cloud setting the rain. 'I shall unremittingly bow before the

lovely lotus feet of the cloud hued Lord, which spanned the entire universe, embrace out of the *śarīra* and extol them through the mouth with an unforgettable mind and wholly detached from all else'. To this long statement, Tirukkurukaippirāṇ Pillāṇ comments as, 'I have enjoyed the Lord through my mind, words and deeds'. For this, Nañjīyar¹⁴⁷ comments as, 'thus the way, the *Ālvār* wishes very much to enjoy the Lord'. 'Lovely lotus feet of the cloud hued Lord, which spanned the entire universe'. It points out that, when measuring wider area of the world, the Lord placed His lotus feet upon His devotees without differentiating as the Vasiṣṭa or *caṇḍāḷa*. It means that, the Lord looks purity as well as impurity from them, but, He makes them all to be benefited out of His own purity. As praised, 'may your lotus feet-that-measured-the-earth decorate our head'¹⁴⁸, His lovely feet is wished very much by His devotees. Here, the *Ālvār* uses the apt word, *nallaṭipōtu* 'lovely lotus feet'. Śrī Ālavantār also adores Him as 'Oh!, the Lord Trivikrama, when will Your lotus feet, which bear the marks of conch shell, disc, *kalpaka vṛkṣa* tree, flag, lotus, elephant goad and thunderbolt, adorn my head?'¹⁴⁹. It is well compared that, the Lord's devotees wished the Lord's feet as they wish to wear the flower called, *cevvippū*. In this context, the Tamil word, '*ayarppilan*' means other equivalent word, *maṛavēṇ* 'I wouldn't forget'. In this context, '*maṛavēṇ*' refer to the devotee's attitude that, he will not forget the Lord at any odds. 'Extol them through mouth'. It refers to the truth that, the devotees speak without order to glorify the Lord. 'Embrace out of the *śarīra*'. It specifies that, as stated, 'he very tightly embraced'¹⁵⁰, Nammālvār tightly embraced the Lord. 'Bow before the lovely lotus feet'. It means, 'I will bow before the lovely lotus feet without *ahaṅkāra*'. 'Wholly detached from all else'. The phrase indicates the fact, 'I will do it as such without expecting any other fruit except the Lord Śrīman Nārāyaṇa'. So, through the above said expressions, the spiritually oriented truth contends are crystal clearly explicated.

1.3:11. The aspirant raises to the level of the *nityasūris*

Transliteration

*"Amararkaḷ toḷutueḷa alaikaḷaḷ kaṭaintavaṇ tannaṭi
amarpoḷil vaḷaṅkuru kūrccaṭa kōpankur rēvalkaḷ*

*amarucuvai āyirattu avarriṇuḷ ivaipattum vallār
amararōṭu uyarvirceṇru aruvartam piraviañ ciraiyē”.*

Verbal Translation

Amararkaḷ: the *Devas*; *tolutuelā*: worshipped by; *alaikaṭal*: the ocean with its surging waves; *kaṭaintavaṇṭai*: the one, who churned the milky ocean; *amar*: well fit; *poḷil vaḷam*: beautified by gardens; *kurukūr*: Tirukkurukūr; *caṭakōpaṇ*: Śaṭhakōpaṇ; *kurṛēvalkaḷ*: the divine service; *amarucuvai*: sweetly; *āyirattu avarriṇuḷ*: within the thousand; *ivaipattum*: these ten songs; *vallār*: those that are conversant with; *amararōṭu*: with the *nityasūris*; *uyarvirceṇru*: rise to the great level of; *aruvartam*: will get released; *tampiravi*: from their births; *añciraiyē*: the cruel prison.

Translation

‘Those that are conversant with these ten songs, out of thousand sung sweetly with their inner meanings as divine service by Śaṭhakōpaṇ of Tirukkurukūr, which is beautified by gardens and resourceful of knowledge in adoration of the supreme Lord, who churned the milky ocean with its surging waves, worshipped by the *Devas* like *Indra*, will get emancipation from their births of cruel prison and rise to the great level of the *nityasūris*’.

1.3:11.1. Introduction: The fruit of this decade

Nammālvār through this end verse of the decade asserts that, those who are conversant with this decade will raise to the great level of the *nityasūris* and get release from their *samsāra* of cruel prison¹⁵¹.

1.3:11.2. Commentary

1.3:11.2.1. The act of churning the ocean of milk for the ambrosia

‘In adoration of the supreme Lord, who churned the milky ocean with its surging waves, worshipped by the *Devas* like *Indra*’. All the *Devas* were waiting to get the essence of salt, i.e., ambrosia. Here, it is to be noted that, the ambrosia yields prolonged life in comparison to human life, but, not the final emancipation for anybody. In spite, they by standing one shoulder with that of another churned the milky ocean like the one ocean

is churning the another ocean. As said, ‘worship the feet’¹⁵², since even for the *Devas* are impressed with the beauty and promising noble features of the Lord, they adored the Lord. So, to specify this situation, here, the *Ālvār* glorifies the Lord as, ‘the supreme Lord, who churned the milky ocean with its surging waves, worshipped by *Dēvas* like *Indra*’.

1.3:11.2.2. ‘The performance of the *kaṅkaryā* out of words’ is better

‘Beautified by gardens’. It expresses that, Tirukkurukūr is beautified with gardens. ‘Tirukkurukūr, which is resourceful of knowledge’. The statement is self explicative. ‘Divine service by Śāṭhakōpan’. It announces that, Śāṭhakōpan, the chief of city did the *kaiṅkaryā* to the Lord through his prosperous golden words. In this context, if asked, ‘does the *kaiṅkaryā* out of words will do for the Lord?’. It is answered as, ‘there is no other *kaiṅkaryā* better than the *kaiṅkaryā* out of words’. As informed, ‘even the *nityasūris* at the *paramapada* also pray the Lord out of words’¹⁵³, since the *nityasūris* also perform prayer with words as their duties, it is elucidated that, there is no other *kaiṅkaryā* better than the *kaiṅkaryā* out of words.

1.3.3. This decade is the full of sweetness in content

‘Thousand sung sweetly with their inner meanings’. It indicates that, these thousand filled with sweetness¹⁵⁴. Over here, the Commentator directs the devotees that, the *Ālvār* shall not be glorified by them as he composed these songs out of duty bound with mere words, but, by all the means, he has to be glorified as, ‘he did the same out of sheer desire towards the Lord’. ‘These ten songs, out of thousand’. As outlined, ‘gave the ambrosia to the gods and you retained Lady Ambrosia to wed in your arm’¹⁵⁵, these ten songs, out of thousand possess abundant sweet.

1.3.4. This decade elevates the devotees to the state of the *nityasūris*

‘Will get emancipation from their births of cruel prison and rise to the great level of the *nityasūris*’. The sentence expresses that, those who have the capacity to learn this ten verses, they will be released from their births of cruel prison and rise to the great level of the *nityasūris*. For this, if asked, ‘does it not to think that, they, by not having further birth, rise to the level of the *nityasūris*?’. To the question, it is answered that, even at

the time of leaning these ten verses, the aspirant will be identified as the *nityasūris*¹⁵⁶, then, after leaving the *śarīra*, he rises to the great level of the *nityasūris* and he will be with them. That is, if the prince is imprisoned for some reason, then, when he needs to be released, at the first, he has to be crowned and after that, he will be freed. Like that, the God, by giving the status of the *nityasūris*, then, He makes the devotee to be freed from the prison of the *samsāra*. If asked, 'what is wrong if the Lord grants the separation of the *śarīra* immediately?'. It is not possible and not acceptable. If a country is given to a king, he has to get the crown as king only in a proper way. So, the individual has to follow the rules and regulations. For the remark, 'will get emancipation from their births of cruel prison and rise to the great level of the *nityasūris*', there is a different way of commentation. That is, when the devotee goes along with *ātivāhikas*¹⁵⁷ and by enters into *virajā* river, then, his *sūkṣma śarīra* will be freed¹⁵⁸. As *Bhagavad Gītā* specified, 'those who understand the divine nature of my birth and activities, O Arjuna, upon leaving the *śarīra*, do not have to take birth again, but, come to my eternal abode'¹⁵⁹, Nammālvār also gloriously asserts as, 'those that are conversant with these ten songs, out of thousand, sung by Śaṭhakōpaṇ, will get emancipation from the cruel prison of their births and rise to the great level of the *nityasūris*.

1.3.5. The summary of this decade

The commentary sharply condensed this whole decade. In the first verse, Nammālvār confirmed that, the Lord possesses *saṁlabhyaguṇa*. In the second verse, he systematized His *saṁlabhyaguṇa*. In the third verse, he averred that, it is not possible to know His secret of *avatāras*. In the fourth verse, he established the fact that, the Lord's devotees shall aware of His secret of *avatāras*, but, for others, it is not possible. In the fifth verse, he guided the devotee to attain the Lord through the *bhakti mārga*, which the Lord Himself wonderfully explained in the *Bhagavad Gītā*. In the sixth verse, he delineated the truth that, the Lord is supreme subject to be obtained and the *prapatti* is the *upāya* for the same. In the seventh verse, he advised that, there may be like diseases and since the human beings live for some time only, they shall not waste their time¹⁶⁰. In that verse, he added that, they shall immediately surrender to the holy feet of the Lord

Śrīman Nārāyaṇa for their final emancipation. In the eighth verse, he pacified the devotees that, suddenly after surrendering to the Lord, the obstacle to attain Him shall vanish. In the ninth verse, he analyzed the reason for the *avatāras* of the Lord, who is the cause for the duties of *Brahmā* and *Śiva*. In the tenth verse, he loved to enjoy the simplicity of the Lord through his mind, words and deeds. At the end, Nammālvār graciously specified the fruit of those, who learned and practiced the subject matters of this glorified decade.

1.3.6. The Saint Maṇavālamāmuni venerates this decade

The Saint Maṇavālamāmuni, by realizing the content of this decade to obtain the *mokṣa*, aptly glorifies the magnanimity of Nammālvār as, ‘the soothing words of Māraṇ who said, “people of the sprawling worlds! The transcendental Lord, of easy access by taking birth in these worlds, grants salvation to those who are devoted to Him. Engross yourselves in devotion to Him” will release the bonds (of the *samsāra*) in this birth”¹⁶¹.

REFERENCES

Note: The readers of this book have to bear in mind that, the Lord Kṛṣṇa is the *avatāra* of the Lord Śrīman Nārāyaṇa and younger days of the Lord Kṛṣṇa is named as the Lord Kaṇṇaṇ. The names are used in accordance to the background, situation and the context as codified in the text, *Tiruvāymoli* and its *Īṭu* Commentary.

1. *Saulabhyaguṇa* - the quality of simplicity.
2. *Samsāri cetana* - the *ātma*, which is revolving within the cycle of births and deaths.
3. It is the *aitihya* ‘tradition’ for the fact that, the Lord’s simplicity is cause for both degrading the life as well as achieving the higher status. The explanation starts from the sentence, ‘to understand His *saulabhyaguṇa*’.
4. Embhār - the *śiṣya* of Śrī Rāmānuja, *Uṭaiyavar* - Śrī Rāmānuja.
5. It is the example for the truth, ‘simplicity is cause for both degrading the life, as well as achieving the higher status’.
6. “*Vācat taṭam*” - TVM 8.5:1.

7. *"Marakata maṇittaṭam"* - TVM 10.1:8.
In this context, Kambanāṭār's following line shall be remembered. *Marukkilar tāmarai vāca nāṇmalar nerukkiṭu taṭamena irunta nītiyān* 'like a fragrant pool full of lotuses was Śrī Rāma with his lotus feet' - *Kambarāmāyaṇam: yuddha-kāṇḍa* 475.
8. *"Vēnkaṭa malaimēl mēviya vēta nal viḷakkai"* - *Periya Tirumoli* 4.3:8.
9. *"Āyar kulattinil tōnrum aṇivōlakkai"* - *Tiruppāvai* 5.
10. *"Veṇ katirōṇ kulattukku ōr viḷakkāyt tōṇri"* - *Perumāl Tirumoli* 10:1.
11. *"Anriya vāṇaṇ āyiram tōḷum tuṇiya āli toṭṭāṇai"* - *Periya Tirumoli* 4.3:8.
12. The word, 'frequently' means the verses that appear in the previous decade: *"vōṭu ceymin"* (TVM 1.2:1), *"īrai cērmin"* (1.2:3), *"an nalam pulku"* (1.2:4) and *"īrai parṛē"* (TVM 1.2:5).
13. *"Bhidyate hrdaya granthiś chidyante sarvasamśayāḥ / kṣiyante cāsya karmāṇi tasmin dāṣṭe parāvareḥ /"* - *Muṇṭaka Upaniṣad*. Vide: *Bhagavadviśayam*, vol. 1B, (1999), *op.cit.*, p. 451.
14. *"Bhaktiyā nāmabhijānāti yāvān yaś cāsmi tattvataḥ / tato nām tattvato jñātvā viśate tadanantaram /"*
- *Bhagavad Gītā* 18:55.
15. The Commentator, by thinking of the verse, *pattu utai aṭiyavarkku eḷyavan* 'the Lord is easy to reach by devotees through love' (TVM 1.3:1) points out as, 'who has the slightest aspiration'.
16. *"Bahūni me vyatītāni janmāni tava cārjuna / tānyaham veda sarvāṇi na tvam vettha parantapa /"*
- *Bhagavad Gītā* 4:5.
17. In the phrase, 'he also', the word, 'also' (*tānum*)' represents the great saints like Śrī Parāśara, etc.
18. *"Janma karma ca me divyamevam yo vetti tattvataḥ / tyaktvā deham punarjanma naiti māmeti soarjuna /"*
- *Bhagavad Gītā* 4:9.
19. Here, the following line of *Paripāṭal* shall be compared. *Mutaṇmurat iṭaimurai kaṭaimurai toliliṇ piravāp pirappilai, pirappittō rilaiyē* 'You perform the work of reation, sustenance and destruction! There is not a birth that you have not been through! There is none who gave birth to you' - *Paripāṭal* 3:71-72.

20. *Aprākṛtasamasthānam* - the holy *śārīra* which is not having the relation with *prakṛti*. *Sajātīya* - the state of association with other classes of the existence.
21. In this context, the phrase, 'there are no two kings' refers to the fact that, for a nation, there is only one king and there wouldn't be two kings. The phrase stresses the specialty of the Lord's *avatāra*.
22. In this place, 'by thinking of the generosity of *avatāras*' means the mode of approach of, 'analyzing the importance and the background of *avatāras*'.
23. The description, 'by enjoying the *Kṛṣṇāvatāra* as the pinnacle of *saulabhya*' elucidates the end point of the Lord's simplicity.
24. '*Nagarakṣobhā* - the disturbance in the town. *Navanūtacaurya* - the butter theft.
25. The Commentator, by putting the Tamil word, '*ilamaṇarṇpāyṭal* 'the state of possessing the kind heart' specifies the *Ālvār*'s tender heart'.
26. In the context, it is accepted that, *saulabhya* will be attractive force than the *paratva* for the aspirants to obtain the Lord.
27. "*Eṭṭinoṭu iraṇṭu enum kayirṇā* - *Tiruccanta viruttam* 83.
28. *Parabhakti* - the love, which is the cause for pleasure in union with the Lord Śrīman Nārāyaṇa and pain in separation with Him.
29. The remark, 'emerging of the *bhakti*' mentions the truths, i. e., *vilakkāmai* 'not to give up the thinking of the Lord' and *pakaiyāmai* 'not to have enmity' with the Lord Śrīman Nārāyaṇa, etc.
30. Since it is the place to explain the Lord's quality of simplicity, the Commentator points out as, '*guṇaprakaraṇam*'.
31. "*Mitrabhāvena samprāptam na tyajeyam kathaṅcana / doṣo yadyapi tasya syāt satāmetadagarhitam /*"
- *Śrī Rāmāyaṇa Yuddha-Kāṇḍa* 18:3.
32. 'The Lord's holy word' means the *caramaśloka*.
33. "*Etir cūlal pukku*" - *TVM* 2.7:6.
34. "*Enṇil muṇṇam pārittu*" - *TVM* 9.6:10.
35. "*Viṇṇuḷārīlum cīriyar*" - *Tiruviruttam* 79.
36. The announcement, 'if the devotees possess the *bhakti*' points out the truthfulness of, 'not to give up (*vilakkāmai*), 'not to have enmity' (*pakaiyāmai*), etc. This observation, 'I will take care of their burdens'

refers to the statement, 'I shall liberate you from all sinful reactions, do not fear' of *caramaśloka*.

37. *"Abravīcca tadā vākyaṃ jātakrodho vibhīṣaṇaḥ/
antarikṣagadaśśrīmān bhrātā vai rākṣasādhipanī / /"*
- Śrī Rāmāyaṇa Yuddha-Kāṇḍa 16:17.
38. *"Lakṣmaṇo lakṣmi sampannobahilī prāṇa ivōparaḥ / /"*
- Śrī Rāmāyaṇa Bāla-Kāṇḍa 18:28.
39. *"Tvayi kiñcit samāpanne kim kāryaṃ sītayā mama / /"*
- Śrī Rāmāyaṇa Bāla-Kāṇḍa 41:4.
40. In this place, 'monkey' means the Sugrīva.
41. *"Imau sma munīśārtādūla kiṅkarau samupasthitau/
ājñāpaya yatheṣṭam vai śāsanam karavōva kim / /"*
- Śrī Rāmāyaṇa Bāla-Kāṇḍa 31:4.
42. *"Param brahma param dhāma pavitram paramam bhavān/
puruṣam śāśvatam divyamādidevamajam vibhum / /"*
- Bhagavad Gītā 10:12.
43. *"Bhaktiyā tvananyayā śakya ahamevamvoidhoarjuna/
jñātum draṣṭuṅca tatvena praveṣṭuṅca parantapa / /"*
- Bhagavad Gītā 11:54.
44. *"Bhrāmyatāmatra samsārē narāṇām karmadurgame/
hastāvalambano hyeko bhaktikrīto janārdanaḥ / /"* - *Vaiṣṇava Dharmam*.
Refer to *Bhagavadviśayan*, vol. 1B, (1999), *op.cit.*, p. 463.
45. This story is elaborately discussed in the "*Vācutēvaṇaip
paṭaittuṇaiyalaitta carukkam* of *Bhāratam* (in Tamil).
46. *Paikaḷam* - the husk.
47. See the *Kamba Rāmāyaṇam*, "*Mutarpōrppaṭalam*" (200-214 verses). In the reference 51, the three important verses provide the necessary informations about Śrī Lakṣmaṇa's accessibility to Hanumān.
48. *Tiruvaṭi* - Hanumān. In the *Śrīvaiṣṇava* tradition, Hanumān is mentioned as '*Ciriya Tiruvaṭi*', Garuḍa is referred to as, '*Periya Tiruvaṭi*'. Since carrying the holy feet of the Lord, the vehicle is mentioned as, '*tiruvaṭi*'.
49. *"Himavān mandaro merus trailokyam vā sahāmaraiḥ/
śakyam bhujābhyānuddharttum na saṅklye bharatānujaḥ / /"*
- Śrī Rāmāyaṇa Yuddha-Kāṇḍa 59:111.

50. *“Vāyusūnossuhr̥ttvena bhaktyā paramayā ca saḥ /
śātrūṇāmaprakampyopi laghutvamagamat kapel̥ / /”*
- *Śrī Rāmāyaṇa Yuddha-Kāṇḍa* 59:20.
51. The following verses of *“Mutarpōrppatalam”* of *Kamba Rāmāyaṇam* shall be noted.
*“Uḷḷi vempinaṭ tutiranīr veḷḷattin̄ oṭi all̄i yaṅkaika ḷirupatum parr̄ippan̄
ṭāṇmā vell̄i yaṅkiri eṭuttan̄aṇ vel̄kinā uenna eḷḷip ponmalai eṭukkalur̄
rānena eṭuttāṇ”*
‘So thinking and wading through the blood, he seized him with his twenty hands and as he once in part had lifted the silver mountain of *Śiva*, tried to lift this mountain of gold!’ (209).
*“Aṭutta nalluṇar vol̄intila n̄amparaṅ cenpon̄ uṭutta nāyakaṇ tānena
uṇartalin̄ oruṅkē toṭutta eṇvakai nūrttiyait tuḷakkiven̄ poruppōṭu eṭutta
tōḷkalukku el̄untilan̄ irāman̄uk kiḷaiyāṇ”*
‘*Śrī Rāma*’s brother ever aware of his identity with *Viṣṇu*, could not be lifted even by one who had raised *Kailāsa* the white mountain with on its top the Eightfold God’ (210).
*“Tokavo ruṅkiya jñāṇamen̄ revarin̄un̄ tāyāṇ takavu koṅṭatō raṇpen̄un̄
tan̄ittuṇai yallāl akavu katalāl āṅṭakai en̄niṇu maṇuman̄ makavu koṅṭupōy
marampuku mantiyai nikarttāṇ”*
‘It was the love and devotion of that purest among the wise, which enabled him to carry so lightly *Śrī Lakṣmaṇa*, the supreme God though he was as a monkey mother carries its young’ (213).
52. *Malarmakaḷ* is *Tirumakaḷ* (*Śrī Lakṣmī*).
53. *“Aprameyam hi tattejo yasya sā janakātmajā /
na tvam samartthas tām harttum rāmacāpāśrayām vanē / /”*
- *Śrī Rāmāyaṇa Āraṇya-Kāṇḍa* 37:18.
54. *“Uḷaṇ; cūṭar miku curutiyaḷ”* - *TVM* 1.1:7.
55. *“Muppōtum kaṭaintu iṅṭṭiya veṇṇey”* - *Periyālvār Tirumoli* 3.1:5.
56. *Tirukkurukaippirāṇ piḷḷāṇ* is the author of 6000 *Paṭi* Commentary of *Tiruvāymoli*. He is the son of *Tirumalai Nambi* (<https://guruparamparaitamil.wordpress.com/2015/12/29/periya-thirumalai-nambi/>).
57. The statement in the commentary part is self explicative.

58. In the cow-herd community, the ladies are churning milk during early morning with lamp. The Lord Kaṅṇaṅ ate the butter at the shadow of light.
59. *"Uram piḷantu"* - Periya Tirumoli 4.2:7.
60. *"Dāmnā caivodare baddhvā pratyabadhṇādulūkhle/
kṛṣṇamakliṣṭakarmāṇaniāha cēdamamarṣitā//"
"Yadi śaknoṣi gaccha tvamaticañcalaceṣṭita/
ityuktvātha nijam karma sā cakāra kuṭumbinī//"*
- Śrī Viṣṇu Purāṇa 5.5:14 - 15.
61. See the reference number 77 of first decade.
62. See the reference number 18 of this decade.
63. *"Uyarvu ara uyar nalam uṭaiyavu"* - TVM 1.1:1.
64. *"Yato vāco nivarttante"* - Vide: *Bhagavadviṣayanam*, Vol. 1B, (1999), *op.cit.*, p. 471.
65. In Śrī Rāmāyaṇa, there are no references about Śrī Guhapperumāl, who watched the place, where Perumāl and the Prāṭṭi were sleeping. But, there is an authority as Bharata's remarks, 'I think that, the graceful Sītā adorned with ornaments slept in this bed and there are scattered particles of gold' (*"Tatra tatra hi druśyante saktāḥ kanakabindavaḥ - Śrī Rāmāyaṇa - Ayodhyā-Kāṇḍa 88:14*). There are twenty two days in between the Perumāl left from the Śrī Guhapperumāl's *aśrama* and the arrival of Śrī Bharatālvāṅ to the place. Since it is still the scattered particles of gold were seen in the place of they left, from this it is inferred that, Śrī Guhapperumāl would seriously protected the place. So, the act of watching of place is acceptable.
66. *"Tadavasthamtu bharatam śatrughṇoanantarasthitaḥ/
pariṣvajya rurodaccair visamjñāśśokakarṣitaḥ//"*
- Śrī Rāmāyaṇa Ayodhyā-Kāṇḍa 87:4.
67. In this place, the following verse of Kamba Rāmāyaṇam shall be compared:
*"Kāreṇak kaṭitu ceṇṇāṅ; kallīṭaip paṭutta pullil
vārcelait taṭakkai vaḷḷaḷ vaikiya paḷḷi kaṇṭāṅ;
pārmicaip pataittu vīḷntāṅ; paruvarar paravai pukkāṅ;
vārmaṇip puṇalāl maṇṇai maṇṇunī rāṭṭuṅ kaṇṇāṅ".*

‘fleeting like cloud he saw, the bed of grass among these rocks on which the Bowman must have rested, then, plunged in a sea of sorrow, fell down and bathed that place clean with his tears’

- *Kaṁba Rāmāyaṇam, Ayodya Khāṇḍa, Kaṅkaikāṇ Paṭalam* 39.

68. “*Sā tam sanūksyaiva bhruśam visanijñā khatāsukalpeva babhūva sītā / cireṇa sanijñām pratilabhya caiva vicintayāmāsa viśālanetrā / /*”
- *Śrī Rāmāyaṇa Sundara-Kāṇḍa* 38:8.
69. “*Nallār navil kurukūr*” - *Tiruviruttam* 100.
70. Here, the Commentator uses the Tamil word, ‘*paṭukāṭu kitattal*’. It means the forest, where all the trees were cut and fell down. Like that, the people were standing in recumbent posture around the *Ālvār* with sorrowful faces because of the sorrowfulness.
71. Here, the Commentator uses the Tamil word, ‘*tappacceytōm*’. *Tappacceytōm* - the performance of the wrong thing.
72. *Śrī viśvarūpa* - the total cosmos is visualized externally in a single form.
73. See the reference number 16 of this decade.
74. “*Ajāyamāno bhahūdā vijāyate*’ - *Yajūr Veda*. Refer to *Bhagavadviśayam*, Vol. 1B, (1999), *op.cit.*, p. 480.
75. “*Pala pirappu*” - *TVM* 1.3:2.
76. “*Atmānam mānuṣam manye rāmam daśathātmajam / yoaham yasya yataścāham bhagavānstat bravītu me / /*”
- *Śrī Rāmāyaṇa Uaddha-Kāṇḍa* 120:11.
77. “*Nāham devo na gandharvo na yakṣo na ca dānavaḥ / aham vo bāndhavo jāto naitaccintyamatonyathā / /*”
‘I am not *Dēva*, not *Gandarva*, not *Yakṣa* and I am not *asura*, I have become as your relative. Since I have become as your relative, I may not be considered as a different person’.
- *Śrī Viṣṇu Puraṇa* 5.13:12.
78. “*Yuvā suvāsāḥ parivṛita āgāt sa u śreyān bhavati jāyamānaḥ / tam dhīrāsāḥ kavaya unnayanti svā dhiyo manasā devayantaḥ / /*”
- *Yajūr Veda* 3.6:9.
79. “*Teḷi vicumpu*” - *TVM* 9.7:5.
80. ‘By combining the two kinds of commentation’ indicates the phrase of this stanza, ‘numerous auspicious qualities, shine-forth (*olivarum*)

muḷunalam)' as well as, 'cleansed and clarified state (*vīṭām teḷitaru nilai*)'. So, both the expressions convey the Lord Śrīman Nārāyaṇa's qualities as, 'possessing all the good qualities' and 'possessing the Lordship to grant the *mokṣa*'.

81. In this verse (TVM 1.3:3), the introduction has properly introduced the commentary part.
82. Four gems means the four children.
83. "Uyarvu ara uyar nalam uṭaiyavaṇi" - TVM 1.1:1.
84. *Vidheyam* - the personal right, it is the right of individuals.
85. *Nāstika* - one, who is not having faith in the God.
86. See the reference number 18 of this decade.
87. The Commentator, by taking the *tokai* 'compound word', of '*nārāyaṇaṇi*' as *vēṛṛunaittokai* 'a compound in which the case ending is elliptical' gives the meaning. By taking the sentence, 'since the Lord, who is *prakāri*' (1.3:3.2.3), the Commentator, over here, through *aṇmolittokai* appropriately gives the explanation of the word, '*nārāyaṇaṇi*'. *Aṇmolittokai* - an elliptical compound in which any one of the five *tokai-nilai*, i.e., that precede this in the enumeration, is used figuratively so as to signify something else of descriptive attribute as, 'golden bracelets' which signifies a woman'. If the reader wants to have thorough knowledge about this expression, it is better to consult with the Tamil grammarian.
88. Monkey - Sugrīva, also *Tiruvaṭi* (Hanumān), women of hunter tribe - Sapari, lady of cow-herd community - Yaśodāprāṭṭi.
89. *Nāyaṇi* means the Lord - 'the commander', 'the master' etc.
90. "Namo namo vāṇmanasātibhūmayē namo namo vāṇmanasaikabhūmayē" - Stotra Ratna 21.
91. "Sahasrabāhus sarvajño devo nāmasahasravān/" - *Bhāratam*. Vide: *Bhagavadviśayam*, Vol. 1B, (1999), op.cit., p. 493.
92. "Namarūpaṅca bhūtānām kṛtyānāṅca prapaṅcanam/
vedaśabdebhya evādaudevādīnām cakāra saḥ/ /
- Śrī Viṣṇu Purāṇa 1.5:6.
93. "Anena jīvena ātmanānupraviśya nāmarūpe vyākaraṇāṅi"
- *Chāndogya Upaniṣad* 6.3:178.

94. *Vātsalya* - the Lord's quality of accepting the demerits of His devotees as merits. *Vātsam* - the calf of a cow.
95. *Apta taman* - the supreme among individuals, who are trustworthy.
96. *Bhagavan* - the one who is having the following qualities: the *jñāna* 'knowledge', *śakti* 'strenth', *celvam* 'sovereignty', *vīryam* 'valour' *pukal* 'fame' and *tejas* 'splendour'. Note the names as, *Rudrabhagavān*, *Vaśiṣṭabhagavān*.
97. "Satatam kīrttayanto mām yatantaśca dṛḍhavrataḥ/
namasyantaśca mām bhaktyā nityayuktā upāsate //"
- *Bhagavad Gītā* 9:14.
98. "Manmanā bhava madbhakto madyājīḥ mām namaskuru /"
māmevaiśyasi yuktvaivamātmanānam matprāyaṇaḥ //"
- *Bhagavad Gītā* 9:34.
99. *Bhagavan* means one, who possesses six grandeur qualities: (full fledged knowledge (the *jñāna*), total dispassion (*vairāgya*), the capacity to create, sustain, and resolve (*vīrya*); absolute fame(*yaśas*), all wealth, (*śrī*); and over the Lordship (*aiśvarya*). The act of expressing love upon the Lord will be so pleasurable. It is like personal union with his/her lover.
100. "Yassarvājñassarvavit yasya jñānamayam tapaḥ"
- *Muṇḍakopaniṣad* 1.1:10.
101. *Tavaneri* 'the path of loving surrender to the Lord' mentions the *bhakti mārga* as well the *prapatti mārga*.
102. "Viṣayā vinivarttante nirāhārasya dehinaḥ/
rasavarjam rasopyasya param druṣṭvā nivarttatē //"
- *Bhagavad Gītā* 2:59.
103. 'Give up all (the other) *dharmas* and seek Me alone as My refuge. I will absolve you of all sins and liberate you. Do not despair' is meaning of the *caramaśloka*.
104. "Madhyevirīṅcagiriśam prathamāvatāras tatsāmyataḥ sthagayitum
tava cet svarūpam/
kim te paratvapīśunairapi raṅgadhāman satvapravarttana
krupāparipālanādyaiḥ //"
- *Raṅgarājastavam* 2:8.

105. In the verse, by considering the portion upto “*uṅarntuuṅarntu uṅarilum*”, the Commentator observes as, ‘by not considering the *śārīra* as the *ātma*’. By considering the phrase, “*iṅrainilai unarou aritu*”, he comments the sentence starting as, ‘who possesses the *Brahmā*, *Śiva* and others as His holy *śārīra*’. By minding the part of the verse, “*ariyaṅ arañeṅnum ivarai uṅarntuuṅarntu uraittuuraittu*”, he starts his commentary as, ‘let you understand His inner nature and approach with intended devotedness’. By minding the phrase, “*maṅappaṭṭatu ourē*”, he interprets as, ‘the supreme object to be devoted’ and the Commentator, by minding the phrase, “*uṅarntuuṅarntu uraittuuraittu*”, comments as, ‘the mode of performing devotion upon Him’.
106. The statement, ‘the *jñānakṛyākartṛtvam jñātrtvam*, that is not eternal’ means the following truth. The nature of knowing is to know (*jñāna rūpamāṇa*) something. While knowing something there is a cause of action by an individual (*karṭa*). For the cause of action, there is a beginning and an end. So, it is not permanent. Since the ‘action’ is not permanent, the ‘knowledge’, i.e., the act of ‘knowing’, i.e., the cause for the particular action is also not permanent. It is the philosophy expounded by *Kriyāvādi*. Since *Śrīvaiṣṇavism* affirms, ‘nature of knowing is permanent’, this system refutes the philosophy of *Kriyāvādi*.
107. The statements, ‘here, he thematically describes the explanation, ‘my legs are paining and there is pain in my head’ means the following truth. The *ātma* is *aṅgu* in size and its *jñāna* pervades throughout the *śārīra*. If the *ātma* is not pervading throughout the *śārīra*, it is not possible to accept the above remark. This explanation is the secondary note of the phrase, “*iṅintu akaṅru*” of the verse.
108. In this context, the commentary part of the phrase *aṅiviyantu* ‘He is the propagator of knowledge to the *Devas*’ of the stanza, *curararivu* ‘the supreme Lord is beyond the comprehension of even *Brahmā*’ (TVM 1.1:8) and the commentary part of phrase, *alaviyaṅra* ‘immeasurable’ of the stanza, *alaviyaṅra* (TVM 1.4:11) shall be remembered.

121. *“Suhṛdassādhuḥkṛtyām dviṣantaḥ pāpakṛtyām” - Śāṭyāyana sākai.* Refer to *Bhagavadviṣayam*, Vol. 1B, (1999), *op.cit.*, p. 523.
122. Here, the Commentator uses the phrase, ‘*acal pīlantēriṭa vantaṇa alla*’. It signifies that, the laws of good and bad *karmas* of somebody are not transferred to others, but, they are earned by themselves only.
123. *“Abhūtapūrvam mama bhāvi kim vā sarvam sahe me sahajam hi duḥkham/ kintu tvadagre śaraṇāgatānām parābhavo nātha na teanurūpaḥ!”*
- *Stotra Ratnam* 25.
124. *“Yatheṣīkatūlamagnau protam pradūyeta/
evam hāsya sarve pāpmānaḥ pradūyantē” - Chāndogya Upaniṣad 5:25.*
Here, the following verse shall be noticed:
*“Tāyaik kuṭal viḷakkam ceyta tāmōtaraṇait
tūyōmāy vantu nām tūmular tūvit toḷyту,
vāyīṇāl pāṭi, maṇattināl cintikka ,
pōya pīlaiyum pukutaruvāṇ nīṇraṇavum
tūyīṇil tūcu ākum”.*
‘Dāmodaraṇ, the prince of Northern Mathura who haunts the clean banks of the great river Yamunā, who was born as the light of the cowherd clan and who was the jewel of His mother’s womb, he will forgive our past misdeeds and even what remains will disappear like cotton unto fire’
- *Tiruppāvai* 5.
125. *“Merumandaramātroapi rāṣīḥ pāpasya karmaṇaḥ/
keśavam vaidyamāsādya durvyādhiriva naśyati!” - Viṣṇu Dharmam.*
Vide: *Bhagavadviṣayam*, Vol. 1B, (1999), *op.cit.*, p. 524.
126. *“Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati!”*
- *Bhagavad Gītā* 9:31.
127. *“Durācāroapi sarvāśī krutaḥkrato nāstikaḥ purā/
samāśrayedādidevam śraddhayā śaraṇam yadi/
nirdoṣam vidhitam jantum prabhāvāt paramātmanaḥ!”*
- *Śrī Mahābhāratam, Sānti parvam.* See the *Bhagavadviṣayam*, vol. 1B, (1999), *op.cit.*, pp. 525-526.

128. “*Na vāsudevabhaktānāmaśubham vidyate kvacit /
janmanṛtyujarāvōyādhibhayam vāpyupajāyate//*”
- *Śrī Mahābhāratam, Anuāśana parvam*. Refer to *Bhagavadviśayam*,
vol. 1B, (1999), *op.cit.*, p. 526.
129. “*Tirampēṇimīṇ kaṇṭṭir; tiruvaṭi taṇ nānam
marantum puṇam tolā māntar - iraiñciyūm
cātuvarāyṇ pōtuṇiṇkaḷ eṇṇāṇi namaṇum - taṇ
tūtuvaraik kūvic cevikku*”
‘Even Yama the god of death called his messengers aside and
whispered, “make no mistake. The Lord’s devotees may even forget
his names, but, they will never stoop to worship the god-lings. If
you see them, bow to them with courtesy and leave’.
- *Nāṇṇuukaṇ Tiruvantāti* 68.
130. [http://divyaprabandham.koyil.org/index.php/2015/07/-
thiruvaimozhi-1-3-8-nalun-ninradu/](http://divyaprabandham.koyil.org/index.php/2015/07/-thiruvaimozhi-1-3-8-nalun-ninradu/))]
131. “*Dvidhā bhajyeyamapyevam na nameyam tu kasyacit/
eṣa me sahajo doṣaḥ svabhāvo duratikṛmah//*”
- *Śrī Rāmāyaṇa Uaddha-Kāṇḍa* 36:11.
132. *Cīraippāy* - mat made by cloth.
133. “*Paritrāṇāya sādhuṇām vināśāya ca duṣkṛtām/
dharmasamsthāpanārthāya sambhavāmi yuge yuge//*”
- *Bhagavad Gītā* 4:8.

The meaning of the phrase, ‘to protect the righteous’ is, ‘for the sake to speed up the process of obtaining the Lord by His devotees (*viraivō uṇṭakkutal*), He protects His righteous devotees’, The explanation of the phrase, ‘to reestablish the principles of *dharmā*’ is, ‘He by Himself personally creates the taste within the devotee’s heart (*ruciyaṇi tōṇṇuvippavaṇi ākai*)’. If asked, what would be the message of, ‘to annihilate the wickedness?’. The Commentator, by stating, ‘to annihilate the wickedness and to reestablish the principles of *dharmā*’ are the fruit of *avatāras*’, conveys the truth that, it is not important for the *avatāras*, because it can be done out of the Lord’s *saṅkalpa*. At the same time, ‘for the sake to speed up the process of obtaining Him by the devotees’ and ‘He by Himself

personally creates the taste within the devotee's heart' are possible only out of the devotee's direct perception of the Lord through His *avatāra*. So, it is very much important.

134. *"Paśyaikādaśa me rudrān dakṣiṇam pārśvamāśritān"*
- *Mokṣadharmam* 36, 11.
135. *"Paśyāmi devāmstava deva dehe sarvāmstathā bhūtaviśeṣasaṅghān/
brahmāṇanūśam kamalāsanastham ṛṣīmśca sarvānuragāmśca divyān /"*
- *Bhagavad Gītā* 11:15.
136. *"ēru ālum iraiyoṇum ticaimukanum tirumakaḷum, kūru ālum taṇi
uṭtanpan"* - *TVM* 4.8:1.
137. For the proper discernment of the context, the proper anecdote is referred to.
138. *Prāpti* - the attainment.
139. *Aṭaiyavaḷaintān* - the one of the streets at Śrīraṅgam.
140. *"Kāṇa vārāy enru enru, kaṇṇum vāyumu tuvarntu"* - *TVM* 8.5:2.
141. *"Maḷuṅkāta jñānamē paṭai āka nalar ulakil toḷumpāyārkkku aḷittāl un
cuṭarccōti maraiyāte?"* - *TVM* 3.1:9.
142. *"Ajoapi samnavyayātmā bhūtānām īśvaroapi san/
prakṛtin svāni adhiṣṭhāya sambhavāmi ātma māyayā//"*
- *Bhagavad Gītā*. 4:6.
143. See the reference number 36 of 'The *MAHĀPRAVEŚAM*: The *Tirumakaḷva kēḷvan* - The First'.
144. *Vimukhar* - the individuals who turned their faces.
145. Refer to the following lines of *Paripāṭal* (3:59-61) and their commentary of *Parimēlaḷakar*:
*"āyira vaṇartalai yaravuvāyk koṇṭa
cēval ūrtiyuñ ceṅkaṇ māal
oṇak kiḷakkuñ kāla mutalvan"*
'*Ādiśeṣa* with thousand heads with his break! O, the Lord with red eyes, I am ruined due to my ignorance, O one who existed before time! We understand your nature'.
146. *Civikaiyar* - the individuals who carry. *Civikai* - palanquin.
147. *Naṅṅiyar* - the *śiṣya* of Śrī Parāśara Bhaṭṭar. *Naṅṅiyar* is the author of *Onpatināyirappaṭi* Commentary to *Tiruvāymoḷi*.

148. “Paṭikku alaṅvāka nimirnta niṅ pāta paṅkayamē talaikku aṅiyāy”
- TVM 9.2:2.
149. “Trivikrama toaccaraṅambhujadvayam madiyamūrdhānam alaiṅkarīṣyati/ /”
- *Stotra Ratna* 31.
150. “Sopyenam dhvajavajrābjakṛta cilmena pāṅina/
samsprśyākṛya ca prītyā sugāḍham pariśasvajē//”
- *Śrī Viṣṇu Purāṇa* 5.18:2.
151. When referring to the prison, the Commentator uses the proper Tamil word, ‘aravaic cirai’. It means, ‘tayanīyamaṅa cirai’. These two words mean that, ‘the surrendering of prison seems to be only sorrowfulness’.
152. “Tolutu elu” - TVM 1.1:1.
153. “Tadviprāso vipanyavaḥ jākrvāmsaḥ samindhate viṣṇoḥ yatparamam padam”
- *R̥g Veda*. Verify: *Bhagavadviśayam*, vol. 1B, (1999), *op.cit.*, p. 548.
154. In this place, Vaṭakkuttiruvītipplai, the Commentator glorifies the thousand songs that, the verses of *Tiruvāymoli* are fully filled with spiritual sweetness.
155. “Viṅṅavar amutu uṅa, amutil varum peṅ amutu uṅṅa”
- *Periya Tirumoli* 6.1:2.
156. In this place the following *Tirukkuraḷ* shall be compared.
“Vaiyattuḷ vālvāṅku vālpavaṅ vāṅurāiyum teyvattuḷ vaikkap paṭum”
‘One who lives worldly life the way it ought to be lived will be treated on par with the Gods inhabiting the heavens’
- *Tirukkuraḷ* 50.
157. *Ātivāhi* - the one, who carries. *Virajā* - a river, which exists below the *paramapada*.
158. *Sūkṣma śarīra* - It specifies the *manas* ‘mind’, with five kinds of *jñānendriyas*, with five kinds of *karmendriyas*, with five kinds of gases and the effects of lustful urges and activities. The five kinds of *jñānendriyas* or ‘cognitive sense organs’ or ‘organs of knowledge’ or ‘internal senses’ as they impart knowledge from inside the *śarīra* are the organ of hearing (*strota*), touch (*tvak*), sight (*cakṣus*), taste (*rasana*) and smell (*ghrāṇa*). The five *karmendriyas* or ‘conative

sense organs' or 'organs of action of the *śarīra*' are the organs of speech (*vāk*), prehension (*pāṇi*), movement (*pāda*), exertion (*pāyū*) and generation (*upastha*). (Vide: John Grimes (1989), A concise Dictionary of Indian Philosophy (Sanskrit terms defined in English), State University of New York, Albany. p. 161& p. 172). The five kinds gases are (i). *Prāṇa*. It is located at heart. The *prāṇa*'s responsibilities are talking, laughing, singing, dancing, fighting, etc. (ii). *Apāna*. It is the downward breath and located at anus. When food and drink enter the *śarīra*, the waste move down and out of the *śarīra*. (iii). *Udāna*. It is upward breath and located at throat. The *udāna*'s responsibilities are sneezing, hiccuping, vomiting, coughing. (iv). *Samāna*. It is located at navel. The *samāna* mixes what is eaten and drunk and (v). *Vyāna*. It is located at all the joints of the *śarīra*. The *vyāna*'s responsibilities are horripilation, sweating, stomach pain, bending of limbs, *indriya* of touch etc. (Vide: <https://en.wikipedia.org/wiki/Prana>). Effects of lustful desires and activities: longing and the fruits of activities. For better understanding, it is better to go through the evolution of *prakṛti* by *Saṅkhya* Philosophy.

159. See the reference number 18 of this decade.
160. Over here, the Commentator uses the word, '*viḷampikka oṇṇātu*'. It means *tāmatikka oṇṇātu* 'don't wait to waste the time' and do it immediately and don't postpone it.
161. "*Pattuṭaiyōrkkū enṛum paraneḷiya uāmpirappāl;*
muttitarum mānilattīr! nūṇṭuavanpāl - patticeyyum'
enṛuraitta māraṇṇaṇ incollār pōmneṭukac
cenṛapirap pāmaṇi cirai" - *Tiruvāymoli Nūrrantāti* 3.

Śrī Lakṣmī, the Goddess of Fortune
Homage to Śrī Rāmānuja, who is endowed with the grace of the
Goddess Śrī Lakṣmī
Long Live, the Flowery Feet of Māraṇ

FOURTH DECADE (1.4)

INTRODUCTION

The distinct approach of this decade

Nammālvār, within the previous three decades, due to separation of the Lord Śrīman Nārāyaṇa delighted the spiritual pleasure through the enjoyment of the *saulabhyaguṇa* as well as the *paratvaguṇa* of Him. But, within this decade, instead of joyfulness of personal union with the Lord, he, out of the desperation with much of distress¹, by destroying his individuality, transformed into the state of the *Prāṭṭī*, the *Parāṅkuśa Nāyakī*, i.e., lover lady and composed the verses. As it is mentioned, 'it is another kind of *kāraṇam*'², the mode of presentation of the previous decades is different from this one. This is realized from the following incident. Once, a scholar with poor intellect listened Nampillai's lectures and commented the text, *Tiruvāymoli* as, 'the meaning of verses are highly appreciable and all the higher intellects also appreciate the same and they elucidate the reality of subject matters as they are without error and ambiguity'. But, while starting to comment about this verse by Nampillai, the average scholar by stating, 'these words are like the words of lustful personality', immediately left out Nampillai's lecture. As declared, 'the God is reserved to hear, He is eligible to think, He is center for meditation, He is great to perceive'³, he is unfortunate to aware of this lofty principle of the *bhagavad*

kāma. Since the average scholar didn't possess good *karma*, he left neglecting the thought provoking intellectual lecture of Nampillai.

Nammālvār as the *Parāṅkuśa Nāyakī*, out of desperation composed this decade

Nañjīyer, within the third decade, for the verse, 'I shall forever sit and praise, adore and worship him'⁴, commented as, 'the *Ālvār* wished very much to enjoy the Lord out of the mind, word and the *śarīra*'. It is fully applicable to this decade. For the same verse, Tirukkurukaippirāṇ Pillāṇ also comments as, 'I have enjoyed the Lord through the mind, words and deeds'. Since starting from this verse and up to, 'Oh! Bard, *brahmā*'⁵, the subject matters reflect Nammālvār's spiritual experiences with the Lord Śrīman Nārāyaṇa, the gracious words of Tirukkurukaippirāṇ Pillāṇ are aptly applicable to the content of above part of *Tiruvāymoli*. In this context, Vaṭakkuttiruvītipillai, raises a question, 'if so, what is the reason to specify that, these verses are the expressions of the *Ālvār's* desperation?'. It is answered that, he, at the end of previous decade, wished to delight the holy feet of Trivikrama, who measured the universe within His three holy feet. Since the *avatāra* was in a different era, he failed to physically enjoy Him. So, due to the palpitation of heart through fear, Nammālvār lost his sense of own subjectivity and transformed into the condition of the *Prāṭṭī*. Then, he as the *Prāṭṭī*, composed these verses out of desperation, instead of conveying the delightfulness with the Lord.

Nammālvār agitated much out of separation with the Lord Śrīman Nārāyaṇa

In the context said above, there is a question, 'Nammālvār enjoyed the Lord, who graciously expressed as, 'though the enemy is the *ārttā* or the *drpta*, after the surrender to my feet he is eligible to protect'⁶. If so, what is the reason for him, who is close to the Lord, to get desperation out of separation with Him?'. When there is no hunger, food becomes piousness. So, physician to identify the cause of disease, advises the patient not to take food. Like that, for the *Ālvār* to passively bear the spiritual experiences, which he goes to gain from this decade onwards, the Lord Śrīman Nārāyaṇa made him not to delight the joy of Him in union and as well, He by going

away from the side of the *Ālvār* eliminated all kinds of experiences which he acquired at the present as well as in the past. So, the *Ālvār* unbearably agitated out of the separation with the Lord Śrīman Nārāyaṇa. If so, there is a question, as above said, 'is the Lord a physician?'. As quoted, 'Oh!, the dark gem hued Lord who appeared as the healer *Dhanvantri*'⁷, the Lord is so identified as true Physician. Again the Commentator makes an inquiry, 'since the *Ālvār* is superior among the knowledgeable personalities, is it acceptable for him to agitate?'. If the *Ālvār* is mere knowledgeable only, he need not be agitated. But, as averred, 'the Lord dispels all doubts of the *Ālvār* and grants pure knowledge' (TVM 1.1:1), since he is graced by the Lord with pure knowledge, unavoidably he bewildered and agitated much. So, though he possesses the divine knowledge and though he, as a faithful and true devotee bears *vailakṣaṇya* 'speciality', he agitated as such, because he became the *akiñcitkāra*⁸ and unavoidably separated himself with the Lord Śrīman Nārāyaṇa.

The *Parāṅkuśa Nāyakī* of Nammālvār is compared with Sītāprāṭṭī

In this place, to explicate the drastic status of the *Ālvār*, the helpless condition of Sītāprāṭṭī shall be remembered. As asseverated, 'Rāma has to come and rescue me properly, if so, that alone shall be appropriate for Him'⁹, Sītāprāṭṭī, by not having the psychical strength to bear the separation from Śrī Rāma, she thought to commit suicide herself by hanging out of her own matted hair. In this background, there is a question, 'shall it be the traditional mode of sending the birds as messengers?'. It is answered with two quotations related with Sītāprāṭṭī and Śrī Rāma. Sītāprāṭṭī avers, 'I invoke you, Godāvarī, having swans and cranes sporting in your stream, to tell Rāma that, Rāvaṇa has stolen away Sītā'¹⁰. Śrī Rāma told, 'Oh! Aśoka, who does remove sorrow, do you make good your name by making me, who am exercised with grief, see instantly my beloved (spouse)'¹¹. Hence, it is accepted that, in the olden days the habit of sending birds as messengers is considered as the traditional practice.

Nammālvār became as the divine consort of the Lord Śrīman Nārāyaṇa

'How the *Ālvār* gained the status as the supreme authority of the *Prāṭṭī*, i.e., the divine consort of the Lord Śrīman Nārāyaṇa?'. Since the

Ālvār possessed the *ananyārhaśeṣatvam* and *ananyārhaśaraṇatvam*¹², he controlled himself when he associated with the Lord but, at present, not able to bear the pain when he lost the association with Him. Also, he maintained his existence for the sake of pleasure of the Lord alone and considered Him as his only protector and he became the subject matter for the command of Him. So, it is nothing wrong for the *Ālvār* to become as the supreme status of the *Prāṭṭī*. If so, 'what is the reason for the *Ālvār* as the *Prāṭṭī* to speak by herself?'. As praised, 'to be united to your lotus-feet'¹³, since the lotus is considered as the Lord's holy feet itself, Nammālvār himself fully assumed as the *Prāṭṭī* and speak by herself. Here, in Tamil grammar it is accepted that, the example mentioned over here is the *murruvamai* 'fully matching example'¹⁴. If asked, 'though the *Ālvār* possessed manliness and since he became as the *Prāṭṭī*, 'is it not possible for him to regain the status of manliness?'. It is answered that, as claimed, 'after the *Rāja Ṛṣi* became as *Brahma Ṛṣi*, the rank of kingship is not for His country', to the *Ālvār*, after became as the *Prāṭṭī*, he does not desire to pursue the manliness. It is because the beatitude of the Lord as *Puruṣottama* made the manliness of the *Ālvār* to wear the lady's dress as the *Prāṭṭī* to enjoy His manliness¹⁵.

Nammālvār as the *Prāṭṭī* went to the flower garden

The Commentator, after explained Nammālvār's position as the *Prāṭṭī*, i.e., the *Parāṅkuśa Nāyakī*, started to describe her meeting with the Lord at the flower garden. In this context, it is to be learned that, in order to explain or express the overwhelmed desire of the *Parāṅkuśa Nāyakī* of Nammālvār to the public, the Commentator theoretically created a situation as the *Nāyakī* went to the flower garden to meet her beloved, who is the Lord Śrīman Nārāyaṇa. It is one of the literary techniques followed in Tamil literature to express the hero's or heroine's mental status. It is the kind of expressing the truth content through an allegory, i.e., a story or a scene, in it, the message is represented symbolically. Here, the phrase, 'queen's quarter' mentioned below is also an allegory. In this place, the Commentator, at the first raised a question, 'are there the birds for the *Prāṭṭī*, who lives in queen's quarter to send them as messengers to the Lord?'. It is answered. The place for lovers personal union is *kuṟiñci* 'hilly

tract'. Its element is *ākāsa*. The place of lover's separation is *pālai* 'desert tract'. Its element is fire. The place of lovers' quarrel of love is *marutam* 'agricultural tract'. Its element is *vāyu* 'air'. The place of lover's cry because of separation is *neytal* 'maritime tract'. Its element is water¹⁶. Since the 'lovers state of crying' is in the place of *neytal* with its element water, the place of flower garden is appropriate for the *Prāṭṭī*'s cry due to the separation with the Lord Śrīman Nārāyaṇa. For the above cited question, it is answered that, since birds are in the flower garden, they are assumed as the messengers to the Lord.

Nammālvār as the *Prāṭṭī* mystically had physical union with the Lord Kṛṣṇa

In the above cited circumstance, the *Prāṭṭī* with her friends went to the flower garden. After having reached over there, all her friends with the intention of collecting flowers isolated her lonely. In this place, to give importance to the spiritual union of the *Ālvār* with the Lord Kṛṣṇa, the Commentator has indirectly pointed out the Lord's *avatāra* at the cow-herd community and His mysterious union with the *Prāṭṭī* in the flower garden. In the context of *gāndharva vivāha*, i.e., a form of marriage and personal union which results entirely from love which has no ritual whatever is common among *Gandarvas*, the Lord Śrīman Nārāyaṇa as Kṛṣṇa/Kaṇṇa along with His one thousand companions took *avatāra* in the cow-herd community. Here, the Lord's *avatāra* as such is connected with the background of the *Prāṭṭī*, who is in the flower garden. The Commentator appropriately conveyed that, the Lord Kṛṣṇa along with His companion went for hunting. But, the animal with its pierced arrow falls down in the flower garden and the situation made the Lord Kṛṣṇa to reach over there¹⁷. At that time, due to the good *karma* earned in the previous births, supernaturally the *Prāṭṭī* got the physical union with the Lord. But, unfortunately due to the fate of the *Prāṭṭī*, the Lord Kṛṣṇa left her alone and disappeared. At that time, the *Prāṭṭī* out of desperation decided by herself that, even by destroying her good as well as bad *karmas*, wanted to attain the supreme order of union with the Lord. In this circumstance, as referred to, 'my trusted companions are dying before me'¹⁸, the *Prāṭṭī* by thinking of her friends non-consolable and absence of nobody to give

proper company, she focused her attention towards the birds, which are her near as her good companions. Though they do not have the capacity to talk, the *Prāṭṭī* with specific intention thought about them. That is, since they are having *pakṣapāta*¹⁹, they can speedily reach over the Lord's place and convey her message to Him. So, the *Prāṭṭī*, by giving importance to their *pakṣapāta* and not having the delusion as Śrī Rāma by seeing the golden deer, used to send the messages through the birds. In this context, it is better to remember the glorified words of Śrī Bhaṭṭar. That is, just as, after Śrī Rāma got the *avatāra*, the monkey clan became glorified, so after the *avatāra* of Nammālvār, the birds have earned the names and fames.

The Lord Śrīman Nārāyaṇa's *aparādhasahatvam* is to accept Nammālvār

If asked, 'what is the reason to send birds as messengers by thinking that, the Lord shall return back her for reunion?', the answer follows. The Lord Śrīman Nārāyaṇa out of His *svāntantryam*, by not considering His status of the Lordship, came down and got union with the *Ālvār*. He, after the union, by observing the demerits of the *Ālvār*, separated from him. After it, the Lord pointed out his demerits as the objection to have reunion. Within this sad situation, Nammālvār with the thinking of the Lord's *aparādhasahatvam* sent the birds as messengers. The *aparādhasahatvam* means that, though the Lord notices demerits of His devotees, He also bears the same and forgives them. Thus, Nammālvār as the *Prāṭṭī*, by realizing the Lord's above noted noble quality, with strong faith that, the Lord will certainly come to him to show His *saṁlabhyaguṇa* for the reunion, sends messengers to the Lord.

The crux Meaning of 'union' as well as 'separation'

From time immemorial, The Lord Śrīman Nārāyaṇa awaits for the time to get union with Nammālvār. Since he possesses absence of aversion towards the Lord, He dispels his doubts and grants pure knowledge to the *Ālvār*. This status is called, 'union'. When the pure knowledge is not helpful to attain the final end of performing the *kaiṅkaryā* to the holy feet of the Lord's feet, then, that position is mentioned as, 'separation'²⁰. So, with this background of union and separation of Nammālvār as the *Parāṅkuśa Nāyākī*, the subject matter discussed within this decade is to be realized.

1.4:1. The *Parāṅkuśa Nāyakī* sends male crane as the messenger to the Lord

Transliteration

*“Añcīraiya maṭanārāy! aḷiyattāy! nīyumuṇi
añcīraiya cēvalumāy āāeṇru eṇakku aruḷi
veñcīraippuḷ uyarttārkuēṇ viṭutūtāy cēṇrakkāl
vañcīraiṇil avaṇvaikkil vaippuṇṭāl eṇceyumo”.*

Verbal Translation

Añcīraiya: by having beautiful wings; *maṭanārāy!*: the compassionately beautiful crane; *aḷiyattāy!*: one, who with the characteristic feature of bless or possesses the quality of showering grace!; *nīyumu*: you along with; *nīñ añcīraiya cēvalumāy*: your male partner with shining wings; *āāeṇru*: with pitiful crying out as, ‘alas! alas!’; *eṇakku aruḷi*: by showering grace on poor me; *veñcīrai*: in the cruel prison of not listening my plea/prayer; *puḷ*: the Garuḍa/*Periya Tiruvaṭi*; *uyarttārku*: the Lord on whose banner is the Garuḍa bird with formidable plumes; *eṇ viṭutūtāy cēṇrakkāl*: while going as a messenger on behalf of myself and if you reach over; *vañcīraiṇil*: in the cruel prison; *avaṇvaikkil*: if the Lord keeps you; *vaippuṇṭāl*: if you accept; *eṇceyumo?*: what is the wrong with that?; *ō*: does it even possible?

Translation

‘She conveys, ‘Oh! Compassionate female crane with beautiful wings and graceful male partner with shining wings!, by showering your blessings and taking pity on poor me with pitiful crying out, ‘alas! alas!’ and while going as a messenger on behalf of myself and if you reach over and deliver my message to the Lord on whose sacred beacon is the Garuḍa bird with formidable plumes, if per chance, He puts you in a cruel prison of not listening my plea by seeing your face, though, what is to blame, if you agree to suffer on my behalf?’.

1.4:1.1. Introduction: Nammālvār calls male crane for the help

If one wants to get service from the male crane, at the first, he has to give prime importance to the female crane. So, Nammālvār as the *Parāṅkuśa Nāyakī*, by following the custom, requests the help of a male

crane as messenger to express her helpless situation to the Lord Śrīman Nārāyaṇa and to make a chance to get reunion with Him. So, as stated, 'worship the radiant feet of the Lord'²¹ by the *Ālvār* and based on the Commentator's remark to it, over here it is realized that, he, by giving prime importance to female crane calls the male crane for help.

1.4:1.2. Commentary

1.4:1.2.1. Nammālvār as the *Prāṭṭī* conveys her message to the beautiful crane

'With beautiful wings'. Though the mother has other bodily parts, but, her toddler puts her mouth to her breast to suck milk. Like that, the *Parāṅkuśa Nāyakī* concentrates her eyes upon the wings of crane. As the paddy field gets its water, it appears so fresh. the happiness out of their copulation of male crane with its female partner, they seem to be so happy²². So, the *Prāṭṭī* praises them as, 'with beautiful wings'. Her act of concentrating upon the cranes shall be commented in a different direction. Due to the knowledgeable aspects of *guru*, his *śiṣyas* respect and prostrate before him. Like that, the *Prāṭṭī* with much of respect puts her eyes upon the wings of cranes²³. 'She conveys, 'Oh! compassionate (*maṭam*) female crane'. The phrase denotes the fact that, since the cranes express their sincerity and obedience, somebody gets service from them. The phrase also elicits the truth that, since they satisfied their personal physical union, they act to be ready to go as messenger for the sake of the *Parāṅkuśa Nāyakī*. Here, it shall be commented that, among the specific qualities of ladies, i.e., *jñānam* 'shyness', *maṭam* 'humility', *accam* 'fear' and *payirppu* 'delicacy', the *Prāṭṭī*, by pointing out the particular quality of '*maṭam*' of the beautiful female crane, conveys her message. In this context, the female crane awares the pain of the *Prāṭṭī*'s sufferings of separation from the Lord Śrīman Nārāyaṇa.

1.4:1.2.2. Just like the child looks his mother, the *Prāṭṭī* looks female crane

'Oh! Crane'. Just like calling, 'Oh!, mother', the *Prāṭṭī* calls the crane as such. 'Compassionate female crane'. The *Prāṭṭī*, by seeing the crane astonished herself that, though after having the satisfied spiritual union, the Lord Śrīman Nārāyaṇa mystically left her lonely, but, the crane pitifully

stands before the *Prāṭṭī* to hear the words, which are revealing her desperation caused by the separation. In this circumstance, the word, 'compassionate' explicates the female crane's quality of gracefulnesses²⁴. Also, the Commentator, by mentioning the quotation, 'Rāma, the son of Daśaratha, highly honored by Śabari. Then, he met with Hanumān on the banks of the Pampā'²⁵, points out the meeting between the *Prāṭṭī* and the cranes. He also beautifully depicts the meeting that, it is just like the mother is looked by her son with agony, while he caught by the crooked who does highway robbery. Here, the son represents the *Parāṅkuśa Nāyaki* Nammālvār and the mother refers to the female crane.

1.4:1.2.3. The *Prāṭṭī* waits to see the Lord Śrīman Nārāyaṇa for the reunion

'You'. The word indicates the female crane. As quoted, 'Lakṣmaṇa took hold of his brother's feet and spoke thus to that greatly renowned Sītā and Rāghava'²⁶, just like Śrī Lakṣmaṇa approached Rāghava through Sītāprāṭṭī, in order to get help from the male crane, the *Prāṭṭī*, at the first, approaches the female crane. 'Graceful male partner with shining wings!'. The *Prāṭṭī*, by learning the mutual understanding of crane partner, as announced 'husband of Śrī Lakṣmī', she cajoles the male crane as, 'the cause for my love upon you is because of your female partner'. In this context only, the *Prāṭṭī* calls as, 'graceful male partner'. Moreover, since the male crane aroused its female partner and had the personal union, the *Prāṭṭī* calls the male crane, 'with shining wings!'. 'With pitiful crying out 'alas! alas!'. The Commentator aptly comments this phrase that, since the *Prāṭṭī* assumes the reason for the crane partner, which always in pair for the sake to remove her sufferings of separation, she calls them as, 'Oh! Compassionate female crane with beautiful wings and graceful male partner with shining wings!'. 'Taking pity on poor me (*enakku*)'. As referred to, 'come and behold the bodies of innumerable ascetics of pure hearts that have in various ways been slaughtered *Rākṣasas* in the forest'²⁷, the *Prāṭṭī*, by stating, 'on poor me', showed her *śarīra*, which is with tiresome out of the fire of sorrowfulness caused by separation to the crane partners. To this phrase, there is also another way of commentation. That is, the *Prāṭṭī*, by stating, 'on poor me' thinks by herself as, 'I am in separation after the enjoyable union, though as such, I am with much of eagerness and waiting for the arrival of the Lord to get reunion'.

1.4:1.2.4. 'Help to pave the way to get the Lord' has no reciprocation

'By showering your blessings'. It is commented as, 'the blessing is not for the sake of the *Prāṭṭī*'s request, but, the blessings shall be showered upon her out of the cranes' glorious wishful thinking'. In this context, the Commentator, by comparing the status of crane partner and the *Prāṭṭī*'s, reveals the glory of blessings upon the *Prāṭṭī* by the crane partner. Since there is male as well as female crane together, there is no limitedness of gracing the blessings upon the *Prāṭṭī*²⁸. Moreover, since the *Prāṭṭī* is in separation and having no place to surrender as refuge, she puzzled and struggled a lot. So, she, because of her situation, depends herself to request the crane partner to go to the Lord as messenger. In this situation, the Commentator, by realizing the affirmative status of crane partner, conveys an important truth. That is, those who helps others for the sake of the Lord's grace, he does the same not for expecting something as reciprocation. On the other hand, since they possess the overwhelmed supreme grace of the Lord, they help others to get the benevolence and mercy of Him. In this context, the Commentator, by raising a question, 'why?', as answer comments the greatness of the Lord. If somebody helps the others to pave the way for others to get the Lord, who is the owner of this *upayavibhūti*²⁹, then, naturally there shall not be equal thing in the world to return to the helper as reciprocation. Thus, by including all the subject matter of above discussion, with the gracious attitude of cranes, Nammālvār as the *Prāṭṭī* appropriately uses the phrase, 'showering your blessings (*aruḷi*)'.

1.4:1.2.5. The *Nāyakī* of Nammālvār is compared with *Sītāprāṭṭī*

Nammālvār as the *Parāṅkuśa Nāyakī*, by all means praises the crane partner. The Commentator aptly compares the same with *Sītāprāṭṭī*'s praising of words upon Hanumān. She praises him as, 'Oh!, foremost of monkeys, you are brave, powerful and wise, since you had alone smitten this abode of *Rākṣasas*³⁰. By accepting the *Parāṅkuśa Nāyakī*'s praises, the crane responds as, 'why you are praising us as such, your Lord left you in desperate condition, if so, does He have the passion to hear our words?. The *Prāṭṭī* piously received the crane's observation and remembered the Lord.

1.4:1.2.6. The Lord Śrīman Nārāyaṇa is differentiated with the Garuḍa bird

To glorify the Lord's greatness, the Commentator, by raising a question within the background of the *Prāṭṭī* and crane explains the supremacy of the Lord. As stated, 'becoming pure, without having contact with *prakṛti*, as *parama sāmya*, obtains same qualities of the Lord Śrīman Nārāyaṇa'³¹, at the *paramapada*, all the divine dignitaries look like the Lord, then, 'how it is possible for us to differentiate the Lord from the *nityasūris* and *muktas*?'. By realizing the crane's conditions to identity the Lord, Nammālvār proceeds further. 'The Lord on whose sacred beacon is the Garuḍa bird with formidable plumes'. For the question of crane, she guides it that, since at the *paramapada*, all looks as equal with others, to differentiate His supremacy, the Lord possesses the Garuḍa bird within His sacred beacon. The *Nāyakī* also adds that, while in the *samsāra*, after winning over our enemies for the final emancipation as Refugee, He stands over there to accept us. In this context, she also glorifies the Garuḍa bird with apt adjective as, 'with formidable plumes'. In this place, Nammālvār uses the word, 'formidable' with the reason. Since the Garuḍa bird without mercy separated the Lord with Nammālvār and carries away Him, the *Ālvār* with heavy heart uses word, 'formidable'.

1.4:1.2.7. The *Nāyakī* is compared with *Gopīs* and the status of the Garuḍa

In the above said context, the Commentator, by placing a quotation from *Śrī Viṣṇu Purāṇa* elucidates the *Parāṅkuśa Nāyakī*'s desperate condition. *Śrī Viṣṇu Purāṇa* expresses, 'Akrurar without mercy speedily carry away the Lord Kṛṣṇa with the chariot and separated the *Gopīs* from Kṛṣṇa'³². The Commentator appropriately compares the separation of *Gopīs* and the Lord Kṛṣṇa with that of the *Parāṅkuśa Nāyakī* and the Lord Śrīman Nārāyaṇa . In this context, the Commentator for the statement, 'the Lord on whose sacred beacon is the Garuḍa bird' gives two kinds of commentation. As the first, the assertion means that, the Lord Śrīman Nārāyaṇa is carried by the Garuḍa bird and as the second, the Lord raises His beacon with the symbol of the Garuḍa bird in it.

1.4:1.2.8. 'The act of going as messenger' is to obtain the final emancipation

'While going as a messenger on behalf of myself'. When the messenger comes to His place, the Lord shall always receive him. So, the *Ālvār* requests the crane to go as messenger to Him. 'As a messenger on behalf of myself'. It is commented that, the messengership for the *Nāyakī* is not as the Lord Kṛṣṇa, who went as messenger for the sake of *Pāṇḍavas*, who are all the great personalities, but, this role of a messenger is for the sake of the *Parāṅkuśa Nāyakī*, who is in all the ways weak. To the phrase, there is another way of commentation. As Śrī Lakṣmaṇa conveyed, 'Oh! Kākuṭṣtha, even if I were to stay with you for hundred years, I shall remain your servant. Thyself selecting some beautiful spot do you tell me - Construct (as asylum)³³, the *Nāyakī* affirms as, 'Oh!, crane partner, you are going to the Lord as messenger because I command as such'. Like Śrī Lakṣmaṇa expects the command from Rāma, here, Nammālvār as the *Parāṅkuśa Nāyakī* commands the crane to go as messenger. 'If you reach over and deliver my message'. It is commented that, if one goes as a messenger for others, then, it shall be a good fortune for that messenger. In this respect, the *Nāyakī* praises the crane partner as, 'if you go as a messenger, even before me, you are alone going to obtain the *phala* 'fruit'³⁴. In this context, it shall also be commented that, if the cranes go as a messenger for the sake of the *Nāyakī*, then to the crane, it shall be considered and valued as, 'unequaled chance in life'³⁵. That is, because of the role of a messenger, the crane partner shall obtain the final emancipation of performing the *kainkaryā* to the holy feet of the Lord.

1.4:1.2.9. For the goodness of others, the imprisonment is the noble gesture

'If per chance, He (the Lord) puts you in a cruel prison of not listening my plea by seeing your face'. If somebody comes from the lover side as messenger, nobody shall wish to put him into jail. In this context, the word, 'jail' specifies the particular fact that, the Lord, by ignoring the messenger, concentrates upon the other work. If so, 'is it acceptable to mean this act as jail?'. If the attendant does not attend the princes such as giving petal leaves in time³⁶, normally they shall become upset. Like that,

if the Lord ignores the messenger, that will create pain to the messenger. Here, the *Parāṅkuśa Nāyakī* mentions this pain of ignoring messenger as prison. It is a well known fact that, if there is suffering to people, the Lord also suffers more than them. If the situation is as such, 'does He put the messenger in jail?'. The *Nāyakī* asserts that, the Lord shall not put the messenger in jail, but, He will embrace them³⁷. 'Though, what is to blame, if you agree to suffer on my behalf?'. The Commentator, by raising a questions, 'the Lord, instead of embracing, if He puts the messenger cranes in the prison, is it a painful one?, and is it not the prison giving pain?', continues his commentary. If somebody is imprisoned for the goodness of others, it is certainly acceptable one³⁸. In this background, the Commentator directly asked a question to Nammālvār as, 'is there a motive for you to be put the crane within the prison?'. For that, the Commentator, by giving an example, glorify the noble cause of imprisonment. Sītāpirāṭṭi, for the sake to release the celestial women, allowed herself to be imprisoned by Rāvaṇa. So, for the goodness of others, imprisonment is a noble gesture. It is applicable to the crane partner as the messenger.

1.4:1.2.10. The status of the Lord's embrace is the gift of the messengership

The Commentator, to the utterance, 'if you reach over and if per chance He puts you in a cruel prison' comments in a different direction. The *Parāṅkuśa Nāyakī* condoles and pacifies the crane partner as, 'while going as messenger, don't confuse yourself like, 'by putting prison, if the Lord insults and gives troubles, what we have to do?' and you need not worry³⁹. On the other hand, as stated, 'embrace express the all (of the deities) and finding this occasion, I extend my embrace to high-souled Hanumān'⁴⁰, like the Lord embraced Hanumān, when he went to Laṅkā as messenger, He will certainly embrace you like anything. Don't you know! Embracing the holy chest of the Lord is the gift for your messengership, though I wished very much to embrace His chest, but, likely you are going to embrace Him'. Thus, the *Parāṅkuśa Nāyakī* requests the crane partner to go as messenger to the Lord Śrīman Nārāyaṇa to explain her desperate condition of separation from Him.

1.4:2. The *Parāṅkuśa Nāyakī* sends koels to the Lord Śrīman Nārāyaṇa

Transliteration

“*Enceyya tāmaraikkaṇ perumāṇārkkku en tūtāy
enceyyum uraittakkāl inakkuyilkāl! nīralirē
muñceyṭa muḷuvinaiyāl tiruvaṭikkīḷ kurrēval
muñceyya muḷalātēṇ akalvatuvō vitiyiṇamē?*”.

Verbal Translation

En: mine; *ceyya tāmaraikkaṇ perumāṇārkkku*: my holy lotus eyed Lord; *en tūtāy*: going as my messenger; *enceyyum uraittakkāl?*: would it be wrong if you convey my message?; *inakkuyilkāl!*: Oh Flocking koels!; *nīralirē*: you are all the embodiment of simplicity; *muñceyṭa*: the deeds, which are performed in the past; *muḷuvinaiyāl*: the complete law of *karmas*; *tiruvaṭikkīḷ*: at the holy feet; *kurrēval*: the confidential service; *muñceyya*: in the past births to perform; *muḷalātēṇ*: never try to perform; *akalvatuvō*: is it better to go away; *vitiyiṇamē?*: is it justice?

Translation

‘Oh Flocking koels! Would it be wrong if you go as the messenger to convey my message to my holy lotus eyed Lord? Come, are you not my good pets? Due to the accumulated sins of the past births, by standing near Him I never try to perform His service for long! Still, is it better for me to go away from Him?’.

1.4:2.1. Introduction: In separation, the Lord’s greatness shall be degraded

In the previous verse, Nammālvār as the *Parāṅkuśa Nāyakī* requested some of the cranes to go as messengers to the Lord Śrīman Nārāyaṇa. But, in this verse, the *Nāyakī* requests koels to go as messengers to the Lord. At the first, she starts with the crane, but, over here, ends with the koels⁴¹. In the worldly order, when someone is separated from the usual matters, they shall get upset and naturally bewilder much. With reference to the world, the separation is normal. On the other hand, how much of pain sensed out of bewilderment by the *Nāyakī* when she separated

with the most distinguished Lord?. As in response to the *Nāyakī*, if the Lord does not bewilder like her, then, the greatness of His auspicious qualities shall be somewhat degraded⁴². This fact is delineated through the commentary of this stanza.

1.4:2.2. Commentary

1.4:2.2.1. The *Nāyakī* experiences the union and the separation with the Lord

‘My Lord’. The phrase is commented in two different ways. As the first, though the Lord separated with the *Nāyakī*, but, she called Him as, ‘my Lord’. In this respect, when the Lord is in union with the *Nāyakī*, He showed His *aśritapāraṅtrya* ‘the quality of indulgent love for and dependence on her as His true devotee’. As the second, when the Lord separated from her, for the sake of sustenance of the *Nāyakī* until His reunion, the Lord at the time of separation avers as, ‘what is matter, if she be somewhere?, what is matter, if she goes anywhere? Is it not that, her *c* is her property? etc.,’. To this context, the *Nāyakī* in order to show her *pāraṅtryaśeṣatva*, calls the Lord as, ‘my Lord’. ‘The Lotus eyed Lord’. If asked, ‘when separation, does the Lord’s eye be in red color?’. The answer is that, His eyes shall be red in color because of His *aiśvarya*. It shall be as such, because of His love upon the subject matters, which are nearby. Moreover, the Lord’s eye in red color is as that of the toddy drunker, because He had the union with the *Nāyakī*. On the other hand, the Lord’s eye shall be partially red⁴³, because He separated Himself with the *Nāyakī* of Nammālvar. If asked, ‘how the *Nāyakī* knows this in separation with the Lord?, does she enjoy these? and where she enjoys the same?’. For these questions, it is answered that, in the first decade, she enjoyed the *aiśvarva* of the Lord, in the third decade, she enjoyed the Lord’s *vātsalya*. Like that, the *Nāyakī* through this decade experiences the union as well as separation with the Lord⁴⁴.

1.4:2.2.2. The Lord with the *Prāṭṭī* possesses the doubled *aiśvarya*

‘My holy lotus eyed Lord’. It is commented that, when the Lord is separated with the *Nāyakī*, He looked her and made her as His own

property. It also points out the Lord's supreme status as, 'Hero'. The phrase shall be commented in a different direction. Since the Lord as Hero along with His own *aiśvarva*, He at present took another *aiśvarva*, i.e., pleasurable qualities of the *Nāyakī*. As such, He owned the doubled *aiśvarva*. So, it is also commented that, by including the above said view, the *Nāyakī* of Nammālvār calls the Lord as, 'the holy lotus eyed Lord'.

1.4:2.2.3. The fruitful conversation between the *Nāyakī* and the koels

'(My) messenger'. It means the *Nāyakī*'s situation as the plain ground just like the place of flooding and receding of the sea . The anecdote aptly expresses the *Nāyakī*'s helpless situation. 'Would it be wrong if you go as messenger to convey my message?'. The *Nāyakī*, through this statement expresses the Lord's response, which is realized from koels after their messengership. That is, after receiving the message from the *Nāyakī*, the Lord may ask the koels as, 'does the *Nāyakī* sent you to bring back me to her place?, if I claimed as such, then, what you are going to do'. There is another commentation. After receiving the *Nāyakī*'s message, in return, the Lord may give the *upayavibhūti* as gift to the koels. 'Oh Flocking koels!'. It implies the *Nāyakī*'s expression, 'Oh! You the koels are not as me alone, but, moving here and there as group'. 'Come, are you not my good pets?'. The presentation clearly expresses the truth that, all the koels possess the quality of simplicity. In the verse, the Tamil word, 'nīr' of 'nīralirē' is transformed version of the word, 'nīrmai'. Here, this word, 'nīrmai' means the simplicity. There is also another way of commentation of this word, 'nīr'. It specifies the statement, i.e., 'Oh Flocking koels! You hear everything when myself with My Hero Śrīman Nārāyaṇa in union, but, in separation with Him, you become indifferent and not hearing my words'.

1.4:2.2.4. The holy disc of the Lord Śrīman Nārāyaṇa eradicates devotees' sins

'Due to the accumulated sins of the past births'. Here, the *Nāyakī* points out that, in her past births she accumulated the sins without limitation. In this context, by covering the entirety of her past births, she has claimed as such. The *Nāyakī* also points out the fact that, these accumulated sins, which are earned are not just planted in her, but, they

are earned out of her past activities of the *śarīras*, whereas within the accumulated sins, there is nothing to be reduced⁴⁵. It also refers to the truth that, though the past time of births was under control, but, the accumulated sins within the time span are beyond her control. So, it is not possible for the *Nāyakī* to eradicate the accumulated sins. 'How it is possible to depend upon the Lord with this much of accumulated sins?'. Since the accumulated sins shall be eradicated out of the Lord's grace, it is possible for the *Nāyakī* to get reunion with Him. In this place, at the bank of bathing ghat of Tirukkōṭṭiyūr, the following words uttered by Terkālvāṇ to Kōḷariyālvāṇ shall be remembered. The fact behind the Terkālvāṇ is that, it is certainly not possible to eradicate the sins by taking baths⁴⁶ over here, but, the holy discus of the Lord of Terkālvār⁴⁷ alone shall eradicate the accumulated sins.

1.4:2.2.5. Nammālvār in his past births never did divine service to the Lord

'By standing near Him to perform His service for long!'. The averment means the act that, by standing very near the holy feet of the Lord Śrīman Nārāyaṇa, Nammālvār performs the confidential divine service. Vaṭakkuttiruvitippillai raises a question, 'since the *Nāyakī* of Nammālvār is desperately suffering because of the separation with the Lord, naturally she may be wished to get union with the Lord. On the other hand, what is the reason for her wish to stand near Him to perform His divine service for long?'. Just like a *bhrāmaṇa*, though becomes retarded, recites the *Veda* only, though Nammālvār in the state of the *Parāṅkuśa Nāyakī* shall not wish very much to embrace the Lord with her chest, but, longs to embrace the holy feet of the Lord to perform the confidential divine service. It is realized that, the *Ālvār's* inner nature is to serve the Lord's holy feet only. 'I never try to perform His service for long!'. It concerns the fact that, the *Ālvār* in his past births didn't try to perform the service to the holy feet of the Lord. As the statement proclaimed by Śrī Lakṣmaṇa, 'Oh! Kākuṣṭha, even if I were to stay with you for one hundred years, I shall remain your servant. Thysself selecting some beauteous spot do you tell me - Construct (as asylum)⁴⁸, Nammālvār didn't do the service

to the Lord. That is, though the Lord ordered as, 'do it as I say' Nammālvār in his past births never tried to perform the divine service to the Lord.

1.4:2.2.6. The Lord Śrīman Nārāyaṇa fulfills Nammālvār's wishes

'I never try to perform His service for long! Still, is it better for me to go away from Him?'. Nammālvār thought of himself as, 'in the past births, I never tried to serve the Lord, if it is so, even not engaging the self efforts in the past births, would it be better to miss out the chance to follow the *sādhana* to serve Him even in this present birth?'. In this context, Nammālvār's status of longing for the divine service shall be comprehended through the utterance of Pillai Tirunaṛaiyūr Araiyaṛ. Araiyaṛ, by thinking of the Lord's *saṅkṣipta* venerates Him as, 'though we do not have any goodness in our side to acquire our desired objects, the Lord out of His lovable quality of *saṅkṣipta* shall grant the same'⁴⁹. This expression beautifully explicates Nammālvār's condition that, though Nammālvār is not exerting efforts to get union with the Lord, but, He out of His *saṅkṣipta* and *nirketuka kṛpā*, certainly fulfill the wishes of the *Ālvār*.

1.4:2.2.7. Naturally the devotees of the Lord reserved to get His union

Apart from the original translation of verse and its commentation, there is the special commentation of the statement, *akalvatuvō vitiyinaṁ* 'miss out the chance to follow the *sādhana* to serve the Lord'. The assertion shall be changed as *vitiyinaṁ akalvatuvō* 'chance to follow the *sādhana* to serve Him shall be missed'. The changed version of the expression is commented. In the worldly order, there is the dictum, 'individuals who do not have assets and property alone incur the loss of gaining in the businesses. On the other hand, since the Lord Himself stands as asset and property to His devotees, they shall not incur the loss of His bliss in their religious order'⁵⁰. Naturally, it is the religious belief that, the devotees of the Lord are entitled to gain and acquire His fulfilled grace and bliss because the Lord Śrīman Nārāyaṇa is only means for their final emancipation. The fact of acquiring the Lord's grace by the devotees shall be endorsed by following words of the *Ālvārs*. They are, 'you are my sole refuge'⁵¹, 'I have no refuge but, you only'⁵², 'Oh!, the Lord of

Vittuvakkōṭṭu! Even if you do not save me from despair I, this devotee-self, will place my heart on you alone, just as even if the monsoon fails to deliver rain, the withering crops look to the grey clouds alone⁵³, ‘realized you as their only path to freedom!’⁵⁴, ‘other than you, I have none that would look over me’⁵⁵ and ‘there are others who shave their heads and live at your portals as idlers’⁵⁶. In this verse, the Tamil word, ‘*vitiyiṇaṇ*’ expresses as, ‘is it better and justifiable?’. This word is transformed version of Tamil word ‘*vitiyiṇaṇ*’. If it is taken for granted, the word, ‘*vitiyiṇaṇ*’ indicates the fact that, one who possesses demerit. If so, for the word *vitiyiṇaṇ*, it shall be commented through the words of the *Ālvār* as, ‘since I possess demerits, shall I leave from the site of the Lord Śrīman Nārāyaṇa’. In this context, the root of Tamil word, ‘*vitiyiṇaṇ*’ is ‘*viti*’. Then the Tamil root, ‘*viti*’ specifically means the demerits. So, this meaning shall be appropriately added with the trend set and continuity of the commentation of the verse, and as such, accordingly the entirety of commentary has to be understood.

1.4:2.2.8. The Lord certainly grants the final emancipation to His devotees

The Above said message of this verse is analyzed over here. The *Nāyakī* of Nammālvār through the third line of this verse uses the Tamil word, *muḷuvaiṇaiyēṇ* ‘alas! I am bearing the accumulated sins’ and the last Tamil word of verse, ‘*vitiyiṇaṇ*’ (*vitiyiṇaṇ*) with the content of demerits. If so, a question raises, ‘is it not the repetition?’. But, the Commentator answers that, for the sake to stress the negative side of demerits only Nammālvār uses the technique of repetition of the words as, *tīviṇaikaḷaic ceyta tīviṇaiyēṇ* ‘person possesses demerits because he did the bad activities’. In this place, Tirumaṅgaiyālvār’s usage of repetitive Tamil words in his verse as, *pāvamaṇ ceytu pāvi āṇēṇ* ‘while doing wrong I became a sinner’⁵⁷ shall be remembered. Through the analysis of repetitive usage of words and deriving the theological theme, Nammālvār proclaimed the following *Śrīvaiṣṇava* truth: ‘though the devotee thinks of his accumulated sins and stored demerits, he need not worry much. It is because, the Lord, out of His *nirketuka kṛpā* with *saulabhyagaṇa* certainly grants the final emancipation of the *mokṣa* to His devotees’.

1.4:3. The devotee has to earn the grace of the Lord Śrīman Nārāyaṇa Transliteration

“Vitiyiṅāl peṭaimaṅakkum menṇaṭaiya aṅṅaiṅkāl!
matiyiṅāl kuṛaḷmāṅāy ulakuiranta kaḷvarkku
matiyilēṅ valviṅaiyē māḷātō eṅṅurutti
matiellām uḷkaiṅki mayaiṅkumāl eṅṅirē”.

Verbal Translation

Vitiyiṅāl: out of the great fortune; *peṭaimaṅakkum*: by enjoying with the company of spouses; *menṇaṭaiya*: the gentle walk; *aṅṅaiṅkāl!*: Oh! Swan; *matiyiṅāl*: out of the cleverness; *kuṛaḷ*: the dwarf (the Lord Vāmaṇa); *māṅāy*: as *brahmacāri*; *ulaku*: the earths; *iranta*: by begging; *kaḷvarkku*: to the covetous; *matiyilēṅ*: I, the ignorant; *valviṅaiyē*: this cruel *karma*; *māḷātō*: will it be never end?; *eṅṅu*: as the way of; *orutti*: this girl; *matiellām*: whole consciousness; *uḷkaiṅki*: out of the inner confusion; *mayaiṅkumāl*: unknowingly lost; *eṅṅirē*: Go and tell.

Translation

‘Oh! Swan, great fortune has showered you, i.e., the togetherness of your lady bird with gentle walk. The clever dwarf *brahmacāri* has covertly taken the earths by asking for alms. Go tell Him, ‘this ignorant girl out of confusion has lost her whole consciousness and thinking that, her cruel *karma* will never end’.

1.4:3.1. Introduction: Nammālvār’s committed sins are not to be eradicated

As the reflection of the second verse of this decade, Nammālvār thinks the following truth as the direction of the holy thinking of the Lord Śrīman Nārāyaṇa, i.e., one ought to experience the result of his own demerits and earn the grace of Lord for his emancipation. The *Ālvār*, by minding the same, through this stanza, requests the swan, the messenger to convey the truth to the Lord as, ‘though my committed sins are experienced through the births, yet, they shall not be eradicated’.

1.4:3.2. Commentary

1.4:3.2.1. The *Parāṅkuśa Nāyakī* gives importance to the union of swan partner

‘Oh! Swans, great fortune has showered you, i.e., the togetherness of your lady bird’. Nammālvār as the *Parāṅkuśa Nāyakī* conveys, ‘Oh! Swans, since you get union in the direction of holy text, you are not having the separation, but, since I am trying to get union with the Lord Śrīman Nārāyaṇa without any disciplinary observations like marriage, I am in separation with Him’. In this place, the term, ‘fortune’ is explained. Fortune’ means the ‘swans’ fortune’. In another context, the word refers to the truth that, the result of fortune is union of lovers and the result of misfortune is separation of them. So, the *Nāyakī* intelligibly uses the statement, ‘Oh! Swans, great fortune has showered upon you, i.e., the togetherness of your lady bird’. By giving importance to the *Nāyakī*, the term ‘fortune’ shall be commented as ‘the *Parāṅkuśa Nāyakī*’s fortune’. To this commentation, there is a question, ‘how the swans are in union out of the fortune of the *Nāyakī*?’. The answer follows with the citation from *Śrī Rāmāyaṇa*. When Śrī Rāmā was searching Sītāprāṭṭī through the oceans and mountains, he met Sugrīva, who had also lost his wife and kingdom. At that time, Śrī Rāmā cheerfully ensured Sugrīva that, after the proper settlement of him only, he will think about the efforts to solve his own sufferings. So, it is commented that, as Śrī Rāmā to Sugrīva, the *Nāyakī* of Nammālvār’s gracious intention is focused for the sake of the union of the swans. ‘Why Śrī Rāmā at the first eradicate the sufferings of Sugrīva?’. Those who are having *nīrmai* ‘compassion’⁵⁸, certainly he will not think about his sufferings, but, gives prime importance to settle the others’ sufferings. So, through the commentation of, ‘the *Nāyakī*’s fortune’, it is specified that, Nammālvār, by not minding his sufferings of separation, gives special importance to the union of swan partner. In another words, by realizing the tune of lady swan’s heart only, the *Āvār* uses the statement, ‘Oh! Swans, great fortune has showered you, i.e., the togetherness of your lady bird’.

1.4:3.2.2. The swan’s tender walk is compared with Tārā’s walk

‘Oh! Swans with gentle walk’. The phrase refers to the *Nāyakī*’s blissful statement about the swans as, ‘are you going to fulfill my desire

of union along with the Lord with such tender walk?'. The Commentator beautifully compares this swans' tender walk with Tārā's' walk as depicted in *Śrī Rāmāyaṇa*. As quoted, 'thereupon Tārā, with faltering feet and eyes wild with wine, the golden chains of her zone flowing (about her hips), - graced with auspicious marks, sought Śrī Lakṣmaṇa's presence with downcast look'⁵⁹, after Vāli was vanquished and forgetting the help of Śrī Rāmā as personally committed with him, Sugrīva was enjoying the physical union with Tārā. Śrī Rāmā sent Śrī Lakṣmaṇa to check the condition of Sugrīva. Śrī Lakṣmaṇa arrived at the place of Sugrīva with great anger with roaring. By hearing Śrī Lakṣmaṇa's roar and sound of the string of his arrow, Sugrīva trembled and realized that, his wife Tāra alone can pacify Śrī Lakṣmaṇa's anger. So, Sugrīva sent her wife to Śrī Lakṣmaṇa. Tāra approached Śrī Lakṣmaṇa as after having enjoyed the sensual pleasure with Sugrīva and had a staggered walk with dress in irregular manner and blurred vision due to the consumption of wine. Thus, the Commentator beautifully compares the swan's walk with staggered walk of Tārā. 'Is it acceptable to send Tārā, the queen of the kingdom of Sugrīva to face Śrī Lakṣmaṇa?'. According to *Śrī Rāmāyaṇa*, it is the well known fact that, Tārā has a motherly affection towards Śrī Lakṣmaṇa. So, though Tārā is the queen, Sugrīva sent her to Śrī Lakṣmaṇa⁶⁰ to pacify his angry mood out of her motherly affection upon him.

1.4:3.2.3. All the *Āḷvārs* glorified the Lord Śrīman Nārāyaṇa's act of *brhmachāri*

'The clever dwarf *brahmacāri* has covertly taken the earths by asking for alms'. Unlike Rāvaṇa, who ought to be killed, Māvali had the quality of giving donation. Once, *Indra* lost his kingdom. For the sake of not having opposition to Rāvaṇa's status to be killed and *Indra's* status of lasting the kingdom, as described, 'the donor of thousand kine'⁶¹, as the one who has hands, which are greatly known the generosity, i.e., the Lord in dwarf form received the world as donation. Moreover, the *Nāyakī*, through this endorsed the Lord's grandeur foresight as well as the pleasingly justifiable and balanced attitude as, '*cāla dhūradarśī*'⁶². 'Dwarf'. For the sake of enjoying the divine *darśana*, the Lord as transformed a crore into single unit (*kōṭiyai kāṇiyākkinārppōṇru*), changed His very big *śarīra*

into small form. '*Brahmacāri*'. The Lord took the form of *brahmacāri*, the celebrated one, who equally smiled when somebody gave food as alms as well as some denied the same by shutting the door. 'Covertly taken the earths by asking for alms'. For this statement, the *Śrīvaiṣṇava* scholar, Tirumaliyāṅṭāṇ comments as follows. As informed, 'Oh!, the Wicked Lord who begged three steps and took the earth!'⁶³, the Lord covertly got the earths, which are created out of His own *saiṅkalpa*. But, *Emperumāṇar* graciously commented this act as, 'by thinking of something, He did something else'. It expresses that, the Lord cheated Māvali and through the glorified action, He attracted the *Nāyakī*'s spiritual attraction towards Him. If asked, 'is the *Nāyakī* submitted herself to this Lord's cheating?'. The answer is, 'yes'. As mentioned, 'His lotus feet measured the earth'⁶⁴, it is endorsed through her own words. This truth of 'asking alms' is gloriously accepted by the *Nāyakī* of Nammālvār as, 'may be He is a world-grabber and hard to understand. Pity, my wicked heart still longs for Him alone'⁶⁵ and 'the Lord who measured the earth then shall not come'⁶⁶. Tirumaṅgaiyālvār also pleurably accepted the Lord's activity as, 'infatuated by the bachelor king, who came in the yore and measured the earth in three strides, I lost my rough to Him'⁶⁷. Thus, it is inferred that, all the *Ālvārs* have glorified the Lord's act of clever dwarf *brahmacāri* who has covertly taken the earths by asking for alms.

1.4:3.2.4. The *Nāyakī* of Nammālvār is the *dīrgha Cintayanti*

'This ignorant girl'. The *Nāyakī* of Nammālvār thought of herself as ignorant girl because while the Lord left her, she should have requested Him not to leave her. Perhaps, if she requested the Lord, she may not suffer out of the separation with Him. Since she not requested Him, at present she suffers. So, she thought of herself as, 'I am not intelligent'. 'This ignorant girl is thinking that, her cruel *karma* will never end'. This announcement positively explicates the true meaning that, since the girl is intelligent and intensely thinking as such, definitely her cruel *karma* will be altogether nullified. So, the Commentator positively compared the *Nāyakī* as, '*dīrgha Cintayanti*'⁶⁸. Here, the story of *Cintayanti* is sharply placed. *Cintayanti* was a *Gopī* and wanted to see the Lord Kṛṣṇa. But, she caught

in a tight situation at her house, where her mother-in-law and others were at the hall way. So, she was unable to go to the Lord Kṛṣṇa's place. But, she heard the flute music of the Lord Kṛṣṇa and wanted to go to Him immediately. But, due to the restriction of situation, she deeply meditated upon the blissfulness of the Lord Kṛṣṇa and because of it her entire virtues as well as vices were nullified. Moreover, since her good and bad *karmas* were nullified, suddenly her *śarīra* at once gave up and her *ātma* attained the *mokṣa*. If so, 'how the *Nāyakī* nullified the both *karmas*?'. Śrī Viṣṇu Purāṇa declares, 'since she put her heart with the Lord Kṛṣṇa, she enjoyed good *karma*, since she is not able to experience the bliss of the Lord as that of her thinking, she also enjoyed bad *karmas*. So, she has experienced the both *karmas* within a half *kṣaṇa*'⁶⁹. So, based on this statement, it is delineated that, the *Nāyakī* of Nammālvār also experienced the good as well as bad *karmas*. In this context, since the *Nāyakī*'s state is as that of Cintayantī, she is aptly named as, 'dīrkgha Cintayantī'.

1.4:3.2.5. It is identified that, the *Nāyakī* of Nammālvār is ignorant girl

'This ignorant girl'. To this remark, if asked, 'how it is possible to identify the *Nāyakī* by the Lord through this general proclamation?'. As answer, the Commentator proceeds his commentary. If a deer is hunted by a particular hunter's bow and if it is told by somebody as, 'a deer is hunted through an arrow and it is in the forest'⁷⁰, then, the hunter can easily identify the hunt. In this situation, it is not necessary to ask the hunter as, 'do you hunted the deer?'. Like that, if it is stated as, 'this ignorant girl suffers because of separation', then, the Lord Śrīman Nārāyaṇa certainly will grasp the *Nāyakī* of Nammālvār, who suffers so much because of the separation with Him. Moreover, she will be identified in another way also. It is delineated that, within the *samsāra vibhūti*, the *Nāyakī* alone suffered for the union with the Lord. If asked, 'why, is it not there somebody else suffer out of separation?'. In this world, all the *samsāris* are thinking about other things except the Lord. Also, there is no separation for the *nityasūris*. As well, all the *Ālvārs*⁷¹ are assumed as the parts of the *Nāyakī* of Nammālvār. So, it is inferred that, if stated as, 'this ignorant girl', then definitely the specification points out the *Nāyakī* of Nammālvār.

1.4:3.2.6. The Lord gives divine knowledge to the *Nāyakī*, but there is separation

‘Out of confusion has lost her whole consciousness and thinking that, her cruel *karma* will never end’. The word, ‘consciousness’ signifies the knowledgeable aspects. In this situation of the *Nāyakī*, the Lord may think that, though she lost herself, but, she possesses the divine knowledge. In this place, it is to be properly analyzed about this mode of thinking of the Lord and the confused state of divine knowledge of the *Nāyakī* of Nammālvār. As announced, ‘if blocking up Laṅkā with his army, that afflictor of hostile hosts Kākutstha took me (hence), that would be worthy of him’⁷², as Sitāpirāṭṭī stayed at Laṅkā, the *Nāyakī* also stayed in the flower garden with intended thinking of the Lord Śrīman Nārāyaṇa. The above statement, specifies the truth that, the whole extended divine knowledgeable aspects of the *Nāyakī* without the trace of ignorance has totally confused altogether. It is realized through the response of the *Nāyakī* towards swans, ‘this divine knowledge, which I possessed is given to me by Him only’⁷³. The *Nāyakī* further proceeds, ‘Oh! Swans, if you conveyed this message, then, the Lord may respond as, ‘though the knowledge is externally disturbed and confused, even then, that special knowledge is given by me only. If so, ‘how it is possible to confuse by itself?’’. The *Nāyakī*, as in response of the Lord, again requests swans to convey the message as, ‘though He grants the pure knowledge, which dispels all the doubts, but, mystically that knowledge has totally confused without the trace of residue’. As in response to the message, the Lord may argue as, ‘is it the matter as such!, though the knowledge, which I gave has lost, she may wait and when I reached over her place, I will give the divine knowledge to her’. Even then, she requests the swan to convey the message to the Lord as, ‘it is not possible to wait for His arrival, but, I altogether lost myself’. Thus, the part of the statement, ‘her cruel *karma* will never end’ is crystal clearly self explicated.

1.4:3.2.7. The Lord Śrīman Nārāyaṇa wouldn’t bear the sufferings of the *Nāyakī*

In the above mentioned background, again she requests the swan as, ‘if you convey the message as such, the Lord may respond as, ‘since it

is pure knowledge given by Me, does she totally confused?, for this, I think that, she may have some confusion because of her suffering of the separation made by Me'. Without the end, again she requests the swans, 'if He conveyed His message to me as such, then tell Him that, the unblemished divine knowledge, which He given is totally lost and she is already died'. Furthermore, she placed the further message to the swans as, 'if you convey this message as such, He may think as, 'if I reached over her, what I have to do?'. So, till again you pass the message, 'she somehow and anyhow, totally bewildered and confused and if You have not reached over her place, then, soon she will die''. Finally, the *Nāyakī* pacified the swan as, 'Oh! Dears, please do your duty well as messenger and inform Him all the matters. After receiving all the matters, if He does not come to me, then, it is realized that, He alone is going to bear all the faults and mistakes'. In this context, the *Nāyakī* uses the apt word, 'go tell Him (*euṇīrē*)', which covers the above cited conversations between the *Nāyakī* and the swans. In this circumstance, to the phrase, 'go tell Him', the Commentator uniquely comments in the words of the *Nāyakī* as, 'Oh! Swans, when the Lord hears your words, which are aptly expressing my sufferings, certainly He will not bear the sufferings of mine! Definitely He will recognize my sufferings!, and without further delay He will come to me. So, Oh! Swans, please convey all the messages to the Lord Śrīman Nārāyaṇa'.

1.4:3.2.8. The *Nāyakī* of Nammālṅvār gets the eternal union with the Lord

Finally the Commentator, by praising the Lord as, 'embodiment of the oceanic grace (*aruḷālī annmāṇi*)' comments that, since He is as such, definitely He fulfills the desire of the *Nāyakī* of Nammālṅvār to get her union with Him. At the end of commentary part of this verse, for the phrase, 'go and tell Him (*euṇīrē*)' the Commentator comments in a different direction. That is, the *Nāyakī* by requesting the swans as 'go and tell Him', explicates the supreme truth that, the *svarūpa* of swans is possessing the courtesy of passing the message to the Lord Śrīman Nārāyaṇa, the Lord's inner nature is accepting the message of swans and the inner nature of her (the *Nāyakī* of Nammālṅvār) is getting the eternal union with the Lord Śrīman Nārāyaṇa.

1.4:4. The *Parāṅkuśa Nāyakī* sends anril birds to the Lord Śrīman Nārāyaṇa

Transliteration

“*Eṇ nīrmai kaṅṭṭuirāṅki itutakātu eṇṇāta*
eṇṇīla mukilvaṅṅarkku eṇcolliyāṇ collukēṇō
naṇṇīrmai iniyavarkaṅ taṅkāṭueṇ roruṅāycol
naṇṇīla maṅṅarilkā! nalkutirō nalkīrō?”.

Verbal Translation

Eṇ: my; *nīrmai*: plight; *kaṅṭṭu*: by seeing; *iraṅki*: by taking pity; *itu*: it is; *takātu*: it is unjust; *eṇṇāta*: does not think/noticing?; *eṇ*: my; *nīla mukil*: the cloud hued; *vaṅṅarkku*: the cloud hued Lord; *eṇcoll*: what the matter?; *yāṇ collukēṇō*: what I have to tell?; *naṇṇīrmai*: positively good, i.e., fare state of the *Nāyakī*; *iniyavarkaṅ*: to the fared one; *taṅkāṭu*: wouldn't be with it; *eṇru*: as such; *oruṅāycol*: a kind word; *naṅ*: beautiful; *nīla*: sapphire hue; *maṅṅarilkā!*: Oh! Anril birds; *nalkutirō*: would you convey?; *nalkīrō?*: would you not?

Translation

‘Oh! Anril birds of beautiful sapphire hue! Go tell the Lord that, I am about to die. Would you convey or would you not? What I have to tell my cloud hued Lord, who does not notice my plight, nor does He take pity on me, though having seen how I fared well and He has no good left in Him. It is most unjust from me to depart’.

1.4:4.1. Introduction: The *Nāyakī* possessed demerits, that cannot be eradicated

In the second verse of this decade, the *Parāṅkuśa Nāyakī* has stated, ‘I possessed much of demerits and though by enjoying the same, they cannot be eradicated’. If asked, ‘due to the demerits did she experience the sufferings?’. The answer is, ‘yes’. In this context, even for a *kṣaṇa*, when the Lord Śrīman Nārāyaṇa turned His face away from her, the *Nāyakī* deeply experienced all the kinds of sufferings because of the accumulated demerits through her past births. At the time of sufferings, some of the anril birds, came near her and asked, ‘since it is the appropriate time to extend the

help, in what way it is possible to help you?'. At that time, she feels dejected and tells them, 'though the Lord saw my condition and never had pity on me, but, left my place'. But, at the same time, since the desire of getting union is overwhelmed from her heart, like telling the things for so many times to someone, who does not listen the same, she requests the anril birds as, 'would you convey all the things to the Lord Śrīman Nārāyaṇa or not'.

1.4:4.2. Commentary

1.4:4.2.1. The Lord knows that, the *Nāyakī* suffers because of His separation

'The Lord, who does not notice my plight, nor does He take pity on me. It is most unjust'. 'The Lord, who does not notice my plight'. Though the Lord saw the tenderness of the *Nāyakī*, he didn't show compassion and decided to be with her, but, He left her. In this context, a Tamil scholar asks Śrī Parāśara Bhaṭṭar, 'is it not to be *kēṭṭu iraiṅki* (having compassion by hearing her sufferings) instead of *kaṇṭu iraiṅki* (having the compassion by seeing her sufferings)?'. To this question, Śrī Bhaṭṭar as renowned scholar in Tamil literature and grammar replies, 'when the Lord relaxes His embrace, her *śarīra* becomes pale and suffers out of separation'. Again the scholar asks him, 'is it possible?'. As answer, Śrī Bhaṭṭar appropriately places two quotations to the scholar as, 'I who was in close embrace just turned aside and the moment I did so, sallowness came on me like something to be seized on'⁷⁴ and 'it vanishes whenever he touches me. It spreads all over whenever he leaves'⁷⁵. 'What I have to tell my cloud hued Lord'. Since the Lord in union faces the *Nāyakī* with much of affection, she called Him as, 'my cloud hued Lord'. At the same time, by thinking of the Lord, who without minding her separation, she with dejection mourns and utters as, 'what I have to tell?'. 'Why she is uttering as such?'. Though witnessing her sufferings, the Lord didn't show His pity on her, if so, 'is it possible for Him to show the pity by hearing her suffering? or not having the same?'. In this place, there is one more question, 'is the Lord, perceived her suffering?'. At the time of embracing in union with her, when the Lord's hands are loosening, He saw the paleness at the places of loosening her *śarīra*. Moreover, her *śarīra* gets the paleness because of the

sense of sufferings with thinking of separation. So, it is realized that, the Lord knows that, the *Nāyakī* is undergoing the sufferings because of His separation.

1.4:4.2.2. The *Nāyakī* doesn't have chance to see the Lord's beauty

'What I have to tell my cloud hued Lord, who does not notice my plight, nor take pity on me. It is most unjust'. The statement is differently commented through the words of the *Nāyakī* as, 'the Lord, though by sensing my sufferings, He is not coming to my place for union, but, He is going to listen the same from your (anril birds) message'. For the phrase, 'my plight (*en nīrmai*)' shall be commended in a different direction. Though the *Nāyakī* previously enjoyed the bliss of the Lord in her union with Him, but, here, she, by stating as, 'my plight' sincerely expressed her status of separation. 'It is most unjust from me to depart'. Since her status of separation and the explanation of sufferings caused by it through words are not at all considered by the Lord, she with utmost confusion of her knowledgeable aspects pathetically avers as, 'it is most unjust'. In continuation, the *Nāyakī* adores, 'my cloud hued Lord'. At the first, the Lord, by showing His beautiful holy *śarīra* to her, made her as His own property, but, at present, she doesn't have any means to watch the beauty of His face. To reveal this fact only, the *Nāyakī*, out of much affection says as, 'my cloud hued Lord'.

1.4:4.2.3. The *Nāyakī* starts to send anril birds as the messenger

If the above stated background is as such, then there is question, 'does the Lord's mind not having any kind of merciful quality towards her?'. For this, the *Nāyakī* through her own words reveals as, 'alas! he has a heart of stone'⁷⁶. In this context, she also avers, 'what I have to tell'. So, through this verse, the *Nāyakī* of Nammālvār interprets her fate of separation to anril birds. In this background, anril birds remarked the *Nāyakī* that, if we go and conveyed her message, certainly He will come to her place. For it, she responded, 'just like, if one declines king's letter, does he accept the accountant's letter, since the Lord Śrīman Nārāyaṇa, though once had union with me, but, without mercy denied my request. So, He will not mind your message'⁷⁷. Initially the *Nāyakī* does not rely upon sending the

message through anril birds because even after witnessing the suffering of her, the Lord left her alone. But, later, out of personal overwhelmed desire for reunion with the Lord, she again started to send the anril birds as messenger.

1.4:4.2.4. Like the Lord Kṛṣṇa's separation with *Gopīs*, *Nāyakī* is with the Lord

Though the Commentator, after commending the *Nāyakī's* sufferings as above, but through the following direction also, comments her condition in a different way. He, by giving example of the Lord Kṛṣṇa's relation with *Gopīs*, describes the *Nāyakī's* separation. In it, he compares the changed behavior of sending the messenger with the same kind of behavior of *Gopīs*. The lovable behavior of *Gopīs* towards the Lord Kṛṣṇa is revealed by *Śrī Viṣṇu Purāṇam* as, 'there is no use of speaking with the Lord Kṛṣṇa because he is not speaking the truth but, only incoherent talk. Though he mingled with us, he didn't take care of us. At least once, would he not come to visit his mother?'⁷⁸. Though the *Gopīs* are not having the direct chance of getting union with the Lord Kṛṣṇa, but, while he visited his mother, they had the chance for union with him. In another words, at the first, *Gopīs* did not have the interest upon the Lord Kṛṣṇa, but, later, while he visited his mother, they wished very much to get union with him. In this context, the Commentator, by comparing the status of the *Gopīs* and the *Nāyakī*, expounds the following truth. That is, though at the first, the *Nāyakī* is not having interest upon the Lord, but, later, out of the overwhelming interest for reunion with Him, she had the interest to send anril birds as messenger.

1.4:4.2.5. The *Nāyakī* with the Lord is compared with *Sītāprāṭṭī* with *Śrī Rāma*

'How I fared well (*naṁṁīrmai*) and He has no good left in Him'. The phrase specifies the good *ātma* of the *Nāyakī*⁷⁹. 'Though having seen'. It points out the status of the separation of the *Nāyakī* with the Lord Śrīman Nārāyaṇa. That is, though she waited for the arrival of the Lord for reunion and since He is not turned up, she is not able to bear the separation. 'I am about to die'. Since the Lord is not turning up, the *Nāyakī's* *ātma* shall be rested upon the custodian of the Lord as *Śeṣi*, the master, if not, the *ātma*

of the *Nāyakī* wouldn't be within the *śarīra* of her. The Commentator explains the position of the *Nāyakī* with similar conversation between *Sītāprāṭṭī* and *Hanumān*. At *aśokavanam*, *Sītāprāṭṭī* was upset about *Śrī Rāmā* because he didn't rescue her in time. At that time, *Hanumān* asked *Sītāprāṭṭī*, 'if you are so attached with *Śrī Rāmā*, how have you sustained yourself instead of immediately giving up your life?'. As quoted in *Śrī Rāmāyaṇa*, 'his love for his mother, father or any other person is not greater than or equal to his love for me. O! Messenger, I shall keep my life so long I do not hear anything about my dear one'⁸⁰, *Sītāprāṭṭī* responded, 'Śrī Rāmā showed his deep love⁸¹ towards me. While he is searching me without sleep and food⁸², if he saw me dead, then his heart will be broken like the thirsty person, who finds the broken pot without water. So, in order to protect him only, I sustained my life without dead'. So, as the statement uttered by *Sītāprāṭṭī* to *Hanumān*, the *Nāyakī* avers as, 'my *ātma* shall be rested upon the custodian of you as *Śeṣī*'.

1.4:4.2.6. The *Nāyakī* expressed her doubtfulness towards anṛil birds

'Oh! Anṛil birds of beautiful sapphire hue! Go tell the Lord, I am about to die'. By stating her position, the *Nāyakī* asked the anṛil birds as, 'the Lord is in the colour of cloud hued, as such, you also sapphire hue, if so, are you be similarly acted as He?'. The other part of statement is self explicative. In this context, the *Nāyakī*, in order to express her doubtfulness upon the anṛil birds avers as, 'would you convey (the message to the Lord) or would you not?'. The Commentator, like someone denies even the first word of one's request, with all kinds of sorrowfulness, utters the above said statement.

1.4:5. The *Parāṅkuśa Nāyakī* sends heron to the Lord Śrīman Nārāyaṇa

Transliteration

"Nalkittāṇ kāttaḷikkum polilēlum vinaiyērke
nalkattāṇ ākāṭō nāraṇaṇaik kaṇṭakkāl
malkunīrp puṇalpaṭappai iraitēvaṇ cīrukurukē!
malkunīrk kaṇṇēṛkuōr vācakaṇkoṇ ṭaruḷāyē".

Verbal Translation

Nalki: desirably; *tāṇi*: by Himself/Nārāyaṇa; *kāttu*: by protecting; *aḷikkum*: fulfills the desires and eliminates the hurdles of the people; *polilēḷum*: the seven garden worlds; *viṇaiyērkē*: to the performer of the activities; *nalkattāṇi ākāṭō*: does it not possible to deny showering the grace?; *nāraṇaṇaik kaṇṭakkāl*: when behold Nārāyaṇa; *malkunīr*: pure water logged; *puṇalpaṭappai*: the beautiful flower gardens; *iraitēr*: the searching fishes; *vaṇi cīrukurukē!*: Oh! Strong lovely little heron; *malkunīrk kaṇṭērkū*: to the one with filled tearful eyes; *ōr vācakam*: any reply; *koṇṭu*: by bringing; *aruḷāyē*: sympathetically do it.

Translation

‘Oh! Strong lovely little heron, searching fishes in pure water logged beautiful flower gardens! When behold the Lord Śrīman Nārāyaṇa, the sole wishful creator and sustainer of the seven garden worlds and desirably protects, who fulfills the desires and eliminates the hurdles of people. Graciously give Him my message that, here is one with filled tearful eyes. Does it not possible for me to deny His showering of the grace? You, sympathetically bring back every reply He chooses to send on’.

1.4:5.1. Introduction: The *Nāyakī* conveys the Lord to preserve His dignity

The *Parāṅkuśa Nāyakī* reports the Lord, ‘since let you forget us, we are any way going to die, but, you are trying to live’. By stating as such, she tells the heron to convey the message to the Lord as, ‘He has to preserve the dignity⁸³ of His name, ‘the Lord Śrīman Nārāyaṇa (*nārāyaṇatvam*)’.

1.4:5.2. Commentary

1.4:5.2.1. The Lord protects the seven worlds and eliminate the hurdles

‘The Lord Śrīman Nārāyaṇa the sole wishful creator and sustainer of the seven garden worlds and desirably protects, who fulfills the desires and eliminates the hurdles of people’. ‘Desirably protects’. When the Lord protects the world, He does the duty not for the sake of duty only, but, He did the same as His *pēru* ‘destiny’. It is, in another way commented that, like the *Nāyakī* has much of attachment towards the Lord, He also has the same kind of attachment with His subjects of the world. ‘the Lord Śrīman

Nārāyaṇa'. Without the expectation of anybody, the Lord Himself out of His own interest protects the world. 'Who fulfills the desires and eliminates the hurdles of people'. The Lord while protecting His subjects, He wishfully eliminates the hurdles of people and fulfills the wishes of His subjects and provides the necessary things to them. In this context, the *Parāṅkuśa Nāyakī* avers, 'the seven garden worlds' because it is divided as seven islands⁸⁴. The phrase, shall be commented in another way. By stating this perceived world and the lower worlds as one, and along with this, by adding the other upper six worlds, the totality shall be mentioned as the seven worlds⁸⁵. These seven worlds are nothing else, but, the divine *śarīra* of the Lord Himself. So, the Lord loves His *śarīra*. The statement, 'the Lord loves His *śarīra*' shall be commented in the following direction. That is, naturally some takes care of his *śarīra* with great will. Like that, the Lord Śrīman Nārāyaṇa also takes care of His *śarīra* of the world with much of care. So, by adding this fact, it shall be also pointed out as, 'the sole wishful creator and sustainer of the seven garden worlds and desirably protects, who fulfills the desires and eliminates the hurdles of people'.

1.4:5.2.2. The *Nāyakī* requests the Lord to shower His grace upon His devotees

'Does it not possible for me to deny to shower the grace?'. This question is commented as, 'Oh, the Lord, since you are protecting your people, why not you deny to shower your grace upon me? Because I am your spouse!'. In this context, the status of the *Nāyakī* is made clear in a different direction. Someone with the help of picottah (*ēṟṟam*), i.e., 'long lever or yard pivoted on an upright post in an irrigating machine as the well sweep' tried to get water from the ocean⁸⁶. But, unfortunately he didn't get the water. Like that, though the *Nāyakī*, by all means wished very much to get union with the Lord, but, because of her demerits, she didn't get the chance of getting union with Him, who is the protector of all. So, by including this sense of commentation, the condition of the *Nāyakī* conveyed through the words of her as, 'does it not possible to deny to shower the grace?'.

1.4:5.2.3. The Lord Śrīman Nārāyaṇa fulfills the desires of His devotees

The Commentator, after describing the status of the *Nāyākī* as such, theo-philosophically starts to comment the following statement, ‘the Lord Śrīman Nārāyaṇa, the sole wishful creator and sustainer of the seven garden worlds and desirably protects, who fulfills the desires and eliminates the hurdles of people’. The assertion, ‘fulfills the desires and eliminates the hurdles of people (*nalki*)’ shall be commented with sense of, ‘the Lord’s desire’ as well as, ‘the Lord’s creation’. As the direction of, ‘the Lord’s desire’, when the entire creation was in *sūkṣma* state, i.e., ‘subtle form’, they are with the Lord Śrīman Nārāyaṇa without the differentiated form of names and forms like ash around the fireball. In this condition, there is a question, ‘who, out of desire⁸⁷ requested the Lord to transform the *sūkṣma* to *sthūla* state, i.e., ‘gross form?’. The Lord out of His own divine will only transformed the world into the gross status. As in the direction of, ‘the Lord’s creation’, the statement is commented that, after the transformation of world in to the gross status, the Lord protects it. To protect the world, He also at *mahāpralāyam*, transforms the world in to subtle form. Apart from these two kinds of commentation, the statement, ‘fulfills the desires and eliminates the hurdles of people’ shall be uniquely commented in the direction of, ‘the Lord’s creation’. Though the world was not present, but, the Lord out of His own divine will created the same. But, after the creation, the people by doing right and wrong things accumulated their good as well as bad *karmas*. In this context, there is two kinds of observations as, ‘does the Lord, by considering their *karmas*, going to negate the people for their final emancipation?’ or ‘does He protects them because they are His dependents?’. But, it is delineated that, out of His *vātsalyagūṇa*, inspite of all the invariable circumstances protects them all. Though the Lord’s position is as such, over here, the *Nāyākī* pathetically questions the Lord as, ‘is it possible for me to deny to shower your grace?’. As the end of the commentation of this observation, it shall be taking into granted that, like the Lord protecting everybody, He also protects his spouse, who is nobody else, but, the *Nāyākī* of Nammālvār.

1.4:5.2.4. The Lord is the supreme controller of the universe

‘When behold the Lord Śrīman Nārāyaṇa’. The holy name, ‘Nārāyaṇa’ indicates the following truths. The inner nature of Lord is ultimate control of the essence and existence of all the *jīvātmas*. He is the *prakāri* ‘substratum’ of the *prakāras*, i.e., each and every objects of the universe. Above the all, if any *jīvātma* is not protected, then He, out of the lovable affection towards it, used to feel it as His great loss. Moreover, this name ‘Nārāyaṇa’ is identified with the principle of *yaugika* ‘bearing the etymological meaning and the grammatical combination’ as well as the *rūdhi*, ‘general prevalence and general denotation’. This name also possesses the quality of *puṣkalam*, i.e., the name exactly as well as comprehensibly points out Him only. Moreover, the name, ‘Nārāyaṇa’ also possesses quality of *asādhāraṇam*, i.e., the name is most distinct and extraordinarily fixing the Lord Śrīman Nārāyaṇa. Though the God Maheśvara refers to *Rudra* by *rūdhi*, but, out of the *yaugika* ‘in accordance with its derivation or the etymological meaning’, the Lord Śrīman Nārāyaṇa alone verdicts as supreme controller of the universe. In other words, the name alone possesses the qualities of *yaugika* as well as *rūdhi*. For example, The tree cactus bears the name *mahāvṛkṣka* ‘great tree’. The name, *mahāvṛkṣka* possesses only quality of *rūdhi* but, it does not possess the quality of *yaugika*. (The *Īṭu* Commentary comments about the name, ‘Nārāyaṇa’ as, “*ippēr yogarūḍhiyō enṛiruntōm; mahāvṛkṣattopātiyo?*” *enṛu kēḷuṅkōḷ!*”). To the statement, Jīyar in his *Arumpataṅvurai* ‘etymological commentary upon the *Īṭu* Commentary’ explains the above cited commentary part as, “*yogarūḍhiyāvatu - avayavārtham puṣkalamāy, anta śabdantānē avanukku asādhāraṇamāna pērāyirukkai. (mahāvṛkṣattopātiyo enṛu kēḷuṅkōḷ) mahāvṛkṣattopāti kēvalarūḍhiyēyām pēr mātramō uḷḷatenṛu kēḷuṅkōḷ enṛapaṭi. mahāvṛkṣam - kaḷḷi* (cactus). (Vide: *Bhagavadviśayam*, 1B (1999), *op.cit.*, p. 617)). In Tamil, the name, ‘Nārāyaṇa’ is considered as, *kāraṇa iṭukurippeyar* ‘noun used in its etymological sense but, restricted in application’⁸⁸. By applying this grammatical principle and application, it is considered that the Lord Śrīman Nārāyaṇa alone is the supreme controller of the universe.

1.4:5.2.5. Herons convey the *Nāyakī's* message to the Lord Śrīman Nārāyaṇa

'Pure water logged beautiful flower gardens!'. The expression in relation with the Lord's glorious activities means that, as that of the flower garden having abundance of water for others' use, the Lord's graceful activities are also extended for the benefit of others' worldly as well as spiritual life. 'Searching fishes'. In the pure water logged beautiful flower gardens, herons are searching for their prey, most specifically they are searching the fishes suitable for their female companions. As praised, 'He resides amid water tanks and water land fields, - where birds swoop down upon jumping fish and snatch them, then fly to their wailing chicks to feed them, - in Puḷḷampūtaṅkuṭi, yes, always'⁸⁹, though there are big fishes are passed by, the herons are waiting for small fishes, which are suitable and fit for their chick's mouth. In this context, the *Nāyakī* of Nammālvār points out the truth that, the herons activities are not for their benefit but, for their offsprings only. 'Oh! Strong lovely little heron'. Heron is one of the types of stroke, specifically mentions in Tamil as, '*vaṅṭāṇam*' or '*koyyaṭinārai*'. In this place the word, 'strong (*vaṅmai*)' refers to the qualities of beauty, generosity, act of giving, etc. Though the *Nāyakī* is starving because of the separation, the Lord enjoys feast. But, the herons are not as that of the Lord because they are searching small fishes for their offsprings. 'Lovely little heron'. The *Nāyakī*, by stating as, 'lovely little heron', praises the herons that, they are not taking their messengership as a disturbing activity, but, they are taking the chance as a glorious service for her union with the Lord Śrīman Nārāyaṇa.

1.4:5.2.6. The *Nāyakī* expects the Lord's intension as, 'no' for the union with her

'Graciously give Him my message that, here is one with filled tearful eyes. You, sympathetically bring back every reply He chooses to send on'. The *Nāyakī* tells the herons, 'my eyes are filled with tears and they are looking like beautiful fishes, which shall attract you'. 'Are the herons instead of searching their pray, looking her eyes?'. Since the *cēl* and *kayal*⁹⁰ types of fishes look as the eyes of ladies, there is possibility for the herons to look into the eyes of the *Nāyakī* as the fishes of *cēl* and *kayal* as their preys.

Apart from this, it shall be commented as such that, since with the tears in eyes, by stating, 'here is one with filled tearful eyes' the *Nāyaki* communicates her identity of separation to the Lord. If it is asserted as such, then, there is a question, 'to identify the *Nāyaki*'s status, does she bear tears in eyes for always?'. It is answered that, there is pleasurable tears in the eyes because of her personal union with the Lord. As such, alternatively there are also tears in the eyes with sorrowfulness because of her separation with the Lord. 'Bring back every reply He chooses to send on'. The the *Nāyaki* requests the herons to pass her message. At that time, she also thinks that, the Lord may reject her plea. Even if it so, she just wants to get the reply from the Lord through the herons whether it is, 'yes' or 'no'. Moreover, the phrase, 'bring back every reply' also shall be commented in the following way. That is, the *Nāyaki*, by fearing that, the Lord is going to declare, 'no', she avers as, 'He should physically come to my place and directly reply for my plea as, 'no'. The phrase, 'every reply' shall be commended in another direction that, whatever may be the answer for her request, but, she needs to know the thinking of the Lord only. If so, there is a question, 'is she expected, 'no' from the Lord as her *utteśya* 'intention'? and, is there any references as such?'. To support these views, the Commentator places the following testimonials. Tirumaṅgaiyālvār says as, 'let none of our enemies hear it, will he, or will not he'⁹¹. Āṇḍāl touched this point as, 'good, if he will brace me to his beautiful chest now. Or else let him face and answer me one day'⁹² and the *Nāyaki* of Nammālvār focused this idea as, 'alas, how many dark indelible acts I must have done: you do not even say, "Sinner!", when I come to see you'⁹³.

1.4:5.2.7. The *Śrīvaiṣṇavas* have to give the respect to the others

'You, sympathetically bring back every reply He chooses to send on'. In the statement, the word, 'sympathetically' is to be specifically commented. Though the *Nāyaki* is *janakakula suntari*⁹⁴, since she is going to get the *bhagavadviṣayam* 'information of the Lord', she honourably requests the heron as, 'sympathetically bring back every reply He chooses to send on'. Here, one of the *aithyas* shall be remembered. Once the devotees of Śrī Bhaṭṭar informed him as, 'Nambiyērutiruvuṭaiyāṅ Dāsar attained the *paramapada*'. But, Śrī Parāśara Bhaṭṭar started with shock and favourably

responded as, 'you should with all the kinds of respect assert that, he, for the sake to interact with *Śrīvaiṣṇavas*, gloriously ascended to the *paramapada*'. In this respect, it should be apprehended that, *Śrīvaiṣṇavas*, while mentioning with other *Śrīvaiṣṇavas*, they have to give much respect without minding their color, caste, greed, intelligence, etc.

In the introduction of this verse, there is the statement, 'He has to preserve the dignity of His name, 'the Lord Śrīman Nārāyaṇa''. This assertion needs further clarification. The *Nāyākī* of Nammālvār through this verse expressed the Lord's status as, 'the Lord Śrīman Nārāyaṇa, the sole wishful creator and sustainer of the seven garden worlds'. Vaṭakkuttiruvītipillai, the Commentator accordingly commented the greatness of the Lord (sub-heading 1.4:5.2.1 & 1.4:5.2.4). So, by considering the *Ālvār's* statement and its commentary part of the same, it is to be accepted the glorified fact. That is, the Lord, by protecting and controlling the seven worlds, theistically, metaphysically and thematically preserved the dignity of His name, 'the Lord Śrīman Nārāyaṇa'. Thus, the Commentator, by realizing the truth content of this verse, successfully explained the fact through his apt introduction and through thought provoking commentation.

1.4:6. The *Parāṅkuśa Nāyākī* takes care of her essence and existence of life

Transliteration

*"Arulāta nīraruḷi avarāvi tuvarāmuṇ
arul ālip puṭkaṭavōir avarvīti orunāleuru
arul āli amṇāṇaik kaṇṭākkāl itucolli
yaruḷ āli varivaṇṭē! yānumen pilaittōmē?"*

Verbal Translation

Arulāta: didn't relent the grace; *nīr*: you; *aruḷi*: shed His grace; *avar*: her; *āvi*: life; *tuvarāmuṇ*: before departs; *arul āli puṭkaṭavōir*: the merciful Garuda bird; *avar*: He/the Lord; *vīti*: the street; *orunāl*: one day; *enru*: as such; *arul āli*: the merciful discus; *amṇāṇai*: my gracious Lord; *kaṇṭākkāl*: if meet; *itucolli*: tell this words; *arul āli varivaṇṭē!*: you bee, with lovely hoops!; *yānum*: we; *en pilaittōmē?*: what crime have we committed?

Translation

‘You bee, with lovely hoops! If you meet my gracious Lord, who has holy discus, graciously tell him the words, ‘although He didn’t relent His holy grace, before her life departs, He shall shed His grace upon her when just pass on one day through this street, ask Him to mount the gracious Garuḍa bird. Alas! What crime have we committed?’.

1.4:6.1. Introduction: The *Nāyakī* requests the Lord to walk through their street

In the previous verse, the *Nāyakī* conveyed the message to the herons that, though the Lord Śrīman Nārāyaṇa is not eliminating her sufferings of separation, at least He Himself has to ensure that, His unquestionable *nārāyaṇatvam* shall not be challenged. But, at present, she, by herself thought that, the Lord may honestly think as, ‘though my *nārāyaṇatvam* is challenged, it is better for Me not to have relation with the unqualified persons, especially with the *Nāyakī* of Nammālṽar’. Moreover, she, by thinking as such, through this verse, explicates the things to do. That is, the *Nāyakī* conveys bee, ‘it seems to be that, there is a way, through which there shall not be the accusation from the Lord’s side about me as well as about the chance to mix with the unqualified persons, yet, we can also take care of our essence and existence’. The Lord as that of taking a stroll⁹⁵ for the sake of blissfully attracting His devotees through His divinely oriented beautification or for the sake of mere sport or to protect the elephant, etc., may have a walk through their streets. This kind of act shall not degrade the Lord’s supreme status. But, the *Nāyakī* and her companion shall sustain their existence by watching the Lord through their windows. Since this act fairly protects the both sides, she requests the bee, ‘convey this message to the Lord Śrīman Nārāyaṇa to walk one day on our streets’.

1.4:6.2. Commentary

1.4:6.2.1. The Lord Śrīman Nārāyaṇa does not bless *Nāyakī* without any reason

‘Although He didn’t relent His holy grace’. Generously the *Nāyakī* states, ‘Oh! Lord once you as Rāmā took oath to shower grace others as, ‘I always declare, ‘no fear’ to all creatures, whenever any, approaching me,

says, 'I am thine' and seek my shelter declare to him, 'no fear'⁹⁶, but, now you took oath not to shower mercy upon me'. Though once Nammālvār reported as, 'the Lord dispels all doubt and grants pure knowledge'⁹⁷, over here, he as the *Nāyaki* avers as, 'He didn't relent His holy grace'. So, the present condition of the *Ālvār* is unthinkably sorrowful. 'Although He didn't relent His holy grace, before the life departs, He shall shed His grace upon her'. Since the Lord is not showered His grace because He didn't have the apt chance⁹⁸ as well as suitable *ātmas*, but, when there is suitable conditions and suitable *ātmas*, He will unconditionally shower His grace. 'He shall shed His grace upon her'. The intrinsic nature of the Lord is verified through the possession of His quality of compassion. But, if the status of the *Nāyaki* is considered, then, it is pitiable because even the rude person shall show compassion upon her. But the Lord doesn't shower His grace upon her. In this context, the Commentator, by pointing out the *Nāyaki*'s statement, 'He shall shed His grace upon her', questions the Lord, 'what is the reason for you not to bless her?'

1.4:6.2.2. The *Nāyaki* through bee requests the Lord to shower His grace

'Before her life departs'. It has to be realized that, the following declarations are uttered by the *Nāyaki* to the bee, then, the bee conveyed the same as message to the Lord. As such, the bee conveyed the Lord as, 'Oh!, the Lord, it is better to shower your grace upon her before her life is departed. Even then, if you hesitate to shower your grace⁹⁹, then, she will become as the object without life. So, it is better to shower your grace immediately'. The mode of conveying the message is just like *Sītāprāṭṭi* requesting Hanumān as, 'Oh! Hanumān, do you speak so that the illustrious Rāma may deliver me while I am still alive and thereby do you reap righteousness'¹⁰⁰. After hearing the *Nāyaki*'s request, the bee questions, 'I am ready to convey your message to the Lord and even if so, 'is He ready to shower His grace upon you?'. For this she responds as, 'let you convey the message to Him. He may probably do so.

1.4:6.2.3. One day, the Lord shall pass on the street of His devotees

'The gracious Garuḍa bird'. The *Nāyaki* previously affirms in the context of sending messenger to the Lord as, 'the fierce Garuḍa'¹⁰¹, because

over there Akrūrar made the Lord Kṛṣṇa to depart Him from *Gopīs*. As such over here, she remarks, ‘the gracious Garuḍa bird’ because the Lord, by riding upon the bird may have the chance to return back towards her as in response of the bee’s message. In other words, the Garuḍa bird itself may carry the Lord towards her place. ‘To mount the gracious Garuḍa bird (*kaṭavīr*)’. Usually, since the driving vehicle is the *acetana* ‘without knowledge’, the driver, out of his own effort, by poking the pulling horse with a stick, has to speed up the vehicle. But, since the Garuḍa possesses the *cetana*, the bird may fly sometime be little pit of slow¹⁰² because the Lord Śrīman Nārāyaṇa, who with the tender divine *śarīra* is being seated on him. But, the Lord, for the sake to help His devotees, may wish to go speedily. So, by poking the bird with stick, it is possible to increase the speed of the Garuḍa bird. In this context, if asked, ‘where?’, then, it is answered, ‘when just pass on one day through this street, (where the *Nāyakī* lives)’. Again if asked, ‘if a person regularly passes through a street, where the ladies are residing, then, would it not be making suspicious?’. For it, the *Nāyakī* answers as, ‘one day’. That is, she announces, ‘for the sake of us to sustain ourselves to live, if the Lord passes through our street for one day, then, it wouldn’t be a suspicious one. If so, it shall be acceptable by all’.

1.4:6.2.4. The *Garuḍālvār* and the Lord’s holy discus will shower the grace

‘If you meet my gracious Lord, who has holy discus’. As stated, ‘even if the lotus-lady Lakṣmī herself gives adverse reports about His devotees, He uses to say, ‘My devotees will never do that and if they did, they did it well’¹⁰³, the Lord possesses the quality of mercifulness upon His devotees. Here the Lord’s mercy is considered as greater than the mercy of the *Garuḍālvār*. The above remark shall be commented in a different way. By not adding the adjective of mercifulness to the Lord, but, to His holy discus, the observation shall be commented as, ‘the Lord bears the merciful discus, i.e., the *śudharsana cakra* in his holy hand’. ‘Is it possible to add the adjective quality of mercifulness to the Lord’s discus?’. Even Nammālvār himself praised the Lord’s discus as, ‘with your benevolent discus’¹⁰⁴. In the *Śrīvaiṣṇava* tradition, it is the accepted fact that, even the

Lord Śrīman Nārāyaṇa Himself borrows His quality of mercifulness from His holy discus¹⁰⁵. Moreover, in some place, even if the Lord does not shower His grace, but, His holy discus will never fail to shower the same to His devotees¹⁰⁶. In this context, the *Nāyakī* of Nammālvār, hopefully avers that, though the Lord refuses to grace us, there is *Periya Tiruvaṭi* 'the *Garuḍālvār*', who shall shower the grace. Even if the *Periya Tiruvaṭi* rejects to grace us, there is the Lord's benevolent discus to grace the Lord's devotees without any restriction.

1.4:6.2.5. The other devotees suffer because of the separation from the Lord

'Graciously tell him the words'. The *Nāyakī* of Nammālvār requests the bee as, 'please convey all the things to the Lord'. 'What are all the things have to be conveyed?'. It is answered as, 'when just pass on one day through this street, ask Him to mount the gracious Garuḍa bird'. 'You bee, with lovely hoops!'. The beautiful bee is looking as the one which eliminates the sufferings. The phrase shall also be commented that, though the bee is so small, but, its generosity is so great'. From this¹⁰⁷, it is to be inferred within the tradition of the *Śrīvaiṣṇvism* that, the *ācārya*, who associated with the Lord possesses the grateful qualities of inner nature as well as the glorious form. 'Alas! What crime have we committed?'. Like the *Nāyakī*, the devotees of the street also just like she suffered a lot out of the separation with the Lord. In this place, the Commentator as in different direction, through the following anecdote of love affair between the Lord, the Hero and the devotee of Him as heroine explained the statement. Generally, when the Hero left the heroine, the lady lover usually ought to suffer because of the separation of her Hero. As well, she should wait with agony for the immediate arrival of her Lover to get reunion with Him. Instead, if she without any kind of mental agitation, ideally and casually waits¹⁰⁸ for the arrival of her Hero, then, it is considered as fault from the heroine's side. But, in the above said particular context between the *Nāyakī* including the lady devotees of the street and the Lord Śrīman Nārāyaṇa, they are suffered a lot because of the separation and eagerly wait for the stroll of Him through their street, so that, they can see the Lord for their sustenance. So, the *Nāyakī*, by thinking of the above stated ideal heroine,

who leisurely waited for the arrival of her Hero and by including the mental state of the ladies of the street, reported the Lord as, ‘we are all not as that of the ideal heroine, but, we suffered a lot because of Your separation with us. In short, by including the above sayings, they pathetically averred as, ‘alas! What crime have we committed?’ (“*nāñkaḷ enṇa tappac ceytōm? tāṁ pirintu tuvaḷaviṭṭu vaiittatu pōṇṇu nāñkaḷum kiramattilē pīrukīrōm enṇu āṇṇiruntōmō?*”). (Refer to Purushothama Naidu (2012), *op.cit.*, p. 208). So, they are also waiting for the apt time for the Lord to come to the *Nāyakī*’s place, so that, they can also get the union with Him. The above statement shall be commented with special note. The *Nāyakī* of Nammālvār proceeds further as, ‘Oh!, the Lord!, though you are one, surrendered to Sugrīva¹⁰⁹, who is an animal and sent Hanumān, who is also an animal as a messenger, but, alas!, we reversing the role and surrendering the crane, bee, etc., and hopefully sending them as messengers to your place to get your glorified grace. Oh! Dear Excellency! though I qualified¹¹⁰ to mingle with you!, then, if you are not coming to my place for the pleasurable as well as spiritual union, then, is it to be your fault or ours?, but, Oh! Dear we are your sincere devotees’. Thus, the entirety of the quotation rightly points out that, Nammālvār as the *Parāñkuṣa Nāyakī* very sincerely expressed his *pāratantryaśeṣatva* towards the Lord Śrīman Nārāyaṇa.

1.4:7. The Lord Śrīman Nārāyaṇa has to think of His *aparādhahasahatvam*

Transliteration

“*Enṇuḷaikōp patupōlap pañivāṭai irkiṇṇa*
enṇilaiyē ninaintaruḷi aruḷāta tirumālārkkku
enṇilaittāl tiruvaṭṭiyiṇ takaviṇṇukkeṇṇu oruvaṅcol
enṇuḷaikkuṁ ḷaṅkiḷiyē! yāṇvaḷartta nīyaḷaiyē?”.

Verbal Translation

Enṇuḷaikōppatupōla: like the needle threading through my bones; *pañivāṭai*: the dew breezed blow; *irkiṇṇa*: tormented by; *enṇilaiyē*: my fault alone; *ninaintaruḷi*: that admits His patience; *aruḷāta*: not to grace; *tirumālārkkku*: to Tirumāl, the husband of Śrī Lakṣmī; *enṇilaittāl*: what is

precisely her committed fault; *tiruvaṭṭiyiṅ takaviṅṅukku*: as the information to His holy feet; *eṇru*: as such; *oruvāycol*: tell Him; *eṇṇiḷaikkuṁ ḷaiṅkiḷiyē!*: Oh! young parrot, who pierces my bone with your brimming youth and beauty; *yāṇvaḷartta nīyaḷaiyē?*: are you not my cherished pet?

Translation

‘Here I am tormented by the dew breeze that blows like a needle threading through my bones. Oh! Youthful parrot, who pierces my bone with your brimming youth and beauty, are you not my cherished pet? What is wrong with you, if you go and inquire Tirumāl, the husband of Śrī Lakṣmī, who looks solely on my faults and does not shed His grace on me? Please tell Him, ‘what wrong she has committed, that you acquire patience and cause no grace?’’.

1.4:7.1. Introduction: The *Nāyakī* sends parrot as the messenger to the Lord

The *Parāṅkuśa Nāyakī*, by herself considers the Lord’s view as, ‘one has to consider his mistakes only, then, why the *Nāyakī* asks to pass one day through her street’. With the thinking, she in the verse requests the parrot, ‘tell Him that, He is counting our mistakes only, instead, it is better for Him to look at His *aparādhasahatvam*’.

1.4:7.2. Commentary

1.4:7.2.1. The Lord behaves as one who possesses the limited knowledge

‘Here I am tormented by the dew breeze that blows like a needle threading through my bones’. Through this phrase, the *Nāyakī* explicates her status of the *śarīra*, which suffered out of her separation with the Lord. Like the *Nāyakī*’s bone pierced with holes and through it a hard rope is threatened, the chilled north wind tormented her *śarīra*. Since the *Nāyakī*’s *śarīra* has become so thin and the nerves are visible, she mentions her *śarīra* as, ‘bones’. As referred to in *Śrī Rāmāyaṇa*, ‘enjoy the fine breeze of Pampā dispersing the fragrance of lotuses and Saugandhikas and ever assuaging grief. Blessed are they, O Lakṣmaṇa who enjoy this wild breeze of Pampaī’¹¹¹, the mild breeze becomes as the flame of fire and torments the *Nāyakī*’s *śarīra*. In this context, if asked, ‘when the *Nāyakī* of Nammālṅvār,

as wife suffers¹¹² out of separation, why the Lord is concentrating upon gathering the monkeys and building the bridges?', for this, the *Nāyakī* answers as, 'Tirumāl, the husband of Śrī Lakṣmī, who looks solely on my faults and does not shed His grace on me'. The presentation is commended through the *Nāyakī*'s words as, 'the Lord looks my demerits and considers my sufferings of separation are not enough, apart from this, He, at present checking my balances¹¹³ of my committed sins'. Though the Lord possesses the immeasurable knowledge¹¹⁴ and not having the attitude of not counting the demerits of His devotees, but, at present, He behaves as one, who possesses limited knowledge to calculate the *Nāyakī*'s demerits. 'What is the wrong with you, if you go and inquire Tirumāl, the husband of Śrī Lakṣmī, who looks solely on my faults and does not shed His grace on me?'. Since the Lord does not bless the *Nāyakī*, she is upset because she has the privileged relationship with Him only. In this context, Nañjīyar commented this statement in his own way. It is placed as follows. As quoted, 'there is nobody here as one, who is not committed sins'¹¹⁵, though *Sītāprāṭṭi* is nearby, the Lord is not showering His grace upon the *Nāyakī*. In other words, the situation is described in a question form as, 'since *Sītāprāṭṭi* is nearby, does the Lord expect her *puraṣakāratvam* for the *Nāyakī*'s demerits?'. To this *Nāyakī*'s questions, Tirukkukaippirāṇ Piḷḷāṇ¹¹⁶ comments through the words of the *Nāyakī* as, 'due to the separation, I am suffering because the Lord enjoys with *Sītāprāṭṭi* only and ignoring me'. 'If so, is it acceptable for Piḷḷāṇ's aversion upon *Sītāprāṭṭi* and stated like this? It should be known that, in the worldly order, if one has a firm relation towards somebody, then, there is the possibility to express the aversion. So, over here, the background of Piḷḷāṇ's aversion towards the *Prāṭṭi* is acceptable as well as justifiable.

1.4:7.2.2. The acts of prayer like, 'circumambulation' insult the mercy of Lord

'What wrong she has committed, that you acquire patience and cause no grace?'. The *Nāyakī* requests the parrot, 'when you go as messenger towards the Lord ask Him as, 'why you are hesitating to grace her?'. He may respond as, 'for the *Nāyakī*, it is better to look into her mistakes and it is better not to ask my blessings and compassion'. For this, she asked the

parrot to reply Him as, 'what wrong she committed, that you acquired patience and cause no grace?'. Then she proceeded, 'even if He wants to punish my mistakes¹¹⁷, then, please convey the fact, 'shall it be possible to commit mistakes that will overtake your overwhelmed compassion of accepting the demerits of your humble devotees!'. To this, even if the Lord responds as, 'why?, if you commit mistakes beyond the control, then, what I can do, except to punish', then, the *Nāyakī* requested the parrot to respond the Lord's final statement as, 'Oh! The Lord we are committing mistakes, that too is within our capability, but, you are going to forgive the same, that too is within your immeasurable capacities¹¹⁸. Here, it is to be aware that, since the Lord's capability of forgiveness is more than the capability of committing mistakes by His devotees, there is always a hope from the side of devotees for the chance of getting forgiveness from the side of the Lord. So, it is concluded that, there is no restriction¹¹⁹ at all for the Lord's forgiveness towards His devotees. To this assertion, 'what wrong she committed, that you acquired patience and cause no grace?', there is another way of unique commentation. The *Nāyakī* through parrot asks the Lord, 'for the sake to obtain your grace, shall I perform certain rites as, 'circumambulation', 'paying obeisance', etc., but, these acts incur my self efforts'. In this context, it is delineated that, though these acts of prayer are considered as an insult to the Lord's *nirketuka kṛpā*, but, for the *Nāyakī*'s self protection, she has no other means.

1.4:7.2.3. As Tārā to Śrī Lakṣmaṇa, parrot asked the Lord Śrīman Nārāyaṇa

Apart from these, there is another mode of commentation to the above asserted the *Nāyakī*'s remark. As quoted, 'I heard from you, the *Deva* about the great virtue of keeping patience towards others' mistakes¹²⁰, though the Lord possesses this much of patience, then, the parrot as messenger asks the Lord as, 'what is precisely the *Nāyakī*'s committed fault, that admits your patience'. As such, by admitting the subject matter of the quotation, it delineated that, the *Nāyakī*'s mistakes shall not be counted before the supreme quality of the Lord's forgiveness. So, it is inferred that, the Lord's mercy is always with the side of the *Nāyakī*. To give importance to intimate the *Nāyakī*'s sufferings and supreme quality of the Lord's forgiveness, the Commentator gives an apt reference from *Śrī Rāmāyaṇa*.

As noted, 'Oh! the son of king, what is the cause of your wrath? Who is there who has not abode by your commands? Who can remain without anxiety, beholding fire in a forest filled with dries trees?'¹²¹, Tārā asked Śrī Lakṣmaṇa as, 'what is the reason for your anger?'. In this context, the situation has to be explained. Tārā and her monkey's companions put Śrī Rāma and Śrī Lakṣmaṇa suffer through the lightning and thunder of rainy season for four months, but, they concentrated their enjoyments in their own ways. They didn't thought of the inconvenience of sons of monarch, but, they had much of faith upon their benevolence that, they will forgive them. So, by minding the mistakes of their side and the supreme quality of offering forgiveness by Śrī Rāma and Śrī Lakṣmaṇa, Tārā asked Śrī Lakṣmaṇa, 'what is the reason for your anger?'. The Commentator, by remembering Tārā's question to Śrī Lakṣmaṇa, aptly compares it with the parrot, the messenger's plea towards the Lord as, 'what is precisely the *Nāyakī* of Nammālvār's committed fault, that admits your patience'.

1.4:7.2.4. The *Nāyakī* of Nammālvār inquires parrot

'Please tell Him'. The *Nāyakī* requests parrot as, 'please convey the Lord about her sufferings of separation'. 'Oh! Youthful parrot, who pierces my bone with your brimming youth and beauty (*eṇpu ilaikkum*)'. Naturally, parrot's youthfulness, pleasing words, humbleness, freshness and having the red mouth initiate the *Nāyakī*'s heart to think about her *Nāyaka*, the master. So, she calls the bird as such. Here, the splitted phrase, *eṇpu ilaikkum* 'pierces the bone' shall be changed as, *en pīlaikkum* 'what is the wrong?'. In this context, by minding the *Nāyakī*'s heart upon the *Nāyaka*, the Commentator comments upon the phrase, '*eṇpu ilaikkum*' through the words of the *Nāyakī* as, 'Oh! Youthful Parrot, who pierces my bone with your brimming youth and beauty, what is the wrong with you, if you go and inquire Tirumāl'.

1.4:7.2.5. The *Nāyakī* of Nammālvār cajoles parrot as her cherished pet

'Are you not my cherished pet? '. It is honestly delineated that, the Lord, the husband of Śrī Lakṣmī is not born of anybody. So, to the parrot the *Nāyakī* praises, 'though the Lord is having this much of greatness, but, He made me suffer because of the separation. But, since you are raised by me like my child, you will do only favour to me! So, to say, inspite of the

Lord possessing the fault, you are not at all having the same'. So, the *Nāyakī* honorably states about the parrot as, 'are you not my cherished pet?'. This statement shall be commented in the following way. The *Nāyakī* personally remarks as, 'the Lord at the first gets union with me, but, after that, He made me in separation. He did the wrong things. So, it doesn't mean that, since I cherished you, as mother of you, I shall not commit mistake as the Lord did'. The statement shall be commented in a different way also. The *Nāyakī* conveys parrot as, 'the Lord may not make me in separation purposefully, once He was in union with me, but, now, I am not with Him. So, by not knowing His situation of forgiveness and quality of His *vātsalyagūṇa*, He makes me sufferings. But, on the other hand, since I am with you, you need not suffer'. In order to express this fact, she claims, as, 'are you not my cherished pet?'. The same expression shall be commented entirely in a different direction. The *Nāyakī* of Nammālvār with all kinds of affection towards the parrot conveys, 'Oh! Parrot, I am cherishing you, you will behave in par with my taste and temper, is there any mistakes with you?'. Hence she tells parrot, 'are you not my cherished pet?'. Positively the answer is, 'yes'.

1.4:8. The *Parāṅkuśa Nāyakī* shared her emotion with a bush mynah

Transliteration

Nīyalaiyē cirupūvāy! neṭumālārkkku eṅtūtāy
nōyēnatu nuvalēṇṇa nuvalātē iruntolintāy
cāyaloṭu maṇimāmai taḷarntēṇṇāṇ inīunatu
vāyalakil ināṭicil vaippārai nāṭāyē”.

Verbal Translation

Nīyalaiyē: is that you/you are; *cirupūvāy!*: 'Oh! My little young bush mynah; *neṭumālārkkku*: to my distant Neṭumāl; *eṅtūtāy*: my appeal/as my messenger; *nōyēnatu*: my grave sickness of separation; *nuvalēṇṇa*: convey my appeal; *nuvalātē*: didn't respond to my appeal; *iruntolintāy*: you quietly lingered on; *cāyaloṭu*: along with my lustre; *maṇimāmai*: my charms; *taḷarntēṇṇāṇ*: I have lost; *nāṇ*: I am; *inī*: after; *unatu*: your; *vāyalakil*: inside your beak; *ināṭicil*: the delicious food; *vaippārai*: who can fill; *nāṭāyē*: seek someone.

Translation

‘Oh! My little young bush mynah! you, as my messenger didn’t respond my appeal that you should go to my Neṭumāl, who is passionate towards His devotees and inform Him about my grave illness of separation. But, you quietly lingered on. Alas! I am sinking and I have lost my lustre and my charm. Hence you shall depart and seek someone, who can feed you tiny bits of delicious food’.

1.4:8.1. Introduction: The *Nāyakī* requests bush mynah to find someone

Previously the *Nāyakī* of Nammālṽār in the flower garden discussed and shared her emotions with mynah bird. At that time, mynah is sustained by itself. Then, the *Nāyakī* was exhausted, then, the bird also by itself exhausted. In this context, she continued, ‘though previously¹²², I told you to convey my state of separation to the Lord Śrīman Nārāyaṇa, but, out of pride, you ignored my request. But, very soon I am going to die. So, it is better for you to find someone, who can take care of you’.

1.4:8.2. Commentary

1.4:8.2.1. Through *ācārya* only, one has to get the blessings from the Lord

‘Oh! You’. It is the statement of the *Nāyakī* to bush mynah. The *Nāyakī* tells mynah as, ‘though I request you to convey my separation to the Lord, but, you ignored me. So, we have to face the odd situation. If you go and inform the matter to the Lord and if He does not respond the request, then, it shall be His fault. But, at present, it is not correct to specify it as His fault’. In this context, the Commentator introduced an innate fact of the verse that, the devotee has to approach the Lord only through his *ācārya*. Since the bush mynah is not informing her position to the Lord, through it, the *Parāṅkuśa Nāyakī* establishes the truth that, as the first, one has to pay obeisance to his *ācārya* because he gets the *jñāna* from him. In this background, as quoted, ‘the devotee, by thinking of his different kinds of knowledge gained from his *ācārya*, as reciprocation, at the first, he has to pay obeisance to him¹²³, the *Nāyakī* by watching mynah, calls it as, ‘Oh! You’. Here, it is discerned that, the *Nāyakī* as the sincere devotee of the Lord pays respect to the *ācārya* because through him only, one has to get blessings from the Lord.

1.4:8.2.2. The *Nāyakī* wished very much to get the union with the Lord

‘My little young bush mynah!’. Since mynah is youthful, perhaps it is immature and it caused the difficulty for both the Lord as well as the *Nāyakī*. ‘My Neṭumāl’. The affectionate name declares the fact that, the mynah has to go to the Lord and initiate His love upon her, so that, He shall return back to the *Nāyakī* for the union with her. ‘You as my messenger didn’t respond my appeal that, you should go to my Neṭumāl, who is passionate towards His devotees and inform Him about my grave illness of separation’. The Commentator comments through the *Nāyakī*’s communication with mynah as, ‘since you are thinking that, I am not having love upon the Lord, you didn’t go to Him and convey my suffering of separation to Him’. ‘My grave illness of separation’. Like the illness caused by the separation of Śrī Bharatālvār with Śrī Rāmapirāṇ is entirely different from the illness of the worldly people¹²⁴, the *Nāyakī*’s grave illness of separation is also different from that of them. ‘But, you quietly lingered on’. This phrase is just like the other phrases, ‘he came and stood ideal’ and ‘he went over there and stood ideal’. The phrase, ‘but, you quietly lingered on’ means the fact that, though the *Nāyakī* wishes very much with *Nāyaka*, who is the Lord, but, at present, both are in the status of separation. In this context, the phrase also indicates the truth that, though the *Nāyakī* wishes very much for the union with the Lord, but, at present she passively bears the desperate state of separation from Him.

1.4:8.2.3. The *Nāyakī* stopped bush mynah not to go to the Lord

By hearing the complaint of the *Nāyakī*, mynah responds, ‘I accepted that, but I didn’t convey your status to the Lord, then, what is the result from your side?’. For this, the *Nāyakī* answers, ‘alas! I am sinking and I have lost my lustre and my charm’. To it, mynah by stating, ‘if your state is as such, then, I will go and inform the matter to Him’, speedily starts to move towards the Lord. For that, the *Nāyakī* react, ‘Oh! Mynah, like someone after the floods building a dam, after I lasted everything, then, what is use of informing my condition to Him?’. Thus, she stopped the mynah not to go to the place of Lord.

1.4:8.2.4. The *Nāyakī* asked mynah to find someone, who can take care of it

‘Hence you shall depart and seek someone, who can feed you tiny bits of delicious food’. Since the *Nāyakī* lasted her lustre and charm, then, there is no scope from her side to feed the mynah. So, even if the Lord turns back towards her, there will be nothing happened. In this context, the *Nāyakī* asked the mynah as, ‘you shall depart and seek someone, who can take care of you’. In this place, if the following incident is mentioned, then, the situation of the *Nāyakī* shall be explicitly understood. Periya Tirumalai Nambi in his old age had a Holy Kṛṣṇa Idol named *Veṇṇaiṅkātṭuṇ Pillai* ‘a child, who dances for the butter’ for his *tiruvārādhanam* ‘daily worship’. He at his last moment asked somebody to remove the screen of *Tiruvārādhanap Perumāl* and in the sense of prayer conveyed to the Lord as, ‘alas! I am sinking and I have lost my lustre and my charm. Hence you shall depart and seek someone, who can feed you tiny bits of delicious food’. Herewith, the overwhelmed devotion of devotee towards the Lord is expressed in a manner of crystal clear. Also, through this incident, the *Nāyakī*’s embarrassed situation of getting union with the Lord Śrīman Nārāyaṇa is beyond doubt realized.

1.4:9. The *Nāyakī* pleads the wind to go to the Lord Śrīman Nārāyaṇa’s place

Transliteration

“*Nāṭāta malarnāṭi nātōrum nāraṇaṇṇaṇ
vāṭāta malarāṭikkil vaikkavē vakukkiṇṇu
vīṭāṭi vīṇṇiruttal vīṇaiyarratu eṇceyvatō?
ūṭāṭi paṇivāṭāy! uraittuīrāy eṇatu uṭalē*”.

Verbal Translation

Nāṭāta: rare to search; *malarnāṭi*: collecting the flower; *nātōrum*: for every day; *nāraṇaṇṇaṇ*: my Śrīman Nārāyaṇa; *vāṭāta malarāṭikkil*: at the fresh floral feet; *vaikkavē*: to unite with; *vakukkiṇṇu*: the *ātmas* are created; *vīṭāṭi*: lonely separation; *vīṇṇiruttal*: sustaining the lonely; *vīṇaiyarratu*: as the effect of not the good *karma*; *eṇceyvatō?*: what I can do?; *ūṭāṭi paṇivāṭāy!*: you

biting cool wind, travelling between the Lord and me!; *uraittu*: tell Him; *irāy*: extirpate; *enatu*: my; *uṭalē*: the *śarīra*.

Translation

‘You biting cool wind, travelling between the Lord and me! These *ātmas* are created by my Śrīman Nārāyaṇa for collecting the rare flowers to place them at His fresh floral feet for every day. If it is so, tell Him, ‘does sustaining the lonely separation of mine as effect of not having the good *karma*, results better fruit? What I can do? If you not obtain favorable reply from Him, let you return back and extirpate my *śarīra*’.

1.4:9.1. Introduction: The biting cool wind touches the *Nāyakī*'s *śarīra*

As pointed out in the previous stanza, when the *Parāṅkuśa Nāyakī* of Nammālvār was thinking as, *cāyaloṭu maṇimāmai taḷarntēṇṇāṇ* ‘I have lost my lustre and my charm’, the biting cool wind touches her *śarīra*. By sensing its nature, she thought that, there is some reason to it. It is just like Tārā’s assertion, ‘what is matter that just while ago Sugrīva was heavily beaten by Vāli, but, now Sugrīva has returned back with great roar¹²⁵, then, there must be some reason to it. This must be because of the support of Śrī Rāma’. As such, the *Nāyakī* continued her process of thinking. Practically, a king sends his servant to punish somebody, who disobeys the order of him. At that time those individual may try to give some money¹²⁶, etc., to the servant to avoid the execution of king’s punishment. Like that, the *Nāyakī*, by thinking that, the Lord has send the biting cool wind to punish her, tells the cool wind, ‘Oh! Cool wind, if you go to the Lord’s place and convey my plight of the sufferings as my offerings, which is well and good. At that time, if the Lord maintains His condition as, ‘out of these offerings, I wouldn’t have anything good’, then, she requests the cool wind as, ‘it is better for you to return back and extirpate my *śarīra*’.

1.4:9.2. Commentary

1.4:9.2.1. The Lord’s fresh feet become as the immeasurable sweet objects

‘Collecting the rare flowers’. Some *Śrīvaiṣṇava* scholars estimate that, this phrase refers to the *ātmapuṣpa* ‘the flower of the *ātma*, which possesses the auspicious qualities’. To it, Naṅṅiyar comments it in a different way.

That is, as mentioned, ‘when I see you I shall pour flowers on your feet with glee, brought from the eight quarters, praise and praise again’¹²⁷, he comments as, ‘by collecting the rare flowers to place them at the Lord’s fresh floral feet’. ‘For every day’. Collecting the rare flowers to place them at His fresh floral feet is not for one day only, but, this will be continued for every day. This phrase shall be commented that, since the inner nature of the *ātma* is gained its own nature out of the *kiñcitkāra* ‘little service’, if it breaks its service, then, it shall be considered as *ilukku* ‘defect’ to the *ātma*’s inner nature. So, over here, the *Nāyakī* beautifully utters as, ‘these *ātmas* are created by my Śrīman Nārāyaṇa for collecting the rare flowers to place them at His fresh floral feet for every day’. ‘My Śrīman Nārāyaṇa’. The Lord Śrīman Nārāyaṇa, who is *Sarvaswāmīṇ* ‘master of the all things’ and deserved in every kind to do the *kaiṅkarya* ‘divine service to His fresh floral feet.’ ‘His fresh floral feet’. Though there is degradation to the inner nature for an individual¹²⁸, but, to him also, the Lord’s fresh floral feet becomes as the spiritually immeasurable sweet object. In addition, without doing divine service to His holy feet, the individual cannot prolong his existence. So, since the holy feet of Lord possess this grandeur quality, the *Nāyakī* states the feet as, ‘His fresh floral feet’.

1.4:9.2.2. The devotee gains the realization through the *kaiṅkarya*

‘Created’. The word refers to the state of unification. ‘These *ātmas* are created’. In *Śrī Rāmāyaṇa*, as stated, ‘although attached to your friends here, you have my permission to go to the forest. When Rāma shall have gone (to the woods), do not, O son, show negligence to him’¹²⁹, Sumitrā directed Śrī Lakṣmaṇa that, it is destined for you to go to the forest. Like that, the *Nāyakī* also declared that, these *ātmas* are created for the noble purpose of performing the *kaiṅkarya* to the holy feet of the Lord, who is most appropriable, easily approachable and immeasurable sweet object. In this background, it shall be concluded that, because of the *kaiṅkarya*, the *ātma* realized its inner nature and it shall be also derived that, there is no special gain in the part of the Lord. ‘Since the Lord gains nothing, does the example utilized in the introductory part, i.e., ‘out of this offerings, I

wouldn't have anything good' possess no value over here?. It is answered that, as the Lord's devotees gain the realization of their own selves through their *kainkarya*, the Lord also realizes His own nature through His acceptance of the divine service performed by His devotees upon His holy feet.

1.4:9.2.3. Due to the lake of good *karma*, the *ātma* is in separation with the Lord

'If it is so, tell Him, does sustaining the lonely separation of mine as effect of not having the good *karma*, results better fruit?'. This statement is commented within the background of the previous portion. Due to lack of good *karma*, the *ātma* is in separation with the Lord. In this situation, though the *ātma* sustained its existence of separation, it puzzled with agony and not able to decide to act¹³⁰. But, it always struggled to follow the possible ways to get the union with the Lord. The above expression of the stanza shall be commented in two different directions. As the first, it shall be commented as, 'due to the lack of good *karma*, the *ātma* is separated with the Lord and by sustaining its differentiated state, it also lost its relation with its associates¹³¹. If so, what has to be done for its emancipation?. As the second, the status of the separated *ātma* shall be inferred through the *Nāyākī* of Nammālvār's own word as, 'I am spurned by him and scorned by my kin, what use is in my living? Go ask my Lord: are we not fit for his company?'¹³².

1.4:9.2.4. The *Nāyākī* requests the wind to extirpate her *śarīra*

'You biting cool wind, travelling between the Lord and me!'. Just like the servant travels with message between the two parties¹³³, the cool wind travels back and forth between the *Nāyākī* and the Lord. By splitting the Tamil word, 'ūṭāṭi' into *uṭu* 'inside' and *āṭu* 'travelling', the above utterance shall be commented in two different ways as, 'Oh!, the cool wind, you are reaching up to the inner qualities of the Lord!' and 'Oh!, the cool wind, you were near us while the Lord and me were in union!'. 'What I can do? if you not obtain favorable reply from Him, let you return back and extirpate my *śarīra*'. The *Nāyākī* conveys the cool wind as, 'you, please go to the Lord and pass on the message, 'my *ātma* exists only for the

performance of the eternal *kaiṅkarya* to your holy feet, if so, does it be justifiable if my *ātma* in vain separation?'. After that, she, by catching hold of cool air's leg requests, 'if the Lord responds my message as, 'I don't need of her *kaiṅkarya*', then, it is better to return back and extirpate my *śarīra*¹³⁴, which cannot bear the utter sufferings caused by the separation from the Lord'.

1.4:10. The *Parāṅkuśa Nāyakī* sends her heart to the Lord Śrīman Nārāyaṇa

Transliteration

*“Uṭalālīp pīrappuvīṭu uyīrmutalā nuṛṛumāyk
kaṭalālī nīrtōrri atanuḷḷē kaṇṇaḷarum
aṭalālī anmūṇaik kaṇṭakkāl itucolli
viṭalālī maṭanēñcē! viṇaiyōmon rāmaḷavē”.*

Verbal Translation

Uṭalālī: the cyclic birth of the *śarīra*; *pīrappu*: the birth; *vīṭu*: the *ātmas*, exist within the *śarīras*; *uyīr*: the *ātmas*; *mutalām*: the first cause of; *nuṛṛumāy*: all else; *kaṭalālī*: the immersed ocean; *nīrtōrri*: created the ocean; *atanuḷḷē*: in it; *kaṇṇaḷarum*: performing the *yoganidrā*; *aṭalālī*: the radiant discus; *anmūṇai*: the Lord; *kaṇṭakkāl*: when see Him; *itucolli*: tell Him this; *viṭalālī*: do stay; *maṭanēñcē!*: Oh! Deep and independent heart; *viṇaiyōm*: we, the possessor of demerits; *onrāmaḷavē*: merge with Him.

Translation

'The *Nāyakī* says, 'the Lord, who is cause of the cyclic birth of the *ātmas* and the *śarīras*, exists within the *śarīras* and all else, created the immersed ocean and performing the *yoganidrā* in it with a radiant discus, which kills the enemies. We, the possessor of demerits when see Him tell this, then merge with Him. Oh! Deep and independent heart, till then do stay with me''.

1.4:10.1 Introduction: The *Nāyakī* requests the Lord not to leave her

It is of the some *Śrīvaiṣṇava* scholars' opinion that, the *Parāṅkuśa Nāyakī*, by leaving aside the other messengers, through this verse sends

her own heart as messenger to the Lord Śrīman Nārāyaṇa. If it is as such, then the word, '*viṭal*' means, 'catch hold of the Lord'. There is also another explanation. In the previous stanza, there is the phrase *vaikkavē vakukkiṅṅu* 'these *ātmas* are created for the performance of the eternal *kaiikarya* to the holy feet of the Lord only'. In relation with this stanza, the phrase *vaikkavē vakukkiṅṅu* shall be commented as, 'just like a young calf runs towards the breast of its mother cow, the *Nāyakī*, by thinking of removing her *śarīra*, disturbed mind starts to move towards the Lord. At that time, she requests the Lord as, 'Oh, the Lord! Don't leave me before my eagerness of union is completely fulfilled'.

1.4:10.2. Commentary

1.4:10.2.1. The fruit of creation is to facilitate the *ātma* to attain the *mokṣa*

'The *Nāyakī* says, 'the Lord, who is cause of the cyclic birth of the *ātmas* and the *śarīras*, exists within the *śarīras* and all else'. The *ātma* gets births repeatedly until it obtains the final *puruṣārtha*, i.e., the *mokṣa*. Apart from it, the phrase, 'cyclic birth' also mentions as, 'beginning of births and ending of the same of the *ātma* are unknown'. In this context, the word, '*āli*' shall be mentioned as, 'the ocean'. If so, this word is commented as, 'like the ocean, the *ātma*'s births are very deep immeasurable and countless'. If the commentation is as such, then, there is a question, 'among the *puruṣārthas*, i.e., *dharma* 'virtues', *poruḷ* 'wealth', *iṅṅam* 'pleasure' and *vīṭu* '*mokṣa*', what is the reason for the *Nāyakī* to mention the *mokṣa* at the first?'. Since the fruit of creation is to facilitate the *ātma* to attain the *mokṣa*, she mentioned it as the first. 'The cyclic births of the *ātmas* and the *śarīras*, exist within the *śarīras* and all else'. The *ātmas* as effect reside at every birth into the *śarīras* such as the *Devas*, etc., which are countless. The particular word, *āy* 'become' is commented. As declared, 'I am becoming everything'¹³⁵, the Lord's holy *śarīra* of subtle form of the *cit* and the *acit* transform into gross form as the visible universe. To specify the fact only the *Nāyakī* uses the apt word, *āy* instead of *ākki* 'created'.

1.4:10.2.2. The *Nāyakī*'s heart possesses the greatest fortune

'The Lord created the immersed ocean'. As reported, 'at the first, the supreme reality created the water'¹³⁶, the God at the first created the

huge deep water body, i.e., the immersed ocean. ‘Performing the *yoganidrā* in it’. The Lord is lying upon the ocean and performing the *yoganidrā* for the sake to protect His created universe. ‘With a radiant discus, which kills the enemies’. It is commented that, the Lord lays down alert upon the ocean and holds on the holy discus to kill the enemies of His devotees¹³⁷. ‘When see Him’. As Śrī Rāma requested, ‘Oh! Wind, do you go there where my dear spouse (Sītāprāṭṭī) is and touching her person, do you touch me, for I shall then be happy stationing my looks in the Moon and being touched by you’¹³⁸, as the union of Śrī Rāma’s and Sītāprāṭṭī’s eyes, since the heart as messenger to the Lord is going to look at Him before the *Nāyakī*, her heart possesses the greatest fortune of attaining the goal of witnessing Him personally.

1.4:10.2.3. The Lord created the people to perform the *kaiṅkarya*

‘We, the possessor of demerits when see Him tell this, then merge with Him’. The *Nāyakī* requests her heart that, when it is watching the Lord tells Him as, *vaikkavē vakukkinru* ‘these *ātmas* are for the performance of the eternal *kaiṅkarya* to the holy feet of the Lord’. The above said statement shall be commented in a different direction. As affirmed, ‘in the previous time, for the sake to offer oneself to the God only, the peculiar *śarīra* with its parts like leg and hand is created’¹³⁹, the *Nāyakī* asks the Lord through her heart, the messenger as, ‘isn’t You created us for the purpose of performing all the kinds of the *kaiṅkarya* upon Your holy feet?’.

1.4:10.2.4. The *Nāyakī* tells her heart to catch hold the Lord’s holy feet

‘Oh! Deep and independent heart’. It is commented as, ‘my own humble mind with knowledgeable aspects’. It is also commented as, ‘my ignorant mind’. ‘Till then do stay with me’. It means the *Nāyakī*’s state of separation and her agony to get the Lord’s union. Here, the necessary is that, the whole creation is for the purpose of performing the *kaiṅkarya* eternally to the holy feet of the Lord. But, the *Nāyakī* is in separation with the Lord because of her performed sins. In this context, she tells her heart as, ‘you have to catch hold of His holy feet until I reach over there to get my union with Him’.

1.4:11. The attainment of *paramapada* is the *phala* of reciting this decade

Transliteration

“*Aḷaviyaṅṅra ēḷulakat tavarperumāṅ kaṅṅṅanai*
vaḷayalcūḷ vaṅkurukūrc caṭakōpaṅ vāyṅturaitta
aḷaviyaṅṅra antāti āyirattuḷ ippattiṅ
vaḷavuraiyāl peralākum vāṅōṅku peruvaḷamē”.

Verbal Translation

Aḷaviyaṅṅra: the immeasurable; *ēḷulakattavar*: the residents of seven types of the worlds; *perumāṅ*: the master; *kaṅṅṅanai*: the Lord Kaṅṅṅan; *vaḷayalcūḷ*: surrounded with fertile lands; *vaṅkurukūr*: the rich Tirukkurukūr; *caṭakōpaṅ*: Śaṭhakōpaṅ; *vāyṅturaitta*: mercifully composed; *aḷaviyaṅṅra antāti*: the gratefully perfect in *antāti* metrical style; *āyirattuḷ*: in the thousand; *ippattiṅ*: this decade; *vaḷavuraiyāl*: the sweet songs of rich words; *peralākum*: shall attain; *vāṅōṅku*: the indestructible *paramapada*; *peruvaḷamē*: to get the bliss of the *kaiṅkarya*.

Translation

‘This decade of sweet songs of rich words, out of the gratefully perfect thousand in *antāti* style, mercifully composed by Śaṭhakōpaṅ, who got *avatāra* in the rich and fertile Tirukkurukūr, in adoration of the Lord Kaṅṅṅan, master of the *cetanas*, the residents of immeasurable seven types of the worlds¹⁴⁰. Those who master it shall the attain the eternal bliss of the *kaiṅkarya* at the indestructible *paramapada*’.

1.4:11.1. Introduction: This decade helps the devotee to attain the *paramapada*

In the end, the *Nāyaki* of Nammāḷvār declares, ‘if one just recites the words of this decade¹⁴¹ shall reach over the *paramapada*’.

1.4:11.2. Commentary

1.4:11.2.1. The Lord Śrīman Nārāyaṅa maintains His magnanimity

‘Immeasurable’. In this verse, the Tamil word, ‘*viyanta*’ is transformed into ‘*viyaṅṅra*’. Here, ‘*viyanta*’ is considered as, ‘*viyattal*’. Then, the Tamil

word, '*viyattal*' means crossing (*kaṭattal*), i.e., crossing beyond the measurement. So, the word refers to the truth that, the nature of the Lord is beyond measurement. In other words, He is filled with countless felicitous excellences such as the *jīāna*, etc., to bliss His devotees. '(The) master of the *cetanas*, the residents of immeasurable seven types of the worlds'. The Lord Śrīman Nārāyaṇa, without giving up His *nārāyaṇatva* 'being the protector of all the objects of universe' stands as the master of all the things of universe. If so, if said, 'the seven types of worlds', does the intimation includes the *Nāyakī* of Nammālṅvār?'. It is answered. The *Nāyakī* is included within the *cetanas*, the residents of immeasurable seven types of the worlds. 'In adoration of the Lord Kaṇṇan'¹⁴². Since until now, the Lord does not show His face, but, at present for the sake to clear up this demerit, He passionately shows His face to His devotees. It is also commented in the following direction. Nammālṅvār, in the decade, *pattutaī aṭiyavarkku eḷiyavan* 'the Lord is easy to reach by devotees'(TVM 1.3:1), craved to enjoy the beauty of the Lord *Kṛṣṇāvatāra*. But, in this decade since the *Nāyakī* failed to enjoy the Lord, he sent the messenger. So, over here, to satisfy the *Ālvār*, the Lord Kṛṣṇa as the Lord Śrīman Nārāyaṇa showed His face to him. In this respect, it is also to be considered that, the Lord maintained His magnanimity along with His lovable *saulabhya* 'accessibility'.

1.4.3. The whole decade possesses the unlimited glories

'Rich and fertile Tirukkurukūr'. As referred to in *Śrī Rāmāyaṇa*, 'Śrī Rāma requests Bharadvāja Ṛṣi, 'Oh! Bharadvājabhagvan, when we reach Ayodyā, on our way, let the trees blossom even during non-season and give us fruits and honey-giving- flowers''¹⁴³, the city Tirukkurukūr possesses the trees with tender shoots and flowers with tender buds. 'Mercifully composed by Śaṭhakōpaṇ, who got *avatāra* in the rich and fertile Tirukkurukūr'. The *Nāyakī* of Nammālṅvār uttered this decade out of the great heartfelt sufferings of separation with the Lord. In this context, the Tamil word, '*vāyntu*' shall be modified as, '*vāyikai*', means, 'by getting'. If so, the word indicates that, Nammālṅvār possesses the sins (*bhāvabandhattai uṭaiyavarākai*). 'This decade of sweet songs of rich words, out of the gratefully perfect thousand in *antāti* style'. Since this stanzas express the countless

glories of the Lord, the whole decade also possesses the unlimited glories. Along with this, it also gives pleasure to all the Lord's devotees.

1.4.4. This decade helps the devotee to realize the bliss of the *kaiṅkarya*

'Those who master it shall attain the eternal bliss of the *kaiṅkarya* at the indestructible *paramapada*'. Just like milk is the medicine for diseases, those who master it shall realize the eternal bliss of the *kaiṅkarya* at the indestructible *paramapada*. Since this decade becomes as the fruit, when reciting this decade, one, by give up the limiting status of the *samsāra*, shall realize his inner nature of the *jīvātma* as well as the unlimited status of eternal bliss of the *kaiṅkarya* at the indestructible *paramapada*.

1.4.5. The first kind of summary of this decade

The Commentator intelligibly gives two kinds of summaries to this decade. At the first verse, the *Nāyakī* sends crane as her messenger to the Lord Śrīman Nārāyaṇa. In the second verse, she teaches some koels what to tell the Lord when they reach over the place of Him. In the third verse, she requests some swans to convey the message to the Lord as, 'my sins are immeasurable'. In the fourth verse, the *Nāyakī* asks some *anrils* as, 'shall you convey my condition to the Lord or not'. In the fifth verse, she asks some herons to convey her message to the Lord as, 'tell the Lord to preserve His status of *nārāyaṇatvam*'. In the sixth verse, she requests the bumble bee as, 'go and inform Him to take a stroll in my street, so that, along with ladies of the street, we can sustain our existence and out of it, His *nārāyaṇatvam* also shall be preserved'. In the seventh verse, the *Nāyakī* directs a parrot as, 'ask Him, if He is just looking after my defects, it is also better for Him to Look His *aparādhasaḥatvam*. In the eighth verse, she tells bush mynah, which just exhausted by witnessing her exhaustion as, 'very soon, I am going to die. So, it is better for you to find someone, who can take care of you'. In the ninth verse, she requests the cool wind as, 'you go over the Lord and convey my sufferings. If He denies, then you return back to finish me'. In the tenth verse, she asks her heart as, 'until our wishes are fulfilled, you don't leave the Lord'. In the end, by stating the fruit for those who recite these songs of this decade, the *Nāyakī* of Nammālvār completed this decade.

1.4.6. The second kind of summary of this decade

In the second summary, Vaṭakkuttiruvītippiḷlai gives the attributes of the *ācārya* as discussed in the stanzas of this decade. In the first verse, Nammālvār thought provokingly delineates the knowledgeable aspects of *ācārya*¹⁴⁴. In the second verse, he avers that the *ācārya* will be speaking with sweet language. In the third verse, he discloses that, the *ācārya* has the *sārāsāravivekajñāna* 'quality of distinguishing between essence and residue'. In the fourth verse, he affably describes the beautiful form of *ācārya*. In the fifth verse, he conveys that, the *ācārya* is so pure that, he will be in patience until to obtain the desired goal. In the sixth verse, he conveys the truth that, the *ācārya* is enjoying the countless auspicious qualities of the Lord and he is so beautiful and possesses the grandeur characters. In the seventh verse, to establish the trustworthiness of *ācārya*, he graciously explains that, though the *ācārya* is all knowing, he will not utter anything which is not heard from his own *ācārya*. In the eighth verse, he points out that, 'fulfilling the *ācārya*'s bodily needs' is the foremost concern for the spiritual journey of his *śiṣya*. In the ninth verse, he describes the fact that, the relationship with *ācārya* alone is the cause for the *śiṣya*'s existence and the relation with others shall cause sins to him. In the tenth, since the *ācārya* is knowledgeable, speaking sweet language, possesses the *sārāsāravivekajñāna* and grandeur characters, bearing beautiful form and patience and having the grace of his own *ācārya* etc., Nammālvār teaches the *śiṣya* that, his relation with his own *ācārya* alone is the spiritual means to obtain the final emancipation at the *paramapada*. Except this, to him, all other relations are impediments to his sustenance. Moreover, the *Ālvār*, by cordially stating, 'Oh! My fair-bangled *Sakhis*! My heart left me saying, 'not thine anymore' and joined the lotus feet of the Lord, who came walking like a huge dark mountain with the Radiant Sun-like discus and Moon-white conch in hands. Now what can I do?'¹⁴⁵, at the last verse, averred the supreme dictum that, the service to one's own *ācārya* alone is the proper means to perform the *kainkarya* to the holy feet of the Lord Śrīman Nārāyaṇa.

1.4.7. The Saint Maṇavālamāmuni revered this decade

The Saint Maṇavālamāmuni, by learning this decade thoroughly and praised this decade as, 'it was extreme devotion that made Māraṇ, yearn excessively, to tell the bird of loving wings, 'tell my message to the discus-wielding Lord' and to be distressed when searching for the Hero all over her'¹⁴⁶.

REFERENCES

1. The statement, 'desperation with much of distress' means the status of not bearing pain due to the separation. It is the state that, in it, there is no other kind of sense experience except the feeling of suffering with the innermost core content of agony by itself.
2. "*Ayamaparakaḷi kārakanīyamalī*" This sentence is from the *Mahābhāṣya*. If the sentences denote difference and dissimilarity end with verb, then it is called *kāraḱam*. Refer to *Bhagavadviṣayam* (1999) vol. 1B, *op.cit.*, p. 556.

In this place, the following *sūtra* from *Ilakkaṇakkttu* shall be remembered.

*"viḷikurai irañṭaiyum viṭṭavēr rumaikaḷ
vinaiyāṇ nuṭṭiyiṇ kārakam enapperum
kuraiyum vinaikoliṇ orōvalik kūṭum"*

Except with the, 'difference in sound (*voḷivērrumai*) and sixth case ending (*ārām vērrumai*), the differential pattern in Tamil language, if a full fledged sentence conveying the complete meaning with proper verb' is called, '*kāraḱam*'.

Occasionally, in certain context, if a sentence bears sixth case ending and ends with name also shall be called as, '*karakam*'(14). This reference denotes the fact that, based on the mode of expression, this decade is entirely different from the previous three decades. For this, the *aitihya* is referred to from the sentence starting, 'once, a scholar with poor intellect'. Note: If a reader wants to have through knowledge about, '*kāraḱam*', it is requested to consult with the Traditional Tamil Scholar, who is well versed in the Tamil Grammar.

3. “*Ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitaḥ*”
- *Bṛhadāraṇya Upaniṣad* 6.5:6.
4. “*Ayarppilan alarruvan taluvuvan vaṇaikuvan amarntē*”
- *TVM* 1.3.10.
5. “*Muṇiyē! nānmukanē!*” - *TVM* 10.10:1. The content of above part of *Tiruvāymoli* covers *TVM* 4.1:1 to 10.10:11.
6. “*Ārtto vā yadi vā dr̥ptaḥ parēṣāmi śaraṇāgataḥ/*
ariḥ prāṇān parityajya rakṣitaḥ kṛtātmanā /”
- *Śrī Rāmāyaṇa Uaddha-Kāṇḍa* 18:28.
Ārtta - one wishes to get *pēru* ‘attainment of the Lord’ immediately.
Dr̥pta - one waits for the time to mature his *karma* to get the *pēru*.
Dr̥pta - the moderate.
Ārtta -the unbearable.
7. “*Maruttuvanāy niṇra mā maṇivaiṇṇai*”
- *Periyālvār Tirumoli* 5.3:6.
8. *Akiñcitkāra* – become useless.
9. “*Śaraistu saṅkulām kṛtvā laṅkāṁ parabalārdana/*
mām nayedyadi kākutsthas tat tasya sadṛśambhavet /”
- *Śrī Rāmāyaṇa Sundara-Kāṇḍa* 39:30.
10. “*Hamsakāraṇḍvākīrṇām vande godāvarīm nadīm/*
kṣipram rāmāya śamsa tvam sītām harati rāvaṇaḥ /”
- *Śrī Rāmāyaṇa Araṇya-Kāṇḍa* 49:32.
11. “*Aśoka śokāpanuda śokopahatacetasam/*
tvannāmānam kuru kṣipram priyāsandarśanena mām /”
- *Śrī Rāmāyaṇa Araṇya-Kāṇḍa* 60:17.
12. *Ananyārhaśeṣatvam* - the spiritual stand of subservience only to the Lord Śrīman Nārāyaṇa. *Ananyārhaśaraṇatvam* - becoming as subject supported by the Lord only and becoming as refuge to Him.
13. “*Vaiyam koṇṭa taṭam tāmarai*” - *TVM* 6.9:9.
14. ‘*Murruvamai*’ latter becomes as *uruvakam* ‘figure of speech in which *uvamēyam* or the thing compared is represented as identical with the *uvamānam*, i.e., the object of comparison’. *Murruvamai* is also mentioned as metaphor.

15. In this place, the following verse from *Kamba Rāmāyaṇa* shall be remembered:

“*Cūṭaka aravulal cūlak kaiyiṇal,
kāṭurai vāḷkkaiyal; kaṇṇil kāṇparēl
āṭavar peṇṇimaiyai avāvun tōḷiṇāy,
tāṭakai eṇpatu accalakki nāmamē*”

‘You with shoulders no sooner seen
Than would make all men wish they women,
This forest-dweller with a snake-like spear
Bears the name of Taṭaka’

- *Ramayanam, Balakandam: Taṭaka Killed 362.*

16. In this context, the content of the following verse shall be remembered.

“*Pōkkellām pālai’ puṇartal naruṅkuriṇci;
ākkañcēr ūṭal aṇimarutam; - nōkkuṅkāl
ilirukkai mullai; iraṅkal naṇuneṅtal
collirukkum aimpāl tokai*”

‘There are five kinds of, ‘status of lovers’ with respect to landscapes, which are traditionally accepted. All the activities related with lovers separation after the personal union are represented by *pālai* ‘desert tract’, lovers personal union is related with beautiful *kuruṅci* ‘hilly tract’ and the place of lovers quarrels, result in goodness are the enchanting *marutam* ‘agricultural tract’. Moreover, it is further pointed out that, the patient endurance of lady lover during the period of separation is forest, i.e., ‘pastoral tract’ and the lovers’ state of crying because of separation is the beautiful *neytal* ‘maritime tract’ - The age old verse in Tamil (*paḷantamiḷ ceṅṅu!*).

17. In this place, the reader shall not be confused about the appearance of the Lord Kṛṣṇa and the spiritual union with the *Parāṅkuṣa Nāyakī*. The incidence is mysterious and no one shall understand His *līlāvinoda* ‘playfully mysterious activities’. But, one thing shall be remembered that, the situation crystal clearly expresses the greatness of the Lord’s union and the separation with Nammālvār.

18. “*Enṇiḷ nuṇṇi avāṇṇukku nāyvar*”

- TVM 9.9:5.

19. *Pakṣapāta* - Paronomasia 'figure of speech', in which, a word or phrase admits of two more interpretation. It means the flying of wings and falling of love. Here, the *Ālvār* reveals his desperation to the birds, which are nearer to him. During the time, he feels that, they have affection towards him.
20. The subject matter discussed here is the inner gist of this decade.
21. "*Nāḷum nam tiru uṭai aṭikaḷ tam nalam kaḷal vaṇaiki*" - TVM 1.3:8. For clearcut understanding of the situation, it is better to refer to the last part of the commentary of introduction of the above stated stanza.
22. In this place, the Commentator with proper anecdote explains the beauty of crane partner.
23. The expression, 'due to the knowledgeable aspects of *guru*, his *śiṣyas* respect and prostrate before him. Like that, the *Prāṭṭī* with much of respect puts her eyes upon the wings of cranes' properly analyzes the inner meaning of phrase, 'Oh! Compassionate female crane with beautiful wings and graceful male partner with shining wings!' of the verse (TVM 1.4:1).
24. In this place, the Commentator aptly described the condition of Nammālvār that, as the *Prāṭṭī*, he is eligible to get grace from the crane partner.
25. "*Śabaryā pūjitassanyak rāmo daśarathātmajaḷ /*
pampātīre hanumatā saṅgato vānareṇa ha / /"
- *Śrī Rāmāyaṇa Bāla-Kāṇḍa* 1:57.
'It is just like the mother is looked by her son with agony, while he caught by the crooked who do highway robbery' points out the situation of the *Prāṭṭī* that, her heart grieves by seeing the flowers like lotus, purple Indian water lily. These flowers also represent the *Prāṭṭī's* eyes and face.
26. "*Sa bhrātuścaraṇau gādham nipīḍya raghunandanajaḷ /*
sītāmuvācātiyaśā rāghavañca mahāvratam / /"
- *Śrī Rāmāyaṇa Ayodhyā-Kāṇḍa* 31:2.
27. "*Ehi paśya śarīrāṇi munīnāmbhāvitātmanām /*
hatānām rākṣasair ghorair bahūnām bahūdḥā vane / /"
- *Śrī Rāmāyaṇa Araṇya-Kāṇḍa* 6:16.

28. In this context, Vaṭakkuttiruvītipillai, the Commentator beautifully explicates the status of the *Prāṭṭī* as well as the crane partner.
29. 'The owner of this *upayavibhūti*' is the Lord Śrīman Nārāyaṇa. He is the Owner of two worlds, i.e., the *nityavibhūti* as well as the *līlavibhūti*.
30. "*Vikrāntastvam samarthastavam prājñastvam vānarottama/ yenedam rākṣasapatham tvayaikena pradharṣitam/ /*"
- Śrī Rāmāyaṇa Sundara-Kāṇḍa 36:7.
31. "*Tadā vidvān puṇyapāpe vidhūya nirañjanaḥ paramam sāmyamupaiti*"
- Muṇḍaka Upaniṣad 3.1:3.
32. "*Akrūraḥ krūrahṛdayaḥ śīghram prerayate hayān/ evamārtāsu yoṣitsu kṛpā kasya na jāyate/ /*"
- Śrī Viṣṇu Purāṇa 3.18:19.
33. "*Paravānasmi kākutstha tvayi varṣasatam sthite/ svayantu rucire deśe kriyatāmīti nām vada/ /*"
- Śrī Rāmāyaṇa Araṇya-Kāṇḍa 15:7.
34. The phrase, 'obtain the *phalam* 'fruit'' elucidates the glorious chance of watching the Lord Śrīman Nārāyaṇa personally.
35. In this place, the Commentator gratefully acknowledging the theistic value of messengership.
36. In this context, the Commentator with proper anecdote explains the implication of word, 'jail'.
37. See the reference number 46 of the first decade.
38. Here, it shall be remembered that, in the freedom movement of India, Mahatma Gandhi and Jawaharlal Nehru were in prison.
39. In this place, the Commentator, by minding the incidents of insult done by *rākṣasas* to Hanumān at Laṅkā aptly compares it with the background of the messengership of the crane partner.
40. "*Eṣa sarvasya bhūtastu pariṣvaṅgo hanūmataḥ/ mayā kālanimam prāpya dattastasya mahātmanaḥ/ /*"
- Śrī Rāmāyaṇa Araṇya-Kāṇḍa 1:13.
41. "*Loke tvannukhasaḍṛśam kvāpi na drṣṭamīti mayi vadati rāgāt/ harihari kupitā sābhūdanyadupakrāntamanyadāpatitam/ /*"
- Vide: *Bhagavadviśayam*, vol. 1B, (1999), *op.cit.*, p. 581.

The meaning of *śloka* is, 'He expressed to his friend that, he, out of love conveyed a message to his lover as, 'I wouldn't witness any other beautiful face except you, but, after hearing that, she, by averring as, '*hari hari*' got angry', so, here, starts with something, but, ends with some other thing'. To strengthen the theme, the following *Tirukkuraḷ* (1314) shall be consulted: '*yāriṇṇuṇi kātalan eṇṇēna uṭṇināḷ yāriṇṇum yāriṇṇum eṇṇu* 'I love you more than all beside, 'I was thus I gently spoke, 'what all, what all?' she instant cried, And all her anger arose'.

42. The Commentator, by using the word, '*namaskāram*' points out the fact that, the greatness of the Lord's auspicious qualities is somewhat degraded.
43. To explicate the truth, i.e., 'the Lord's eye shall be partially red', the Commentator uses the phrase, '*araiyāru paṭṭuc civaṇtiruttal*'.
44. The statement, 'the *Nāyakī* through this decade experiences the union as well as separation with the Lord' refers to the following fact. If there is no union, from it, it is derived that, there is also no separation. If so, since this decade speaks about separation, it is inferred that, it also speaks about union. If so, there is a question, 'is she experienced the Lord's eye, which becomes partially red?'. In this context, Śrī Rāmānuja Jiyar, the Etymologist of Commentaries of *Tiruvāymoli*, who gave explanations of each and every word of the usage and the truth content behind them (*arumpata vilakkam*) and also beautifully clarified the context. Once the *Garuḍālvār* carrying the Sitāprāṭṭī away from Śrī Rāmapirān, he looked her with much of agony of separation. At that time, Śrī Rāmapirān's eyes became reddish in colour (*araiyāru paṭṭiruttal*). When his eyes in reddish in color, she perceived his reddish eyes. Refer to *Bhagavadviśayam*, vol. 1B, (1999), *op.cit.*, p. 583.
45. In the observation, 'within the accumulated sins, there is nothing to be reduced', the Commentator points out the fact in a negative context as, 'is there anything to be reduced?'. The truth is communicated through the Tamil phrase, '*akañcurippaṭṭatu uṇṭō?*'.

46. Here, the announcement, 'it is certainly not possible to eradicate the sins by taking bath' is an *aitihya* for the truth that, one can't eradicate the demerits by himself, but, they shall be eradicated out of the grace of the God only. This *aitihya* is the answer by Terkālvār for the question, 'is it not the way to take bath with holy water for the eradication of demerits?' asked by Kōḷariyālvān.
47. Terkālvār is the holy name of the Lord, who gloriously stationed at Tirukkōṭṭiyūr. The holy discus of the Lord is mentioned in Tamil word, '*tiruvāli*'.
48. See the reference number 33 of this decade.
49. The English expression, 'our desired objects' is mentioned in Tamil phrase as, '*eikaḷ apimatam*'.
50. Here, the Commentator with proper example, elucidates the religious truth.
51. "*Kaḷaikaṇ marṛu ilēn*" - TVM 5.8:8.
52. "*Uṇ caraṇ allāl caraṇ illai*" - Perumāḷ Tirumoli 5:1.
53. "*Ettanaiyum vāṇ maranta kālattum paiṅkūḷkaḷ
maittu eḷunta nā mukilē pārṭtirukkum; marṛu avaiṇpōḷ
meyt tuyar viṭṭāvaiṇnum vittuvaakkōṭṭu anmā! eṇ
cittam mika uṇpālē vaippan aṭiyēṇē*" - Perumāḷ Tirumoli 5:7.
54. "*Neri vācal tāṇeyāy niṇṇānai*" - Mutal Tiruvantāti 4.
55. "*Vilikkum kaṇṇilēṇ niṇ kaṇ marṛallāl*" - Priyālvār Tirumoli 5.1:2.
56. "*Kāmpuarat talai ciraittu, uṇkaṭaittalai iruntu vāḷum cōmparai ukatti
pōlum*" - Tirumālai 38.
57. "*Pāvaniē ceytu pāvi āṇēṇ*" - Periyā Tirumoli 1.9:9.

Note: In this verse for the assertion, 'I never try to perform His service for long!' (translation of the verse TVM 1.4:2), there are three kinds of commentary. From the first kind of commentary, 'subject matter of sorrowfulness of the lasted time' and 'speeding up of attaining the final emancipation' are comprehended. From the second kind of commentary, 'the Lord alone is the protector' and 'stubbornness of thinking as, 'He alone is the destiny'' are realized. From the third commentary, 'utter helplessness' and 'there is no other destiny except the Lord' are delineated.

58. The following verse of the text, *Nann̄eri* (10) shall be remembered.
“Taiṅkuraiṭir vullār taḷarntu piṛarkrūum
veṅkuraiṭirk kiṛpār viḷumiyōr; - tiṅkaḷ
kaṛaiyirulaḷi nikkak karutātu ulakil
niraiyirulaḷi nikkumēḷ niṅru”.
 ‘The venerable elders will eliminate the acute hardships of others unmindful of decreasing their own setbacks. Similarly the bright moon from the blue sky will eliminate the darkness of the world without thinking of removing the pitch darkness on its own.’
59. *“Sā praskhalantī madaviḷṅvalākṣī pralambagāñciguṇahemasūtrā/*
salakṣaṇā lakṣmaṇasannidhānam jagāma tārā namitāṅgayaṣṭiḷ/ /”
 - *Śrī Rāmāyaṇa Kiṣkindhā-Kāṇḍa* 33:37.
60. This sentence is *rasokti* ‘sentence expresses the sense of bliss’. In this context, *Tārā* is *cilētai* (*śleṣa*) - Paronomasia ‘figure of speech in which a word or phrase admits of two or more interpretations.’
61. *“Dakṣiṇo dakṣiṇam rāmo mahā pariḡhasannibham/*
gosahasrapradātāramupadhāyabhujam mahat/ /”
 - *Śrī Rāmāyaṇa Uaddhara-Kāṇḍa* 21:7-8.
62. *Cāla dhūradarśi* - One, who knows the things, which are in distance. In this situation, the *Īṭu* 36,000 *Paṭi* commentary states as, *“rāvāṇanaippōlē talaiyaruttuviṭavonṅnātapaṭi audāryam enṛoru guṇalesālli ēriṭṭuk koṅṭiruntāṅ; indran rājyattai ilantu niṅṛāṅ; iraṅṭukkum aviruddhamkat ceyyalāvateṅ?”* (Refer to *Bhagavadviṣayam*, vol. 1B, (1999), *op.cit.*, pp. 595-597). If start to explain the background of Indra and Māvali, the pages and time may extend beyond the limit. So, the reader may discuss the background with the traditional *Śrīvaiṣṇava* scholar.
63. *“Koḷvaṅ nāṅ māvali mūvaṭi”* - TVM 3.8:9.
64. *“Peru nilaiṅkaṭanta nal aṭi pōtu”* - TVM 1.3:10.
65. *“Ulakan kōṅṭa aṭiyaṅ, ariṅvu aru mēṅi māyattan; ākilum koṭiya eṅ neṅcam*
avaṅ enṛē kiṭakkum” - TVM 5.3:5.
66. *“Anṛu orukāl vaiyam aḷanta piṛāṅ vārāṅ enṛu onṛu orukāl collātu ulaku”*
 - TVM 5.4:10.

67. *“Mūṇṇam kuraḷ uru āy, mūvaṭi maṇ koṇṭu aḷanta maṇṇaṇ caritaikkē māḷ ākip poṇ payantēṇ”* - Periya Tirumoli 9.4:2.
68. Cintayantī is a cowherd girl. The Commentator intelligibly differentiated the *Nāyaki* of Nammālvār from Cintayantī.
69. *“Taccittavimalāhlādakṣiṇapūṇyacyayā tadā /
tadaprāptimahādulikkhaviḷṇāśeṣapātakā / /
cintayantī jagatsūtim parabrahma svarūpiṇam /
nirucchvāsatayā muktim gatānyā gopakanyakā / /”*
- Śrī Viṣṇu Purāṇa 5.13:21-22.
70. The Commentator with proper anecdote, made clear the concerned truth.
71. To Nammālvār, Bhūtataḷvār is head, Poykaiyālvār and Pēyālvār are the holy eyes, Periyālvār is holy face of the Lord Śrīman Nārāyaṇa, Tirumaḷicaiyālvār is neck, Kulacēkarālvār is holy hands, Toṇṇaraṭṭipōṭiyālvār is chest, Tirumaṅgaiyālvār is holy navel and Maturakaviyālvār and Śrī Rāmānuja are the holy feet of the Lord. It is the traditional view of *Śrīvaiṣṇavism*.
72. See the reference number 9 of this decade.
73. ‘This divine knowledge, which I possessed is given to me by Him (the Lord) only’ means the *jñāna* in the form of the *bhakti*.
74. *“Pullik kiṭantēṇ puṭaipeyarntēṇ avvaḷavil aḷḷikoḷ varrē pacappu”*
- Tirukkuraḷ 1187.
75. *Kātarar toṭuvuḷi toṭuvuḷi nūṅki, viṭuvuḷi viṭuvuḷip parattalāṇē* ‘it vanishes whenever he touches me. It spreads all over whenever he leaves’
- Kuruntokai 399.
76. *“Yāmuṭai āyaṇ taṇ maṇnam kal āḷō”* - TVM 9.6:5.
77. The Commentator with an anecdote, explains the *Nāyaki* of Nammālvār’s status.
78. *“Athavā kim tadālāpaiḷi aparā kriyatām katā /
apyasau mātaram draṣṭum sakṛdapyāgamisyati / /”*
- Śrī Viṣṇu Purāṇa 5.24:15.
79. Here, the Commentator with proper Tamil phrase, ‘*kāl kaṭṭippārttal*’ describes the *Nāyaki*’s status. *Kāl kaṭṭippārttal* – paronomasia. It means that, one who stops the individual not to go further. It also refers to the fact of controlling the air.

80. “*Na cāsya mātā na pitā na cāsyah snehāt viśiṣṭah asti mayā samo vā /
tāvattiyaham dūta jijīviṣeyam yāvāt pravṛttim śṛṇuyām priyasya / /*”
- *Śrī Rāmāyaṇa Sundara-Kāṇḍa* 36:30.

The following verse shall be remembered:

“*Ūṇilā yākkai pēṇi uyarpukaḷ cūṭātu unnum
nāṇilātu iruntēṇ allēṇ; navaiyaru kuṇaiṅkaḷ ennum
pūṇelam porutta mēṇip piṇṇiya mūrtti taṇṇaik
kāṇalām innum ennum katalāl iruntēṇ kaṇṭāy*”

I live on here, please understand,
Not out of love for this unfed body,
Evidently with no desire for fame,
Or any feeling of shame either, Only in the hope that I may
Still see that pure and blessed one
Covered with the jewels of virtue’.

- *Kambarāmāyaṇa Uaddha-Kāṇḍa*, The Janaka Stunt 22.

81. With proper Tamil phrases, the Commentator properly explains the context.
82. In this place, the following lines of *Nāycciyār Tirumoli* shall be remembered.

“*Uṇṇātu uraiṅkātu olikaṭalai ūṭu aruttup
peṇ ākkai yāppuṇṭu tām urra pōtu ellām*”

‘gave up sleep and food to tame the ocean, for the sake of his women’.

- *Nāycciyār Tirumoli* 11:7.

83. The Commentator, by using the Tamil phrase, *oruvāyp pōtal* ‘becoming degraded’, points out that, there wouldn’t be any degradation of the status to the Lord’s holy name, ‘Nārāyaṇa’. The name signifies that, He is the protector of the whole universe.
84. The seven islands are *Nāval*, *Iraivi*, *Kiraiṅcam*, *Kuṣai*, *Ilavam*, *Teṅku* and *Puṣkaram*. The Commentator, by using the word, ‘world’ points out these small islands. Tolkāppiyar, in his *sūtra*, *māyōṇ mēya kāṭurai ulakamun* ‘forest world occupied by, ‘Māyōṇ’ (*Poruḷ. Akam.* 5), mentions the small parts of the world through the word, ‘world’.
85. The six upper worlds of this perceived worlds are, *Bhuh*, *Bhuvah*, *Svar*, *Mahar*, *Janaḷ*, *Tapah* and *Satya lokas*.

86. The Commentator beautifully described the stand of the *Nāyaki* with apt example. Here, the water means the sense of livelihood.
87. Here, the phrase, 'who, out of desire' personifies the Lord Śrīman Nārāyaṇa. The phrase, 'the Lord to transform' refers to the Lord's desirableness. The phrase, 'like ash around fireball' means the protection of the world by the Lord. The phrase, 'the Lord out of His own divine will only transformed the world' refers to the status of fulfillment of the desires and the condition of eliminating the hurdles of people.
88. Here, the Commentator, by referring to the tree, 'cactus', wonderfully explains the subject matter of the context. Cactus is named as *Mahāvṛkṣa* 'great tree' because the name is *kāraṇa iṭukurippeyar* possessing the grammatical principles of *yaugika* as well as *rūdi*. If the reader wants to get extensive knowledge of the grammatical principle and the truth behind the useage, it is better to consult with the traditional Tamil scholar, who is expert in Sanskrit and Tamil Grammer.
89. "*Paḷlac ceruvil kayal ukala, paḷanik kalaṇi atanul pōy, puḷḷup piḷḷaikku irai tēṭum - puḷḷampūtaikuṭi - tāṇē*" - *Periya Tirumoli* 5.1:2.
90. Here the *Nāyaki*, by mentioning the types of fishes, points out the beauty of eyes of the fishes.
91. "*Tārāṇ tarum eṇru iraṇṭattil oṇru atanai, āraṇum oṇṇātār kēḷāmē, coṇṇakkāl*" - *Ciriyā Tirumaṭal*.
92. "*Cenmai uṭaiya tirumārviḷ cērntāṇēlum, oru jñāṇru maiymmai colli mukam nōkki viṭaitāṇ tarumēl nūka nanṇē*" - *Nāyiciyār Tirumoli* 13:9.
93. "*Kūvikkūvi neṇcu urukik kaṇpaṇi cōra niṇṇāl pāvi nī eṇru oṇru collāy pāviyēṇ kāṇa vantē*" - *TVM* 4.7:3.
94. *Janakakula suntari* - *Sitāprāṭṭi*.
95. Here, the Commentator properly treated the situation with apt example.
96. "*Sakṛdeva prapṇaya tavāsmīti ca yācate / abhayam sarvabhūtepyo dadāmyetadvṛtam mama / /*" - *Śrī Rāmāyaṇa Uaddha-Kāṇḍa* 18:33.
97. "*Mayarvāra matinalam aruḷiṇai*" - *TVM* 1.1:1.

98. The Commentator, by putting the word, *kumariyiruttal* ‘without having the chance to experience at all’, describes the status of the Lord Śrīman Nārāyaṇa not to shower His grace.
99. Here, the Commentator properly places the statements to understand the context.
100. “*Jīvantīm mām yathārāmassambhāvayati kīrttīman /
tat tvayā hanuman vācya vācā dharmamāvāpnūhi / /*”
- Śrī Rāmāyaṇa Sundara-Kāṇḍa 39:10.
101. “*Vemciraip pul!*” - TVM 1.4:1.
102. Here, the Commentator, by using the word, *picukiccuḷittal* ‘slowly making curve’ aptly refers to the Garuḍa bird’s habit of slowly flying. The Commentator also uses the other word, *vaṭimpu* ‘a lever made out of wood, used to just push (*vaṭimpu tākki*) the chariot (*tēr*) from the stationed place. In this place, the Commentator states that, by striking the Garuḍa bird out of the *vaṭimpu* (*vaṭimpu tākki*), the speed of flying of the bird shall be accelerated. (Refer to Tamil Lexicon vol. IV, (1982), university of Madras, p. 3477.
103. “*Taṇ aṭiyār tirattakattut tāmaraiyāl ākilum citaku uraikkuṁēl eṇ aṭiyār
atu ceyyār ceytārēl naṇru ceytar*” - Periyāḷvārr Tirumoli 4.9:2.
104. “*Aruḷ ār tiruc cakkaram*” - Tiruviruttam 33.
105. Here, the Commentator, by using the Tamil word, ‘*kaikkuriyāppai vāṅkuvatu*’ ‘borrowing money from others’ very clearly delineates the context. Here, *kaikkuri* is the measurement, i.e., quantity. In this place, ‘*kaikkuri* and *akappaikkuri*’ are the usages practiced in olden days of Tamil Nadu. It is the custom and practice of the traditional habit in Tamil Nadu to get loan from others by saying *kaikkuriyākat tāruṅkaḷ* ‘give the loan in the measurement of handful (*kaikkuri*) as well as give loan in the measurement of *akappaikkuriyākat tāruṅkaḷ* give the loan in the measurement of ladle, the large spoon with long handle (Refer to the Tamil Lexicon vol. I, pp. 11-12 & vol II, p. 1100, (1982), University of Madras). Here these explanations are mentioned to support the statement, ‘even the Lord Śrīman Nārāyaṇa Himself borrows His quality of mercifulness from His holy discus’. Refer to the *Tirukkuraḷ* 221: *variyaṅkonṇu ivatē ikai*

marṛu ellām, kuṛiyetirppai nīra tuṭaittu ‘call that a gift to needy men thou dost dispense, All else is void of good, seeking for recompense’. This couplet’s explanation is, ‘to give to the destitute is true charity, all other gifts have the nature of (what is done for) a measured return’.

106. Here, the Commentator, by using the word, *kūṭu kaṭṭiyiruttal* ‘the status of living in a particular place’, properly explains the context.
107. Here, ‘beautiful bee’ is rightly means the respectful status of *ācārya*. In this context, ‘hoops’ means the inner qualities of the *ātma* and the phrase, ‘lovely hoops’ expresses the beautiful form of the *ātma*. This sentence possesses *uḷḷuraipporu!* ‘inner meanings’ of the verse.
108. When the Hero (the Lord Śrīman Nārāyaṇa) is in separation, if the heroine (devotee) is waiting ideally without sufferings and mental agitations for the arrival of her hero, then, it is considered as fault of the heroine (Purushothama Naidu, B.R. (2012), vol., I, *op.cit.*, p. 208).
109. The Commentator with this academic technique, beautifully comments the intellectual caliber of the *Nāyaki*’s sense of placing the subject matter towards the Lord Śrīman Nārāyaṇa.
110. In this context, the Commentator wonderfully comments about the dignity of the *Nāyaki* of Nammālṅvār, who qualified herself to attain the supreme qualities as that of the Lord to mingle with Him.
111. “*Padmasaugantikavaham śivam śokavināśanam/
dhanyā lakṣmaṇa sevante pampopavanamārutam / /*”
- Śrī Rāmāyaṇa Kiṣkindhā-Kāṇḍa 1:105.
112. The sentence, ‘if asked, ‘when the *Nāyaki* of Nammālṅvār, as wife suffers out of separation’ shall be considered as introduction to the subject matter, which is commented accordingly through the forthcoming pages.
113. The fact, ‘checking my balances’ is revealed through the Tamil word, *kīlāṇṭaiccikai* ‘remaining amount within the old account’.
114. The fact, ‘the Lord possesses immeasurable knowledge’ is pointed out through the word, ‘*sahasranāmam*’.

115. *“Pāpānām vā śubhānām vā vadhārhanām plavaṅgama/
kāryam karuṇamāryeṇa na kaścinnāparādhyati / /”*
- Śrī Rāmāyaṇa Uaddha-Kāṇḍa 116:45.
116. For the term, ‘Tirumāl’, Nañjīyar comments as, ‘the Lord shows affection towards Śrī (*Tiruviniṭattil mālār*)’ To the word, Pillān comments as, ‘Śrī is the subject matter for her Śrīman Nārāyaṇa (*tiruvīṇ mālukku viṣayamāka iruppavar*)’.
117. The Commentator uses the Tamil word, ‘*tanikka*’ to express the meaning, ‘to punish’. He also uses the Tamil word, ‘*nērtaravu*’. It means the direct written order that, the Lord accepts the demerits of His humble devotees.
118. The Commentator beautifully elucidates the unbreakable relation of the Lord as well as His devotees.
119. Here, the Commentator stresses the fact that, there is no restriction for the Lord to shower His grace to the *Nāyakī* of Nammālvār.
120. *“Sa kuruṣva mahotsāha kṛpām mayi nararṣabha/
ānṛśamsyam paro dharmastvatta eva mayā śṛtaḥ / /”*
- Śrī Rāmāyaṇa Sundara-Kāṇḍa 40:41.
121. *“Kim kopanūlam manujendraputra kaste na santiṣṭhati vāinnideṣe/
kaśśuṣka vṛkṣam vanamāpatantam dvākhnimāsīdati nirviśaikah / /”*
- Śrī Rāmāyaṇa Kiṣkindhā-Kāṇḍa 33:40.
- In this context, the mode of pacifying Śrī Lakṣmaṇa’s anxiety by Tāra is elaborately discussed within the expanded commentary of the above mentioned verse by Purushothama Naidu, B.R. (2012), *op.cit.*, pp. 210-211 & *Bhagavadviṣayam*, vol., IB (1999), *op.cit.*, pp. 636-637)
122. Since it is reported as, ‘you, as my messenger didn’t respond my appeal’ (see the translation of the verse *TVM* 1.4:8), it is realized that, she had already sent the appropriate messenger to convey as, ‘you should go to my Neṭumāl, who is passionate towards His devotee and inform Him about my grave illness of separation’ *Bhagavadviṣayam*, vol.,B (1999), *op.cit.*, p. 640). Refer to the subject matter of ‘translation’ part of the verse.

123. *“Laukikam vaidikam vāpi tathādhyātmikameva vā/
ādadīta yato jñānam tam pūrvamabhivādayet//”*
- Consult: *Bhagavadviśayam*, vol. 1B, (1999), *op.cit.*, pp. 641.
124. The Commentator, by using the apt Tamil word *cāturttikam* ‘a kind of fever comes periodically once in four days’ described the illness caused by the separation of Śrī Bharalāvār with Śrī Rāmapirāṇ. Śrī Bharalāvār’s fever is not as that of the periodical fever of the worldly people. In this context, it is better to look at the following verse from Śrī Kamba Rāmāyaṇa.
*“Veyartta mēṇiyaṇ vilipoli maḷaiyaṇmū viṇaiyaic
ceyirtta cintaiyaṇ terumaral ulāntulāntu alivāṇ
ayirttu nōkkinum teṇricai aṇṇivēru ariyāṇ
payatta tuṇpamē uruvuḷoṇṇu eṇṇalām paṭiyāṇ”.*
‘Body perspiring, eyes shedding tears
Hating the past, perplexed and sorrowful
Knowing no quarter except the South,
The very picture of deep distress’
- *Kamba Ramayanam: Yuddha Kandam 37*, Release and Return 92.
The Commentator also referred to the verse in Śrī Rāmāyaṇa and beautifully commented for each and every word:
*“Jaṭilam cīravasanam prāñjalim patitam bhuvī/
aṇike bharatanāropya dadarśa rāmo durdarśam yugānte bhāskaram yathā//”.*
Jaṭilam: When the Monarch Daśaratha sees the garland stringed with beautiful flower, he immediately used to remark that, if Bharata wears this one, then, it is nice for him. But, at present, he is having matted hair only. *Cīravasanam*: When the Monarch Daśaratha sees the beautiful clothes, he immediately used to convey that this is aptly fit for Bharata. But, at present, he is wearing only dress made out of bark. *Prāñjalim*: Bharata is one, who used to perform charity to others who showed their joint palms towards him. But, at present, he is always with the joint palms. *Patitam bhuvī*: Since bed could be irritating Bharata, Śrī Rāma during his sleep used to place him on his lap. But, now, he is lying on the ground. *Dadarśa rāmo durdarśam*: Śrī Rāma used to see Bharata for always without any gap. But, at present, Śrī Rāma does not have

the chance to look into him because he is at the forest. *Yugānte bhāskaram yathā*: Bharata looks like the Sun at the time of universal dissolution. That is, if Śrī Rāma sees the drastic situation of Bharata, then, he is no more as well as his *vibhūti* also no more. The phrase also shall be commented as, ‘the situation of Bharata seems to be like the ultimate dissolution of the universe is dawning upon him’.

- Śrī Rāmāyaṇa Ayodhyā-Kāṇḍa 100:1.

125. The averment, ‘Sugrīva has returned back with great roar’ means that, Sugrīva asked Vāli to begin the war.
126. The statement, ‘at that time those individual may try to give some money’ indicates the inner meaning of phrase, *vaikkavē vakukkiṇṇu* ‘these *ātmas* are created by my Nārayaṇa’ of this stanza. The subject matter of comparison could be understood from the treatment of commentary part.
127. “*Kaṇṭukoṇṭu, eṇi kaikaḷ āra niṇ tiruppātaikaḷmēl eṇi ticaiyum uḷḷa pūḷ kaṇṭu ētti, ukantu ukantu*”
- TVM 4.7:8.
128. The observation, ‘though there is degradation to the inner nature for an individual’ means the fact, ‘though the inner nature of the *ātma* is not deserved for the spiritualization of the Lord Śrīman Nārāyaṇa’.
129. “*Srṣṭastvam vanavāsāya svanuraktas suhrjane/ rāme pramādam nākārṣiḷi putra bhrātari gacchati / /*”
- Śrī Rāmāyaṇa Ayodhyā-Kāṇḍa 40:5.
130. In this situation, the *Nāyaki* feels that, whether this separation with the Lord is ultimate end or it ends with death.
131. Here, the Commentator gives two kinds of interpretation to the statement, ‘due to the lack of good *karma*, the *ātma* is separated with the Lord and by sustaining its differentiated state, it also lost its relation with its associates’. The first interpretation means the fact that, the *Nāyaki* stands alone in separation and her status is indifferent from others because she does not have good *karma*. The second interpretation refers to the matter that, she is not only alone in the separation, but, her condition is indifferent from others because she is also in separation with her relatives because she is not having good *karma*.

(*peyarccol*). The following verse of *Kamba Rāmāyaṇam* is supporting the first meaning of the Lord Kaṇṇaṇ.

*“Vītivāyc celkiṇ rāṇpōl vilittuimai yātu niṇṇa
mātarār kaṇka ḷiṭṭē vāvumāṇ tēriṇ celvāṇ
yātīṇum uyarntōr taṇṇai yāvarkkuṇ kaṇṇaṇ eṇṇē
ōṭiya peyarkkuttāṇē uruṇporuḷ uṇartti viṭṭāṇ”.*

‘His Chariot drawn by leaping horses
He seemed to these with unknowing eyes
The most precious of their organs —
The very apple of these eyes -
And so to justify the name

By which he was known in their language’

– *Kamba Ramayanam, Balakāṇḍam*, 20. The Bridegrooms Parade 6.

143. *“Akāla phalino vṛkṣās sarve cāpi madhusravāḷi/
bhavantu mārṅge bhagavannayodhyām prati gacchataḷi/”*

- *Śrī Rāmāyaṇa Uaddha-Kāṇḍa* 127:17-18.

144. The Commentator through this summary graciously points out the inner crux of the verses of this decade. By thinking of the phrase, ‘Oh! Compassionate female crane’ (*TVM* 1.4:1), Nammālvār graciously glorifies the knowledgeable aspects of the *ācārya*. In this place, the two wings of the crane mean the *jñāna* and *anuṣṭāna*. By minding the fact, ‘the koel’s voice is so sweet’ (1.4:2), he expresses that, *ācārya* will be speaking with sweet language. By thinking of the statement, ‘Oh! Swan with gentle walk’ (1.4:3) he remarks that, *ācārya* has the *sārāsāravivokajñāna*. By remembering the phrase, ‘Oh! Anril birds of beautiful sapphire hue!’ (1.4:4), he graciously describes the beautiful form of *ācārya*. By thinking of the phrase, ‘searching fishes’ (1.4:5), he states that, the *ācārya* is so pure that he will be in patience until to obtain the desired goal. By minding the statement, ‘You bee, with lovely hoops!’ (1.4:6), he conveys the truth that, the *ācārya* is enjoying the countless auspicious qualities and he is so beautiful and possesses the grandeur characters. Over here, since the bee does not take any other things except the honey, it gets much importance. By remembering the phrase, ‘Oh! youthful

parrot' (1.4:7), he graciously points out that, though the *ācārya* is all knowing, he will not utter anything which is not heard from his own *ācārya*. By thinking of the statement, 'seek someone, who can feed you tiny bits of delicious' (1.4:8), he outlines that, fulfilling the *ācārya's* bodily needs is the foremost concern for the spiritual journey of the *śiṣya*. Since cool wind (1.4:9) is not good for health, he describes the fact that, the relationship with the *ācārya* alone is the cause for *śiṣya's* existence and the relation with others shall cause sins to him. As well, by minding the expression, 'the Lord who is cause of the cyclic birth of the *śarīra* and the *ātma*' (TVM 1.4:10), it is inferred that, the Commentator comments about the existence of *śiṣya* in relation with His *ācārya*. In this decade, up to seventh verse, the characteristic features of *ācārya* are well defined. The next three verses are delineated about the *śiṣya*.

145. "Eṇṇuṭṭai naḷ ṇuṭal naṅkainīrkāḷ! yāṇ iṇic ceṇvatu eṇ? eṇ neṅcu eṇṇai
 niṇ iṭaiyēṇ allēṇ eṇru nīṅki nēṇiyum caṅkum irukaik koṇṭu
 paḷ neṭum cūḷ cuṭar jñāyirṇōṭu pāl mati ēṇti ōr kōla nīla
 naḷ neṭum kuṇṇam varuvatu oppāṇ nāḷ malarp pātam aṭaintatuṇē"
 - TVM 8.2:10.
146. "Añciraīya puṭkaḷṭamai 'āḷyā ṇukkunīr
 eṅceyalaic collum' eṇa irantu - viṅca
 nalaṅkiyatam māraṇiṅkē nāyakaṇait tēṭi
 malaṅkiyatam patti vaḷam"
 - Tiruvāymoli Nūṇṇantāti 4.

Śrī Lakṣmī, the Goddess of Fortune
Homage to Śrī Rāmānuja, who is endowed with the grace of the
Goddess Śrī Lakṣmī
Long Live, the Flowery Feet of Māraṇ

FIFTH DECADE (1.5)

INTRODUCTION

Nammālvār has gained the *parajñāna* through the *bhakti*

Nammālvār, in the first decade declared that, those who surrendered to the holy feet of the Lord Śrīman Nārāyaṇa shall not have demerits. He, in the second decade conveyed the truth that, since surrendered to the holy feet of Puruṣoṭhama, the *phala* 'fruit' will be certainly obtained. He, in the third decade has specified that, since the Lord, out of His *saulabhyaguṇa* takes the *avatāras*, the devotees are loyal to them. He, in the fourth decade has asserted that, since the Lord magnanimously forgives the demerits of His devotees, definitely the fruit will be attained. Nammālvār through this decade glorifies that, the Lord is such a *śīlavāṇ* 'humble one to mix with everybody' and He convinces His devotees, who even move away from Him by thinking of their lowliness¹. In this context, the Lord shows His 'emptiness' to the devotees. The Lord's emptiness means that, He will never be ideal without His devotees. If the situation is as such, there is a question, 'in the previous decade, the *Ālvār*, out of overwhelmed desire for union with the Lord sent the messengers, but, over here, what is the reason to move away from the side of Lord?'. The *Ālvār*, previously out of love, sent the messenger to the Lord, but, over here, he out of his *jñāna* moves away from Him. 'Is the *Ālvār* possessing

both the qualities?'. As said, 'the Lord dispels all doubts and grants pure knowledge' (TVM 1.1:1), since the Lord provided him the pure knowledge, he gained the *parajñāna*, which is matured through the *bhakti*. Also from this, it is derived that, because of this *parajñāna*, the *Ālvār* possessed both the qualities of love and the *jñāna*.

Nammālvār started to leave from the Lord Śrīman Nārāyaṇa's side

If asked, 'how the *Ālvār* through this decade appropriately explains the Lord's *śīlam*?'. In the previous decade, the *Ālvār* sent the messengers to the Lord for his union with Him. As in response, the Lord with very hurriedly, i.e., literally with cloth and hair flying loose arrived at the *Ālvār*'s place as He came to rescue the elephant, *Gajeन्द्रālvāṇi*. At that time, the *Ālvār* personally observed the Lord's greatness as well as his current nature of being bound with the *śarīra*. At that time, he thought as, 'just like destroying the graceful person's *tauṇīrpantal* 'place where drinking water, butter milk etc., are given to passers by during the hot season', I should not approach the Lord, who is praised by the *nityasūris*. So it is better to leave the place'. If asked, 'is it possible for the *Ālvār* to survive after leaving the place? and what would be happening if he leaves away from the Lord?'. Definitely he will be dead. 'Then why did he leave the place?'. It is answered that, those who wish to glorify his master, wouldn't give much importance to his personal loss. Once Śrī Rāma and the *Devadhūtha* 'heavenly messenger' have discussed some personal matters in private quarters. At that time, the *Devadhūtha* instructed Śrī Lakṣmaṇa not to allow anybody inside the room and if anybody entered, then the death sentence will be given to him. But, unfortunately, Dhurvāsa Ṛṣi wanted to enter the private quarters. At that time, Śrī Lakṣmaṇa feared much that, if he denied Dhurvāsa, definitely he might have cursed him, then, that would cause pain to Śrī Rāma. So, Śrī Lakṣmaṇa permitted the Ṛṣi to enter the room. Then, he also entered the room to accept the punishment. At that time, Śrī Lakṣmaṇa prayed Śrī Rāma as, 'Oh!, the great king, if you have any love or affection for me, it is better for you to satisfy your promise by fearlessly slaying me'². As such, there is also another incident occurred in *Śrī Rāmnāyaṇa*. When Sītāprāṭṭī was left alone in the banks of *Gaṅgā*, she assured Śrī Lakṣmaṇa, 'Oh!, the Saumitri, I shall just renounce my life in the waters

of Jāhnāvī? But, I desist from this for it shall bring about the termination of my husband's race³. Just like Śrī Lakṣmaṇa and Sītāprāṭṭī⁴ who gave importance to the glory of Śrī Rāma, Nammālvār also thought as, 'like throwing milk hedge in a pond⁵ and mixing the poison in ambrosia, it is not appropriate to approach the Lord, who is enjoying by the *nityasūris*'. So, the *Ālvār*, by giving importance to the glory of the Lord, started to leave from Him.

Among the devotees, nobody is disqualified to approach the Lord

When the *Ālvār* is leaving, the Lord, by thinking as, 'Oh! I cannot lose him', asked him, 'do you think to leave Me?'. The *Ālvār* responds, 'yes I, the servant of You wishes to leave You'. The Lord reacts, 'you, think that, your service shall degrade Me by leaving from My side, if so, then, the others also by assuming that, those who are well versed with the *jñāna* and the *anuyāna* alone can reach over Me, then, shall leave Me. On the other hand, if you, by considering yourself as lowly servant of Myself, approach me, then, others shall feel that, all, without the variations of high or low, pleasant or unpleasant can easily approach Me⁶. So, if you leave, then, it shall cause real embarrassment to Me! Moreover, I have established the fact, that, nobody is disqualified to approach Me. Have you not notice that, I, while simply measuring the world, without identifying the good and bad put My lotus feet upon everyone?'

'Presence of Nammālvār by the side of Lord Śrīman Nārāyaṇa' is His *dhāarakam*

The *Ālvār*, after hearing the Lord's graceful words thought to approach Him. Though he thought as such, even then, he unnecessarily wished to leave the Lord. At that time, the *Ālvār* thought, 'if the Lord gets gratefulness out of my approach to Him, then, it shall mean that, He didn't have such glorious previously. Since it is also not acceptable, it is still better to leave Him'. So, once again the *Ālvār* started to leave from the side of the Lord⁷. At that time, the Lord asserted the *Ālvār*, 'though you are thinking as a lowly personality, then, you should understand my divine status, i.e., your association is My *dhāarakam* 'that which serves to cross or overcome and sustenance', like butter at Tiruvāyppāṭi. Even then, if you

want to leave me, you will also go to the hell like the thieves, who took away the butter from me at Tiruvāyppāṭi. So, if you leave Me, then it causes My glorified sustenance will be questionable'. Thus, the Lord by all means convinced Nammālvār and made him as His associate for always.

The Lord's act is comparable with Śrī Rāmāyaṇa and Bhagavad Gītā

The above said act of the Lord making the Ālvār to be with Him shall be comparable with the incidents of Śrī Rāmāyaṇa and the Bhagavad Gītā. As expressed in Śrī Rāmāyaṇa, 'Vibhīṣaṇa has come here as friend so I cannot forsake him by any means. And if he has come with any evil intent it is not culpable for the pious to afford him shelter'⁸, like Śrī Rāma associated with Vibhīṣaṇa, the Lord made association with the Ālvār. In Bhagavad Gītā, it is stated that, Arjuna, by thinking, 'I don't want to get great wealth to rule the country as king out of the killing of my kiths and kins', stood ideal with the mind of not to fight. At the time the Lord Kṛṣṇa cleared his doubts and convinced him to fight. Then Arjuna, as praised, 'Oh!, infallible one, by your grace my illusion has been dispelled and I am situated in knowledge. I am now free from doubts and I shall act according to your instructions'⁹, started to fight with the grace and guidance of the Lord Kṛṣṇa. Like the Lord Kṛṣṇa nullified Arjuna's doubts, the Lord Śrīman Nārāyaṇa also wiped out all the doubts of Nammālvār and made association with the Ālvār. Thus, the Commentator affably described the Lord's glorified wisdom and His wishful association with Nammālvār¹⁰.

1.5:1. Nammālvār scorned the Lord Śrīman Nārāyaṇa

Transliteration

"*Valāvēl ulakiṇṇ mutalāya vāṇōr iraiyai aruvinaiyēṇ*
'kaḷavēl veṇṇey toṭuṇṇa kalvā!' eṇṇaṇṇ piṇṇaiyumu
'taḷavēl muṇṇuval piṇṇaikkāy vallāṇṇ āyar talaivanāy
ilaṭōṇṇ eḷum taḷuviya entāy!' eṇṇaṇṇ niṇaintunaintē".

Verbal Translation

Valam: the grateful; *eḷ ulakiṇṇ*: for the seven worlds; *mutalāya*: etc., i.e., the other subject matters of material realms; *vāṇōr iraiyai*: the Lord of celestials; *aruvinaiyēṇ*: the deep rooted sinner; *kaḷavēl*: by having interest

upon stealing; *veṇṇey*: the butter; *toṭuunṭa*: to eat secretly; *kalvā!*: Oh thief!; *eṇṇaṇ*: I called; *piṇṇaiyum*: further/then; *taḷavēl/taḷavu*: jasmine (*mullai*); *ē!*: appearing as; *muruval*: by possessing gentle smile; *piṇṇaiṅkāy*: for the Nappinṇaiprāṭṭi; *vallāṇ āyar/val āṇ āyar*: the cow-herd clan; *talaiṇāy*: as the chief of; *iḷavēru*: the youthful bulls; *ēlum*: the seven; *taluviya*: embarrassed and killed; *entāy!*: O my Lord!; *eṇṇaṇ*: I can say; *niṇṇaintu*: by thinking of mind; *naintē*: faintly.

Translation

‘Ill-fated I, the deep rooted sinner, meditate upon the Lord of celestials, cause of grateful seven worlds and by thinking of the mind and out of it faintly called, ‘Oh thief! Who ate butter secretly by stealth!’ Then, ‘Oh! Chief of the cow-herd clan who killed seven youthful bulls for winning Nappinṇaiprāṭṭi’s Jasmine smile, Oh!, my Lord’.

1.5:1.1. Introduction: The *nityasūris* enjoy the glory of Lord Śrīman Nārāyaṇa

Nammālṅvār, through this stanza remarks that, he, out of his mind, word and deed¹¹ scorned the Lord Śrīman Nārāyaṇa, who is enjoying by the *nityasūris*.

1.5:1.2. Commentary

1.5:1.2.1. The Lord Śrīman Nārāyaṇa is the master of the *nityasūris*

‘Ill-fated I, the deep rooted sinner, meditate upon the Lord of celestials, cause of grateful seven worlds faintly called, ‘Oh thief! Who ate butter secretly by stealth!’. The *Āḷvār*, through the phrase, ‘grateful seven worlds’ mentions about the *lāvivihūti*. He by stating, ‘Lord of celestials’ referred to the *nityavibhūti*. Then, he astonishingly avers, ‘Oh! I tried to disgrace the Lord, who is the master of the *ubhayavibhūti*’. ‘Meditate upon the Lord of celestials, cause of grateful seven worlds’. This statement also stands as the adjective to celestials. It means the celestials as, ‘they, who possess the gratefulness and they are frontiers of the seven worlds’. In this context, the celestials are considered as the possessors of gratefulness because they are directly able to experience and enjoy the blisses of the Lord. ‘If the celestials are the frontiers of the seven worlds, they should

become as the cause of seven world, if so, are they become as such?'. Since *Astrabhūṣaṇa* chapter of *Śrī Viṣṇupurāṇa* mentions that, in His *Śrī Kaustubha* jewel¹², the Lord, who bears the collection of all the *jīvātmas* and through His *Śrīvatsa* mole, He bears the collection all materials of the *acetana* and the celestials, becomes the cause of seven worlds. Since the *nityasūris* are the spiritual *guru*-preceptor, they act in the direction of the Lord only¹³. So, by thinking of them, the *Ālvār* calls the Lord as, 'the Lord of celestials'. In this context only, the *nityasūris* are thinking about the Lord as their *swāmi* 'master'.

1.5:1.2.2. Nammālvār's love towards the Lord made him not to leave

Nammālvār started to point out the Lord as, 'Oh thief!'. But, he himself avers as, 'ill-fated I, the deep rooted sinner'. The reason for it is delineated properly. A follower of *dharmā*, out of his *rājasa* and *tāmasa* *guṇas* made fire upon his own house. But, when *satva* *guṇa* overwhelmed, he displeased much about that. Over here, as above cited, like the follower of *dharmā*, the *Ālvār* also as such displeased much. The statement, 'deep rooted sinner' is the effect of phrase, 'Oh thief!', which is the indirect lovable expression of Nammālvār upon the Lord. 'If so, if averred the lovable aspect as, 'deep rooted sin (*aruviṇai*)', then, 'is it correct?'. According to the *Ālvār*, sin affects the thing, which is not liked by him. Though he desired to be away from the Lord, but, his lovable aspects towards Him made him not to go. So, to explicit this aspects only, the *Ālvār* with negative connotation points out the lovable aspects as, 'deep rooted sin'.

1.5:1.2.3. The Lord Kṛṣṇa gave himself at the disposal of Yaśodā's wishes

'Faintly called, 'Oh thief! who ate secretly butter by stealth!'. The *Ālvār* claims that, he calls the Lord as the culprit, who, by stealing butter and ate it. At the same time, this act of stealing is known by all. The Tamil word, 'ēl' transformed into, 'eḷutal', then, 'eḷutal' means the fact that, it is known by all. In this place, the Tamil word, 'kaḷavēl' shall be commented as, 'one enjoys the act of stealing'. It also means the truth, 'one, who steals and it is known by all'. For the word, 'kaḷavēl', it is also commented that, the *Ālvār* called the Lord Kṛṣṇa as, 'Oh thief! who ate secretly butter by stealth!', which is repeatedly uttered by Yaśodā' also. 'Jasmine smile'. When seeing cow at forest, certainly the cow at the house is coming to the mind.

Like that, when observing beautiful teeth of Yaśodā, the beauty of jasmine bud is remembered by the mind. So, the *Ālvār* expressed the teeth of her as, 'Jasmine smile'. It shall be commented in a different direction. While comparing both sides, it is identified that, before the beautiful teeth of Yaśodā, the beauty of jasmine is failed. To support the fact, there is also a reference in *Yāpperuikalakārikai Vṛtti* as, *pallukku torra paṇimullai* 'refreshed jasmine failed before the teeth'¹⁴. 'For winning Nappiṇṇaiprāṭṭi' smile'. The Lord Kṛṣṇa, by failing before the Nappiṇṇaiprāṭṭi's smile, He gave Himself at the disposal of her wishes.

1.5:1.2.4. The Lord Kṛṣṇa as chief of cow-herd clan, killed the seven bulls

'Oh! Chief of the cow-herd clan'. As referred to in *Śrī Mahābhārata*, '*Pāṇḍavas* have surrendered at the holy feet of the Lord Kṛṣṇa, He is their strength, He is their master'¹⁵, the Lord Kṛṣṇa is the supporter of cow-herd community people, so that, they walk around their lands with self confidence. So, the Lord Kṛṣṇa is glorified as, 'chief of a cow-herd clan'. By making this phrase as adjective to manliness of the Lord Kṛṣṇa, it shall be commented in a different direction. In the cow-herd community, for some time only the men are used to take bath for *śarīras* and for some other time, they used to take bath for head alone¹⁶. Moreover, they used to take bath during the festival time like *kārttikai*. But, for the Lord Kṛṣṇa, He even wouldn't take bath during the festival time and wander casually as the true man of cow-herd community. There must be some reason for His wandering nature and not taking bath. 'What is the reason for the same?' and 'if He is as such, is there anybody who gives good bride to Him?'. Though the Lord Kṛṣṇa is as such, the parents of the community wished very much to give good bride to Him and they felt that act itself is the *phala*, i.e., the emancipation of their life. For this act of providing good bride, *Kūrattālvān* referred to the quotation, 'Oh! beautiful Lord! Common, in the *Kṛṣṇāvatāra*, as *kṣatriya* by birth and as *vaisya* by brought up, at a *kṣaṇa*, you accepted two mothers, two fathers. As the fruit of the same, you married Rukmaṇi and Nappiṇṇai with respective to their clans'¹⁷. It means the fact that, the Lord Kṛṣṇa as the chief of cow-herd clan, married Nappiṇṇaiprāṭṭi and as a *kṣatriya*, married Rukmaṇiprāṭṭi. By pointing out *Śrī Rāmāyaṇa*, the phrase shall be commented in another direction. As stated, 'as regards their character, age, conduct, family and other auspicious

marks, they are equal and hence Rāghava deserves Vaidekī and this one of dark-blue eyes is his¹⁸, here also the Lord Kṛṣṇa and Nappinnaiprāṭṭī became the good married partner. In this context, since in this cow-herd community, the people made the situation for the Lord Kṛṣṇa to kill the seven bulls, Nammālvār praised the Lord Kṛṣṇa as, 'chief of the cow-herd clan'.

1.5:1.2.5. Nammālvār, out of his mind, words and deeds scorned the Lord

'Killed seven youthful bulls for winning Nappinnaiprāṭṭī'. The Lord Kṛṣṇa embraced the seven youthful bulls¹⁹, which are equal to Yama, the death god and by combining the necks of the bulls together, He killed them. The Tamil word, *taluviya* 'being embraced' is commented with specific connotation. After killing the bulls, the Lord embraced Nappinnaiprāṭṭī. In this context, while the Lord embracing the bulls, He felt that, it is just like embracing the breast of Nappinnaiprāṭṭī. To explicit the truth only, the *Ālvār* uses this specific word, '*taluviya*'. 'Oh!, my Lord'. After killing the seven bulls, the Lord Kṛṣṇa won Nappinnaiprāṭṭī. At that time, Nappinnaiprāṭṭī repeated the words as, 'Oh!, my Lord'. Nammālvār also as such, pronounced the word as, 'Oh!, my Lord!'. 'By thinking of the mind'. It means the act of the *Ālvār* that, he, even out of the mind, disrepute the Lord. 'Faintly'. Apart from the mind, by thinking of the Lord, the *Ālvār śarīra* becomes crumbled. At that time, the others came to know the drastic situation of the *Ālvār's* pathetic situation. It means the *Ālvār's* deed. Thus, Nammālvār, out of his mind, word and deeds has scorned the Lord Śrīman Nārāyaṇa.

1.5:1.2.6. Nammālvār's sorrowfulness for the statement of previous decades

To this verse, it shall be commented as follows. Nammālvār felt sorry and declared, 'the Lord of the ever wakeful celestials'. Then he noted as, 'how easily the Lord was caught and bound to the mortar' and even the *Ālvār* as the *Nāyakī* became as the Lord's wife and sent messengers. In follow up, he through this stanza, by addressing, 'Oh! Chief of a cow-herd clan who killed seven youthful bulls for winning Nappinnaiprāṭṭī's Jasmine smile, O my Lord', explicated his deep sense of sorrowfulness for the above indicated spiritually oriented confession²⁰.

1.5:2. Nammālvār decided to associate with the Lord Śrīman Nārāyaṇa

Transliteration

*“Niṇaintu naintuul karaintuuruki imaiyōr palarum muṇivarum
puṇainta kaṇṇi nīrcāntam pukaiyōṭu ēnti vaṇaṅkiṇāl
niṇainta ellāp poruḷkaṭkum vittāy mutaliṛ citaiyāmē
maṇaṅcey jñāṇattu uṇperumai mācū ṇātō māyōṇē”.*

Verbal Translation

Niṇaintu: to meditate upon; *naintu*: ruined *śarīra*; *uḷ karaintuuruki*: the mind melted like water; *imaiyōr palarum*: the celestials; *muṇivarum*: and the sages; *puṇainta*: the stringed garlands; *kaṇṇi nīr*: the sacramental water; *cāntam*: the sandal paste; *pukaiyōṭu*: along with the incense; *ēnti*: by carrying; *vaṇaṅkiṇāl*: if worship; *niṇainta*: known by your sacred heart; *ellāpporuḷkaṭkum*: all the things conceivable; *vittāy*: the cause of/seed of; *mutaliṛ citaiyāmē*: while transforming as effect, you are unchangeable; *maṇaṅcey jñāṇattu*: the glorified *jñāna*, realized by the remembrance through mind; *uṇperumai*: your glory; *mācūṇātō*: will it not tarnish?; *māyōṇē*: Oh, the Lord! You possess wonderful qualities.

Translation

‘Oh, the Lord! You possess wonderful qualities. You are the cause of all the things conceivable and while transforming as effect, you are unchangeable, which are known by your sacred heart. If celestials, sages meditate upon you with their ruined *śarīra* and mind melted like water and worship with stringed garlands, sacramental water, sandal paste and incense, will it not tarnish your glorified *jñāna*, realized by the remembrance through the mind?’.

1.5:2.1. Introduction: Nammālvār cursed by himself

In the previous stanza, Nammālvār declared, ‘out of mind and word with depleted *śarīra* I have committed the mistake of scorning the Lord’. But, over here, he conveyed his status as, ‘it is my fault that, I caused disrespect to the Lord’. ‘How?’. If *caṇḍāḷa*, a degraded person states, ‘I am unqualified to know the Lord, who is not even described fully by the *Veda*’, then, the remark is not acceptable because he is not even intellectually

qualified to announce as such. The *Ālvār* compared his position as that of the *caṇḍāḷa* and felt sorry for leaving from the side of Lord. Moreover, since the *Brahmā*, etc., possess the lovable aspect of mind, they have the true qualification to affirm as, 'we are unqualified to think about the Lord'. In this place, it is to be realized that, Nammālvār, by himself thought that, he is not even having the lovable aspects of mind towards the Lord as that of the *Brahmā*, etc. Apart from the above context, the *Ālvār* within this embraced situation, out of inexpressibly overwhelmed affection toward the Lord, thought as, 'instead of leaving with the thinking, 'I committed mistakes', it is better to be associated the Lord with the sense of servitude'. In this background, the *Ālvār*, by not recognizing his social as well as intellectual status and doubting of his servitude with the lovable mind upon the Lord tried to leave from the side of the Lord. In short, the *Ālvār*, with his thinking about his setbacks, by cursing his lowly reputation than that of the *caṇḍāḷa* and by murmuring himself as, 'I did the mistakes', along with all the kinds of submissively confused consciousness drifted away from the side of the Lord.

1.5:2.2. Commentary

1.5:2.2.1. When the *Devas* possess *satva guṇa*, they meditate upon the Lord

'Meditate upon you with their ruined *śarīra*'. When celestials like the *Brahmā* come to worship the Lord, they come with the stringed garland, sacramental water, sandal paste, etc. At that the time, they at the first, as *Śrī Viṣṇu Purāṇa* delivers, 'the Lord Kṛṣṇa will call me with care as, 'Oh, faultless Akrūra!'²¹, they think that, the Lord shall call and inquire about them. Then, unable to sustain the situation, they shall become heart broken. 'Meditate upon with mind melted like water'. While worshiping the Lord, the celestials shall have the mind melted like water and completely become exhausted that, they may not even regain their self control of the mind and *śarīra*. 'Who are they with the suffering of heart broken?', It is answered, 'celestials, sages'. The celestials denotes the *Devas* like the *Brahmā* and 'sages' refer to the sages like Sanaka, Sanandha, Sanāthana and Sanath kumāra. 'Meditation upon the Lord is applicable to sages, but, since the

Devas possess pride, as such, is it possible for them?'. It is answered that, when the *Devas* possess *rājasa* as well as *tāmasa guṇas*, they have much of pride, but, when they possess *satva guṇa*, they by meditating upon the Lord bear their ruined *śarīra* and mind, which melted like water.

1.5:2.2.2. In the process of worship, the Lord gains His personal satisfaction

'If celestials, sages meditate upon you with their ruined *śarīra* and mind melted like water and worship with stringed garlands, sacramental water, sandal paste and incense'. As such, when the *Devas* possess *satva guṇa*, they come with stringed garlands and request the Lord to see the beauty of garlands and garlanded the same upon His neck. Along with the garlands, they bring sacramental water for the Lord to take rest and they pour the water upon Him as, '*arghya*'²² during the *pūja*. They also bring sandal paste to smear the same upon the body of the Lord. Apart from them, they also bring incense to offer the same to the Lord. 'If worship'. In the process of worshiping, celestials and sages felt full satisfaction when the Lord gratefully accepts their offerings. In this context, as averred, 'the celestials brought fresh garlands, anointed you and offered incense'²³, they got satisfaction, when the Lord accepted their offerings. Moreover, they felt the Lord's acceptance of their offerings as their *peru* 'final emancipation'. At the same time, the Lord also felt great satisfaction because He, by accepting their offerings made them to be happy. Above all, the act of acceptance is considered as the Lord Śrīman Nārāyaṇa's *peru*, i.e., His personal satisfaction of making His devotees to feel happy through their offerings to Him.

1.5:2.2.3. At *praḷaya*, the Lord stands as the cause of all the things

'You are the cause of all the things conceivable which are known by your sacred heart'. The Lord is the cause of all the conceivable things, which are known by the sacred heart of Him. If so, since the last statement, 'the glorified *jñāna*, realized by the remembrance through the mind' of this stanza indicates the Lord's *saṅkalparīpajñāna*²⁴. 'What is the essence of the phrase, 'known by your sacred heart'?'. The phrase refers to the Lord's

graceful thinking upon the *jīvas* to help them. It is defined as follows. At the *praḷaya* state, all the *cetanas* and the *acetanas* are with Him only in the form of subtle form and the Lord alone stands as, '*sadeva*'²⁵. At that time, like a father who lost his son and like a father who is in separation from his son, who is living in the other country, the Lord seriously thinks about the *jīvas*, which are in subtle state and they are unable to perform their activities to get their final emancipation. So, Nammālvār, to express the *jīvas* in subtle condition, uses the phrase, 'known by your sacred heart'. For this assertion, Piḷḷaiyamutaṅār gives another meaning. The Tamil word *ninaitttal* 'known by' also means the other words, *kalattal* 'being together' as well as *kūṭtal* 'to associate with each other'. In this context, the report, 'You (the Lord Śrīman Nārāyaṇa) are the cause of all the things conceivable, which are known by your sacred heart' refers to the Lord's supreme stand as, '*Sat*'. In this stature, the Lord stands as the cause of all the subject matters, which are together with Him and associated with His total being and existence. In another words, the *cit* and the *acit* are attached and associated with the Lord Śrīman Nārāyaṇa.

1.5:2.2.4. The Lord Śrīman Nārāyaṇa's *prakāras* alone transformed

'You, while transforming as effect, you are unchangeable'. It means that, while the Lord creates the worldly things, He, by Himself didn't have any impact of the created things. That is, since the Lord is *Viśeṣi*, there is no impact of the *viśeṣas*²⁶ upon Him. In other words, the *svarūpa* and *svabhā* of *viśeṣas*, i.e., the qualities of the *cetanas* and the *acetanas* at any level wouldn't make any impact upon the supreme reality, which is the Lord, the *Viśeṣi*²⁷. 'Is there anything exist as such?'. When clay is transformed into small earthen pot, etc., then, the round shape of the clay will be destroyed. But, in relation with the *Viśeṣi* and *viśeṣas*, there is no connection as that of the clay and small earthen pot. In another expression that, the Lord's *prakāras*, i.e., attributes are the *cetanas* and *acetans* and Lord is *prakāri*, i.e., substratum. So, from this exposition, it is realized that, the Lord's *prakāras* 'attributes' of Him alone have transformed and not *prakāri*, the Lord Śrīman Nārāyaṇa.

1.5:2.2.5. The Lord Śrīman Nārāyaṇa's *jñāna* becomes the cause of the world

The Lord as *prakāri* remained with its originality without having any sorts of change. This shall be clarified within the context of worldly order. Within the material cause of worldly order, the raw material itself becomes the object, after that, the raw material shall not be exist. But, it wouldn't be applicable to the Lord, who is *upādhāna kāraṇa*, i.e., material cause. 'Your glorified *jñāna*, realized by the remembrance through mind'. Since the *upādhāna kāraṇa*, i.e., material cause of the Lord possesses the above mentioned uniqueness, Nammālvār beautifully explains the concept as such. 'Is this glorified *jñāna*, realized by the remembrance through mind' stands as the cause for creation of the world?'²⁸. The Commentator beautifully gives the proper explanation. The Lord Śrīman Nārāyaṇa with subtle form of the *cit* and the *acit* is the cause for the creation of the world. Though the creation is as such, but, the glorified *jñāna* of the Lord must act as the foremost spiritual force for the creation of world. 'If the glorified *jñāna* of the Lord alone becomes as cause of the world, is it not the glorified *jñāna* alone become the cause of the world?'. The Commentator with a valid *pramāṇa* supports the *Ālvār's* stand. Since the Lord Himself states as, "I, by myself transformed into many"²⁹, it is answered, 'the Lord's glorified *jñāna*, realized by the remembrance through mind' alone stands as the cause of this world.

1.5:2.2.6. Nammālvār, by thinking of his lowliness, left from the Lord's side

'Will it not tarnish?'. The Lord, out of His *saiṅkalpa* 'solemn vow', without any effort creates everything of the world. By realizing the fact, if the celestials like the *Brahmā* and sages like Sanaka, Sanandha, etc., can think, 'since we are created simply out of the Lord's *saiṅkalpa*, then, how it is justifiable to think that, we are having the qualification to worship Him and know the entire qualifications of Him?'. In another sense, if they worship, then, it is justifiable to question, 'will it not tarnish His glorified the *jñāna*, realized by the remembrance through mind?'. In this context, the question, 'will it not tarnish?' is uniquely commented by Vaṭakkuttiruvītipillai. The Lord, who the sole creator, out of His *saiṅkalpa*

created all the animate and inanimate objects including human beings of the universe. If so, it is presumed that, human beings as well as the objects like flowers for stringing garlands, sandal paste, etc., which are used for the worship are created by Him only. In this context, the created objects like flowers, sandal paste, incense, etc., which are touched by the humans during the process of worship are not having the actual worthiness (*arghya*: perfect things offered reverentially to the God) in par with the supreme divine status of the Creator, who is the Lord Śrīman Nārāyaṇa. Based on this argument, there is the possibility of answering the above cited question as, 'the objects touched by the humans used for the worship will tarnish the glories of the Lord'. As well, they also have the status to leave from the Lord by stating, 'we do not have the qualification to think about the greatness of the Lord'. As such, by realizing the situation, Nammālvār by all the means says, 'since I am lowly than the *caṇḍāḷa*, it is not justifiable to commend about the glory of the Lord'. So, as indicated in the introductory part, he, by cursing his lowly order than the *caṇḍāḷa*, left from the side of the Lord.

1.5:2.2.7. The Lord Śrīman Nārāyaṇa possesses the wonderful qualities

'Oh, the Lord! You possess wonderful qualities'. Nammālvār through the statement astonishingly avers that, the Lord with differentiated qualities creates the *Devas* in high level, but, also equally creates the human beings in utter low level. Within the perspectives, the *Devas* like the *Brahmā*, who with all the kinds of qualifications for worshipping the Lord alone have the authority to think about their lowliness and leave from the side of Him. In this situation, Nammālvār questions himself, 'even that of thinking of the qualifications to worship Him, I am also not at all having the meager status to think, 'who I am before the supremacy of the Lord?'. Hence he left from the side of Him. Apart from the above kind of commentation, there is another way to explain this asseveration. That is, the Lord's wonderful differentiated divine qualities change even the *Devas* like the *Brahmā* into as that of insignificant (*arpani*) human kind to think their lowliness and leave from the side of the Lord Śrīman Nārāyaṇa. Thus, the *Ālvar* with all the kinds of surprise praises the Lord, 'Oh! the Lord! You possess wonderful qualities'.

1.5:3. Nammālvār stunned upon the Lord Śrīman Nārāyaṇa's simplicity

Transliteration

“Māyō nikaḷāy naṭaikarṛa vāṇōr palarum muṇivarum
nīyō nikaḷaip paṭaiēru nīraināṇi mukanaip paṭaittāvan
cēyōṇi ellā arivukkum ticaikaḷ ellām tiruvaṭiyāl
tāyōṇi ellā evvuyirkkum tāyōṇi tāṇōr uruvaṇē”.

Verbal Translation

Māyōnikaḷāy: the wombs possess higher ranks; *naṭaikarṛa*: to carry out the individual responsibilities; *vāṇōr*: the *Devas*; *palarum*: others; *muṇivarum*: and sages; *nī*: you; *yōnikaḷai*: the living beings; *paṭaiēru nīraināṇi mukanaip*: ordered *Brahmā* to create; *paṭaittāvan*: the one who created; *cēyōṇi*: one, who is beyond comprehension; *ellā arivukkum*: the knowledge of all the beings including the *Brahmā* and the *Devas*; *ticaikaḷ ellām*: the world with all its directions; *tiruvaṭiyāl*: the tender divine feet; *tāyōṇi*: the mother of; *ellā evvuyirkkum*: all the *ātmas*; *tāyōṇi*: the mother of; *tāṇōr uruvaṇē*: the one who possesses supreme personality and simplicity, which are unbounded.

Translation

‘He created the *Brahmā* of perfected knowledge and gave him power to make the wombs of the *Devas*, sages and others, who possess higher ranks and carry individual responsibilities. He is beyond comprehension even for the *Brahmā* and the *Devas*. His tender divine feet measured the world with all its directions. He is the mother of all the *ātmas*. What a wonder that, He possesses supreme personality and simplicity, which are unbounded’.

1.5:3.1. Introduction: Nammālvār concentrates upon the Lord's simplicity

Nammālvār, in the first stanza of this decade expressed, ‘I, by thinking, speaking and becoming ruined *sarīra* did mistakes’. He, in the second verse disclosed, ‘the place I did a mistake is indeed a mistake’. As in response to the *Ālvār*, the Lord, who measured the entirety of world directs him as, ‘you are, by examining my supremacy, getting shy and try

to leave my place, you, atleast once perceive my simplicity in association with every one!'. At that time, the *Ālvār*, by thinking of the Lord's simplicity stunned by himself and he neither leaves the place nor move closer to Him. At the same time, over there, he stands playfully³⁰ with much of doubts. 'For the *Ālvār*, is it possible to spend the time without moving closure to the Lord?'. As specified, 'recalling his glories through excellent words is the only way to overcome *karmic* despair. What better way can there be to spend one's lifetime?'³¹, to the *Ālvār*, by concentrating upon the Lord's glorious quality of utter simplicity, it is possible for him to stand as such.

1.5:3.2. Commentary

1.5:3.2.1. The *Brahmā* possesses the perfected knowledge

'The *Devas*, sages and others, who possess higher ranks and carry individual responsibilities'. It directly signifies the fact that, the individuals have different and distinctive births. When the creation starts, these *Devas*, celestials and others have higher ranks and individual capacities to govern the worldly activities. They are so intelligent in their capacities. While they perform their activities, they don't have any doubts and never go back to the Lord to clarify the issues. Whatever the things taught by the Lord, they used to learn the same and act accordingly without the trace of doubts. They are listed as, *saptaṛṣis* 'the seven primary sages', *daśappriṅgāpatis* 'the ten progenitors', *ekāthaśarudrars* 'the eleven rudras', *thvāthaśa āthityas* 'the twelve sons of *adhiti*, the main the *Devas*, *aṣṭavasus* 'the eight *devathās* who assist the *Indra*', etc. 'He created the *Brahmā* of perfected knowledge and gave him power to make the wombs of the *Devas*, sages and others'. The Lord, at the first created *Nāṅmukhaṅ*, i.e., the *Brahmā* and directed him to create the others. That is, the Lord Śrīman Nārāyaṅa imparts him the *Vedas* and order him to create the world with varied differentiation within the created subject matters³². It is to be known that, the *Brahmā* possesses the power to create the world with utmost perfection, i.e., after learning the technique of creation from the Lord, he at any level shall not return back to Him for any clarification. To explicit the fact only, the *Ālvār* remarks *Nāṅmukhaṅ* as, 'the *Brahmā* of perfected knowledge'³³.

1.5:3.2.2. The Lord possesses the motherly affection towards all the *ātmas*

‘He is beyond comprehension even for the *Brahmā* and the *Devas*’. Though the *Brahmā* is directly learning the *Vedas* without any trace of doubt from the Lord and though in turn the *Devas* are created by the *Brahmā*, the Lord is beyond comprehension even for the knowledge of them. ‘His tender divine feet measured the world with all its directions’. Nammālvār, through this statement specifies the Lord’s simplicity that, though He is beyond comprehension even for the most intelligent personality, if He wants to reveal Himself to His devotees, He without any effort casually reveals His spiritual entirety to them. In this place, Nammālvār astonishingly avers the glory of the Lord that, He, out of His tender divine feet, which is worshipped by His consort with all sorts of shyness, touched the forests and large water course, etc. ‘What is the reason for the Lord without thinking of good and bad to put His holy feet upon the heads of His devotees?’. The *Ālvār* answers, ‘He is the mother of all the *ātmas*’³⁴. It means that, the Lord possesses motherly affection towards all the *ātmas*. Here, ‘all the *ātmas*’ refers to the all sorts of the *ātmas* which bear the varied births of higher and lower ranks.

1.5:3.2.3. Nammālvār enjoyed the Lord’s supremacy and adored His simplicity

‘What a wonder that, He possesses supreme personality and simplicity, which are unbounded’. Through this stanza, out of the first two lines, the *Ālvār* enjoyed the Lord’s supremacy and out of the last two lines, he venerated and delighted the Lord’s simplicity. The *Ālvār*, after enjoying the Lord’s qualities of both extremes, he amazed and absorbed completely within the compassionate qualities of the Lord. At that time, while walking away from the side of the Lord³⁵, he, by thinking of His simplicity, slowed down his walk and adored Him.

1.5:4. Nammālvār convinced himself as the Lord Śrīman Nārāyaṇa's servant

Transliteration

“Tāṇōr uruvē taṇivittāyt taṇṇiṇi mūvar mutalāya
vāṇor palarum muṇivarum marṇum nṛṇum muṇṇumāyt
tāṇōr perunīr taṇṇuḷḷē tōrri ataṇuḷ kaṇvaḷarum
vāṇōr perumāṇi māmāyaṇi vaikuṇ taṇem perumāṇē”.

Verbal Translation

Tāṇōr uruvē: the supreme Lord Himself; *taṇivittāy*: the Prime cause; *taṇṇiṇi*: by becoming an independent cause and out of His *saṅkalpa*; *mūvar mutalāya*: created the *Brahmā*, the *Śiva* and the *Indra*, and following them; *vāṇor palarum*: the celestials; *muṇivarum*: the sages; *marṇum nṛṇum muṇṇumāy*: the men, animals, plants and all the others; *tāṇōr*: He Himself; *perunīr taṇṇuḷḷē tōrri*: He Himself created the vast expanse of water; *ataṇuḷ*: in the water; *kaṇvaḷarum*: the one who rested in *yoganidrā*; *vāṇōr perumāṇi*: the chief of celestials; *māmāyaṇi*: the wondrous Lord; *vaikuṇṭhaṇi*: *Vaikuṇṭhaṇi*; *em perumāṇē*: my master.

Translation

‘The supreme Lord Himself is the single and prime seed, i.e., ‘*Sat*’ in single form. He, by becoming an independent cause, out of *saṅkalpa* created the *Brahmā*, the *Śiva* and the *Indra*, the first three. Following them, He without any support also created the *Devas*, sages, men, animals, plants and all others. Then He Himself created the vast expanse of water and rested in *yoganidrā*. The wondrous Lord, chief of celestials, *Vaikuṇṭhaṇi* is my master’.

1.5:4.1. Introduction: The Lord Śrīman Nārāyaṇa took Nammālvār as His own

This introduction is the continuation of content part of the previous stanza. As previously stated, while the *Ālvār* walking away from the side of the Lord, he, by thinking of the Lord’s simplicity, slows down his walk. At that time, an aspirant asked the *Ālvār*, ‘it is the glorified prominence of the Lord Śrīman Nārāyaṇa!, if so, what are you going to do?’ To it, the

Ālvār responded, 'if I try to leave, shall the Lord, the owner of mine allow to leave!'. He proceeds further, 'though the Lord without expectation has taken many efforts like creation, He took myself as His own and made me His sincere servant. So, though I wish, He out of His *sausīlyagūṇa*³⁶ wouldn't allow me to leave from His side'. Thus, the *Ālvār* convinced and assumed himself as the Lord's true servant devotee. Since the Lord possesses this *sausīlyagūṇa*, He is gratefully identified.

1.5:4.2. Commentary

1.5:4.2.1. The Lord Śrīman Nārāyaṇa stands as the three causes of the world

'The supreme Lord Himself is the single and independent prime seed, i.e., 'Sat' in single form (*tāṇi or uruvē taṇi vittāy*)'. The Commentator gives wonderful commentation upon the three Tamil words, 'tāṇi', 'ōr' and 'taṇi'. Based on the proclamation of the *Chāndogya Upaniṣad*, 'Oh Svethakethu! You are qualified to drink *somapānam*! Before creation, this world existed as, 'Sat'. Since in it, there was no name and form and was single entity, where there was no second'³⁷, the three Tamil words, 'tāṇi', 'ōr' and 'taṇi' are commented. These words specify a single form, which bears no second. They are connoting the mode of creative process. Through proper commentary of these three words, the following two facts shall be derived³⁸. The Lord possesses the distinctive nature and He stands as the three causes, i.e., *mutar kāraṇa* 'first cause', *sahakārika kāraṇa* 'secondary cause' and *nimitta kāraṇa* 'efficient cause'. For clearcut explanation, the Tamil word, *vittu* (seed) shall be read as *tāṇi vittu* (the Lord is the seed), *ōr vittu* (single seed) and *taṇi vittu* (independent seed). 'Tāṇi vittu' is realized that, except the Lord, nobody else is the first cause of the world, 'ōr vittu' is recognized that, the Lord alone is the secondary cause and 'taṇi vittu' is delineated that, the Lord alone is the efficient cause of world. Here, the word, 'uru' or 'uruvē' means the quality of beauty. Thus, it is mentioned that, the Lord alone stands as the three causes³⁹ of the beautiful world.

1.5:4.2.2. The Lord has created *Brahmā*, *Śiva* and *Indra*

'He, by becoming an independent cause, out of *saṅkalpa* created the *Brahmā*, the *Śiva* and the *Indra*, the first three'. The Lord Śrīman Nārāyaṇa

created the three and possesses an unbreakable association with them. 'If the Lord possesses the association with them, is there any demerit to His superior nature?'. Like taking the *avatāra* among the *Ikṣavāku* clan and maintained His dignity as them, like taking the *avatāra* as the Lord Kṛṣṇa and lived among the cow-herd community without variation, the Lord maintained His status as equal with the *Brahmā*, the *Śiva* and the *Indra*. Since the Lord, by maintaining His supreme nature, stands as the *antarātma* to the *Śiva* and performs the act of destruction, as such, He with the *Brahmā*, performs the creation⁴⁰. So, there is no chance for degradation of the Lord's supremacy. Thus, as stated in *Nārāyaṇa Anuvāka*, 'since the Lord is the *antarātma* to the *Brahmā*, the *Rudra* and the *Indra*, He is sinless, supreme, independent and untouched by the *karmic* force'⁴¹, the meaning of the statement, 'He, by becoming an independent cause, out of *saikalpa* created the *Brahmā*, the *Śiva* and the *Indra*, the first three' is crystal clearly delineated. So, the Lord, being associated with them, is not possessing any demerit, but, always maintained His superior nature.

1.5:4.2.3. Nammālvār with the divine affection called the Lord as, 'my master'

'Following them, He without any support also created the *Devas*, sages, men, animals, plants and all others. Then He Himself created the vast expanse of water and rested in *yoganidrā*'. 'Who is He, Who in the ocean reclines and performs the *yoganidrā*?'. For it, the *Ālvār* answers as, 'chief of celestials'. The phrase means that, the Lord is chief of the *nityasūris*. 'The wondrous Lord'. The Lord possesses the wonderful qualities and performing outstanding activities. '*Vaikuṇṭhan* is my master'. Through the averment, Nammālvār adores the Lord as, 'The Lord Śrīman Nārāyaṇa, who resides at the *paramapada* along with His consort Śrī Lakṣmī is my master'. The Commentator, by realizing the spiritual bond between the Lord and His devotees, wonderfully comments upon the phrase, 'my master'. If the property is missed, does the owner be ideal without minding the same? All the more, a mother gave birth to a male child out of hard penances with much of pain. After the child has grown up, if he insists, 'I want to go to other country', then, 'is it possible for her to bear the separation with his son?'. By remembering the above examples, herewith,

the Commentator beautifully explicates Nammālvār's unbreakable union with the Lord. It is indicated through the words of the *Ālvār* as, 'for a long time, I was not having the knowledge, 'who I am', but, at present the Lord, out of His grace, showers the divine knowledge of eternal relation of me with Him'. In this situation, the *Ālvār* by himself asked, 'if I leave with the thinking, 'He is supreme and I am very lowly', then, is it possible for the Lord to be ideal and permit me to leave?'⁴². So, to express the Lord's unacceptable situation of leaving him, Nammālvār with much of divine affection avers as, 'my master'.

1.5:5. Nammālvār prayed the Lord to perform the *kaiṅkarya*

Transliteration

*"Mānēy nōkki maṭavālai mārpīṟ koṅṭāy mātavā!
kūnē citaiya uṅṭaiṅvil nīrattil teṟittāy kōvintā!
vāṅṅōr cōti maṅivaṅṅā! matucū tā! nī aruḷāyūṅ
tēṅē malarum tiruppātam cēru māru viṅṅaiyēṅē"*.

Verbal Translation

Mānēy nōkki: the doe eyed; *maṭavālai*: the tendar Śrī Lakṣmī; *mārpīṟ*: in the chest; *koṅṭāy*: you have; *mātavā!*: Oh! the Lord Mādhavā; *kūnē citaiya*: to remove the hunchback; *uṅṭaiṅvil*: the catapult; *nīrattil teṟintāy*: the clay ball shot to the heart; *kōvintā!*: Oh! the Lord Gōvinda; *vāṅṅōr cōti maṅivaṅṅā!*: Oh! the Lord Maṅvaṅṅā, who gleams of precious gems and sapphire hue radiates the entire heaven; *matucūtā!*: Oh! Madhusūda, you killed Madhu, the *asura*; *nī aruḷāy*: You grace me; *uṅ*: your; *tēṅē malarum tiruppātam*: the nectar lotus feet; *cērumāru viṅṅaiyēṅē*: this sinner who attains (your holy nectar lotus feet).

Translation

'Oh! You are called Mādhavā, since you have doe eyed Śrī Lakṣmī in your chest. Oh! Gōvinda, you with a clay ball have shot from a catapult to the heart and removed the hunchback of Mantharāi. Oh! Maṅvaṅṅā, who gleams of precious gems and sapphire hue radiates the entire heaven. Oh! Madhusūdāna, you killed Madhu, the *asura*. You grace me that, this sinner attains your nectar lotus feet'.

1.5:5.1. Introduction: Nammālvār requested the Lord to grace him

After the *Ālvār* wishfully became the friendly devotee⁴³ of the Lord Śrīman Nārāyaṇa, as referred to, 'Oh! Kākuṣṭha, even if I were to stay with you for hundred years, I shall remain your servant. Thysel self selecting some beauteous spot do you tell me - Construct (as asylum)⁴⁴, like Śrī Lakṣmaṇa requested Śrī Rāma, Nammālvār also prayed the Lord to engage with him through the performance of his *kaiṅkaryā*. To this, there is a different kind of introduction. After the *Ālvār* is unable to bear the delay of the Lord, he requested Him to grace to him without further delay.

1.5:5.2. Commentary

1.5:5.2.1. Śrī Lakṣmī graces the Lord's devotee without expecting his request

'Doe eyed Śrī Lakṣmī'. Śrī Lakṣmī's eyes are similar to the eyes of a deer. If Śrī Lakṣmī looked at the Lord through her eyes with love⁴⁵, He will cool down like one under the shower of rain. 'Śrī Lakṣmī (*maṭavālai*)'. The Commentator praised the *Periyaprāṭṭī* as, 'like rain from the cloud, she possesses the chilled promising merciful qualities'. The Tamiḷ word, '*maṭavālai* (trunk of young and tender banana tree (*musa accuminata*)' means the quality of flexibility, weakness, humbleness, etc. If so, as reported, 'a great big beetle came on Garuḍa wings, fed on this flower's femininity and left⁴⁶, if the Lord looks upon the *Periyaprāṭṭī*, she becomes so soft and tender like the withered flower from the stringed garland, whereas the flowers seem to be honey sucked out by bee. 'Oh! You are called Mādhavā, since you have doe eyed Śrī Lakṣmī in your chest'. As already stated, 'if the Lord looks upon *Periyaprāṭṭī*, she became so soft and tender', Śrī Lakṣmī is eternally associated with the Lord Śrīman Nārāyaṇa and always resides in the chest of Him⁴⁷. Her relation with the Lord is not like an insect named, '*māmpala uṇṇi*, which has no relation with *māmpalam* 'mango (*mangifera indica*)', not as an individual, though not having direct relation with "Śrī", but, named him as, "Śrīmān", but, Śrī Lakṣmī has eternal relation with the Lord. So, the *Ālvār* praised Him as, 'Mādhava you possessed Śrī Lakṣmī in your chest'. The assertion also shall be commented in a different direction. Since Śrī Lakṣmī is nearby with the Lord, 'why the devotee of

the Lord asks Him as, 'Oh! The Lord grace me?'. It is because, Śrī Lakṣmī uses to grace the devotees without expecting their request.

1.5:5.2.2. If a devotee approaches the Lord, the devotee shall not suffer

'Oh! Gōvinda, you with a clay ball have shot from a catapult to the heart and removed the hunchback of Mantharāī'. This statement is commented with respect to Śrī Rāma and with respect to Śrī Kṛṣṇa. Śrī Rāma, in his childhood play with a catapult, hit the Mantharāī's hunched back without hurting the other parts of her *śarīra*. Because of this act, Mantharāī got angry and it caused for Śrī Rāma's *vanavāsa* 'forest dwelling' and it finally ended to destroy Rāvaṇa. In this respect, the name 'Govinda' is, 'one who protects the world'. That is, in order to protect the world, he killed Rāvaṇa and the demoniac personalities. It is to be known that, though the Lord takes whichever *avatāra* and doing mischief, in case, say Śrī Rāma *avatāra*, only Śrī Kṛṣṇa is accused for it⁴⁸. As the proverb, *pōmpali ellāmu amanāṇu talaiyōṭē* 'all others' fault will be ended upon the monk'⁴⁹, whatever be the mischiefs of the *avatāras*, only Śrī Kṛṣṇa is charged for them. This incident is commented with respect to Śrī Kṛṣṇa. When hunched back lady gave pure sandalwood to Śrī Kṛṣṇa⁵⁰, the Lord Kṛṣṇa, out of his catapult, easily straightened her back. 'If so, is Śrī Kṛṣṇa possesses the bow?'. Here the catapult is symbolically identified as bow. As pointed out, 'makes a toy bow with a stick cut from the hedge and goes after the cows'⁵¹ and 'the unruly rough has curved eyebrow like the *Sariṅga* bow he wields'⁵², it is discerned that, the Lord Kṛṣṇa bears the bow in his hand. In this context, the name of the Lord, 'Govinda' is mentioned along with the animals like cow. So, by referring to these two incidents, Nammālvār adores the Lord Śrīman Nārāyaṇa as, 'though the *Periyaprāṭṭī* is not nearer to Him, if a devotee approaches Him, he shall not get the sufferings'.

1.5:5.2.3. The Lord Śrīman Nārāyaṇa's devotee will not have enemies

'Oh! Maṇivaṇṇā, who gleams of precious gems and sapphire hue, radiates the entire heaven'. The Lord possesses the colour as gem, which is in the beautiful box. Whereas, the radiance of the gem uncontrollably radiates the entirety of the *tripādvibhūti*⁵³, i.e., the *paramapada*, the abode of Him. The example directly conveys the truth that, the Lord only for the

sake of pleasing His devotees, possesses the divine form⁵⁴. 'Oh! Madhusūdana, you killed Madhu, the *asura*'. Nammālvār adores the Lord as, 'like the Lord killed Madhu, the *asura*, He used to kill my enemies'. Out of this statement, the *Ālvār* points out the fact that, those who enjoys the divine form of the Lord, will not have enemies because He already killed them without mercy.

1.5:5.2.4. From the Lord Śrīman Nārāyaṇa's holy feet, the *Gaṅgā* is overflowing

'Your nectar lotus feet'. Through it, the *Ālvār* praises the Lord that, His feet is just like sweetness of honey. He adds that, though the devotee does not have any qualifications to consider him as the devotee of the Lord, but, if he watches the nectarean lotus feet of the Lord, which will be enough for his final emancipation. The phrase shall be commented in a different direction. Nammālvār, by stating, 'His lotus-feet measured the earth'⁵⁵, wished very much to view the Lord's holy feet. As he wished, the Lord also, as informed, 'the Lord who measured the Universe'⁵⁶, showed His nectar lotus feet to the *Ālvār* and made him to be with Him. Since the *Ālvār* wishes to spot out the Lord's holy feet, as stated, 'from the holy feet of the Lord who took Trivikrama *avatāra*, the honey is overflowing'⁵⁷, the above phrase shall be commented as, 'from the Lord's approachable feet, honey like sweet *Gaṅgā* is overflowing'.

1.5:5.2.5. Nammālvār requests the Lord to attain His nectar lotus feet

'You grace me that, this sinner attains your nectar lotus feet'. For the hungry person, somebody served food to eat. But, somebody else disallowed the same not to eat. Like that, though the Lord wished very much to associate with Nammālvār, but, he left out from the side of Him and because of it only, the *Ālvār* incurred sin. So, he prayed the Lord as, 'You grace me that, this sinner attains your nectar lotus feet'. The affirmation also shall be commented as follows. The *Ālvār* by changing his mind approached the Lord, but, he didn't get the holy feet of the Lord. So, to express his pathetic condition, Nammālvār requests the Lord as, 'You grace me that, this sinner attains your nectar lotus feet'.

1.5:6. Since the Lord Śrīman Nārāyaṇa is delayed, Nammālvār suffered

Transliteration

*“Viṇaiyēṇ viṇaitīr maruntāṇāy! viṇṇōr talaivā! kēcavā!
maṇaicēr āyar kulanutalē! māmā yavaṇē! mātavā!
cīnaiēy talaiya marāmarāṅkaḷ ēḷum eytāy! cirītarā!
iṇaiyāy! iṇaiya peyarināy! eṇru naivan aṭiyēṇē”.*

Verbal Translation

Viṇaiyēṇ: I, the sinner; *viṇaitīr*: the cure of the sins; *maruntāṇāy*!: you become the medicine!; *viṇṇōr talaivā*!: the chief of celestials!; *kēcavā*!: Oh! the Lord Keśava; *maṇaicēr*: the houses are adjoining; *āyar kulanutalē*!: the chief of the hamlet of cow-herds!; *māmāyavaṇē*!: Oh! one with mysterious deeds; *mātavā*!: Oh! the Lord Mādhava; *cīnaiēy*: with many branches; *talaiya* : which bear; *marāmarāṅkaḷ*: peepal trees; *ēḷum*; the seven; *eytāy*!: you shot arrow pierced!; *cirītarā*!: Oh! the Lord Śrīdhara the husband of Śrī Lakṣmī; *iṇaiyāy*!: Oh! the Lord of many great acts; *iṇaiya peyarināy*!: accordingly you bear many names!; *eṇru naivan aṭiyēṇē*: I, the servant, become depleted after having said.

Translation

‘I, the servant, become depleted after having said, ‘Oh Keśava, chief of celestials, you become the medicine and cure of this sinner’s sins! You possessed the *Brahmā* and the *Śiva* in your holy *śarīra* Oh Mādhava of mysterious deeds! You are chief of the hamlet of cow-herds where houses are adjoined! Oh! Śrīdhara, the husband of Śrī Lakṣmī, you owned Vīralakṣmī, the wealth of valour, you shot arrow pierced the seven peepal trees with many branches! Oh!, the Lord of many great acts and accordingly you bear many names!’’.

1.5:6.1. Introduction: Nammālvār’s responses to the Lord Śrīman Nārāyaṇa

Though Nammālvār turns back and approaches the Lord, but, He delays for some time to grace him. At that time back, Nammālvār complains the Lord as, ‘Oh! The Lord, You have lost me!’⁵⁸.

1.5:6.2. Commentary

1.5:6.2.1. The Lord Śrīman Nārāyaṇa is available for all to associate with Him

Nammālvār, through this verse asks the Lord, 'don't you see your magnanimous stature as well as my stature of being weak and sinful?'⁵⁹. The *Ālvār*, by asserting as such, expects the Lord's cordial help. 'You become the medicine and cure of this sinner's sins!'. The *Ālvār's* sin is not as that of other the *cetanas*. The other *cetanas* want to have union with the Lord, but, at present Keśava, the Lord wants separation with the *Ālvār*. Since his stature is as such, he himself abuses as, 'this sinner'. The Lord becomes medicine and cure the *Ālvār's* thought as, 'instead of left from His side, if I approach Him that shall cause disrepute to Him'. 'How the Lord's quality of medicine is coming out?'. To answer the question, Keśava praises Himself as, 'chief of celestials'. Though He is the master of the *nityasūris* and eternally enjoying at the *paramapada*, He is also available for the devotee, those who think of His greatness and move away with shy. In other words, the Lord becomes the medicine for His devotees and cures the *Ālvār's* thinking of moving away from His side. It directly implies the fact that, the Lord is available with all kinds of attractions for all to associate with Him.

1.5:6.2.2. The Lord Kṛṣṇa reached over the hamlet of cow-herd to grace them

'Oh! Keśava'. As the *Śiva* informed the Lord, 'the syllable, 'ka' attributes to the *Brahmā*, since I am commanding all entities I am *Īśan* (the *Rudra*). Both of us appeared from your divine *śarīra* and stand as your part. So, you have the name, 'Keśava (*ka* and *īśa*)'⁶⁰, the Lord for the sake of creation, descends from the *paramapada* into *vyūka* and stationed at *Tiruppārkaṭal*, i.e., milky ocean⁶¹. 'You are chief of the hamlet of cow-herds where houses are adjoined!'. The Lord is chief of hamlet of cow-herds and this town of Nandhagopāla consists of 5 lakh families, where the houses are adjoined. There is another way of commentation that, the Lord Kṛṣṇa, by reaching over the houses of cow-herds and became the leader of the clan⁶². This proposition also shall be commented in a different direction. Wherever the cow-herd people go, they used to make hut out of joining

the bamboo sticks and lived within it. Moreover, since the *Ālvār* states as, 'You are chief of the hamlet of cow-herds where houses are adjoined!', it shall also be commented that, the Lord started His journey from the milky ocean and reached over the hamlet of cow-herds.

1.5:6.2.3. The Lord can go at any extent to protect His devotee

'Oh! the Lord of many great acts and accordingly you bear many names!'. The Lord by taking birth in the cow-herd community, for His sustenance used to take food, i.e., butter, which is prepared by them. But, still He is unsatisfied, He used to steal the butter and gets caught with it in red handed. Moreover, because of that theft, he also used to get punishment from them. Thus, through the act of stealing the butter within the cow-herd community, the Lord showed His simplicity. After explaining the Lord's simplicity, *Nammālvār* describes the cause for the simplicity. 'Oh! *Mādhava* of mysterious deeds!'. The Lord eternally associates with His consort *Śrī Lakṣmī* and this association made Him show His simplicity. 'You shot arrow pierced the seven peepal trees with many branches!'. This act was performed by *Śrī Rāma* to show his confidence of valour in the mind of *Sugrīva Mahārājar*. The seven peepal trees possessed many branches with abundance of leaves and because of it, it is very difficult to take aim and shoot them in a single shot. But, *Śrī Rāma* did the same successfully. From this act, it is understood that, if a devotee gets doubt of the Lord's protection, He can go to any extend to clear the devotee's doubt and protect him.

1.5:6.2.4. *Nammālvār* is the spiritual wealth of the Lord *Śrīman Nārāyaṇa*

Oh! *Śrīdhara*, the husband of *Śrī Lakṣmī* you owned *Vīralakṣmī*, the wealth of valour'. When *Śrī Rāma* was taking aim to shoot the peepal trees, he praised the *Vīralakṣmī*, the wealth of valour, who appeared in the mind of him. 'Oh!, the Lord of many great acts'. The Lord possesses the above mentioned activities and wonderful qualities. 'Accordingly you bear many names!'. The statement means that, behind each and every activity of the Lord, He bears suitable and appropriate names. 'I, the servant, become depleted after having said'. The *Ālvār*, by not having the wish to see the Lord and not having the wish to hear the glory Him, he, by himself

became depleted. 'I, the servant'. In this context, The *Ālvār*, by himself questions as, 'whose property is getting lost?' and 'whether my self is destroying by thinking as, 'my self becomes as the property of its own or becomes as the property of others?'. He further thinks that, he is the property of the Lord and let He looks after His property. Moreover, the *Ālvār*, by stating, 'I, the servant' further worries as, 'whether my self is destroying by not having the chance to be protected by the Lord?' and 'whether I am suffering with the thinking, 'I can protect by myself?'"⁶³. Thus, by all the possible treatments it is concluded that, since Nammālvār is wealth of the Lord, He ensured by Himself that, He should not lose the *Ālvār*.

1.5:7. To add glories to the Lord Śrīman Nārāyaṇa, Nammālvār leaves

Transliteration

*“Aṭiyēṇ cīriya jñānattan arital ārkkum ariyāṇaik
kaṭicēr taṇṇam tuḷāyokkaṇṇi punaintāṇ taṇṇaik kaṇṇanaic
ceṭiyār ākkai aṭiyāraic cērtal tīrkkum tirumālai
aṭiyēṇ kāṇpāṇ alarruvan itaṇṇiṇ mikkōr ayarvuṇṭē?”*

Verbal Translation

Aṭiyēṇ: this humble servant; *cīriya jñānattan*: the meager intellect; *arital*: the process of comprehension; *ārkkum ariyāṇai*: beyond the comprehension of even the wisest; *kaṭicēr taṇṇam tuḷāyokkaṇṇi*: the *tuḷacī* garland, cool and lovely of fragrance sweet; *punaintāṇ taṇṇai*: He, who wears; *kaṇṇanaic*: to the Lord Kaṇṇan; *ceṭiyār ākkai*: the abundant sins of His devotees, with *śarīras*; *aṭiyārai*: the devotees; *cērtal tīrkkum*: removes the abundant sins; *tirumālai*: the Lord Tirumāl, the husband of Śrī Lakṣmī; *aṭiyēṇ*: this humble servant; *kāṇpāṇ*: the one see; *alarruvan*: the yearns; *itaṇṇiṇ mikkōr ayarvuṇṭē?*: can there be a greater folly than this?

Translation

'This humble servant of meager intellect yearns to see Kaṇṇan, who wears the *tuḷacī* garland, cool and love, of fragrance sweet. Tirumāl, the husband of Śrī Lakṣmī is beyond the comprehension of even the wisest who out of self effort to seek Him. He removes the abundant sins of His devotees with *śarīras*. Can there be a greater folly than this?'

1.5:7.1. Introduction: Nammālvār leaves from the Lord's side

Nammālvār, in the previous stanza observed, 'I, the servant, become depleted (*naivāṇi*)'. Since the Lord does not want to make the *Ālvār* to suffer, He appeared before him. By visualizing the Lord, the *Ālvār* with the thinking, 'it is not good to add more glories to Him' leaves from His side⁶⁴.

1.5:7.2. Commentary

1.5:7.2.1. The servitude is the discriminative quality of the *ātma*

'This humble servant of meager intellect'. Nammālvār thinks that, there are ignorants in the *samsāris*. He further feels that, he is so ignorant in comparison with them. At that time, he, by thinking, 'they would be all knowing' leaves the place of the Lord. In this context, the Commentator gives two kinds of commentary to the word, 'servant (*aṭiyēṇi*)'. As the first, while the *Ālvār* leaves the place with shy, he called himself as, 'servant'. As the second, he gives explanation to the nature of the *ātma*. The *Ālvār* disclosed as such not with the attitude of performing the *kaiikarya*, but, based on the inner nature of the *ātma*. That is, he, by realizing the fact that, to the *ātma*, like the *jñāna* and the *ānanda*, the quality of *aṭimai* 'servitude' is also the sheer discriminative quality of the *ātma*. Moreover, he, in this place says, 'I as, *aṭiyēṇi*'. 'Meager intellect'. The *Ālvār* with most humbleness states himself as, 'this humble servant of meager intellect'.

1.5:7.2.2. The Lord Śrīman Nārāyaṇa is the approachable

'Tirumāl, the husband of Śrī Lakṣmī is beyond the comprehension of even the wisest who out of self effort to seek Him'. Since the Lord is *svatassarvajñāṇi* 'naturally possesses fulfilled knowledge', the *Ālvār* says as such. As affirmed, 'He reclines in the deep ocean, not knowing his own nature'⁶⁵, it should be noted that, though the Lord naturally possesses fulfilled knowledge, but, He by Himself shall not know His own supremacy. In this context, the *Ālvār*, by humbly stating, 'this humble servant of meager intellect', points out his association with the Lord as light mingles with dark. So, the *Ālvār* mentions his status as, 'this humble servant of meager intellect' and he also praises the Lord as, 'Tirumāl, the husband of Śrī Lakṣmī is beyond the comprehension of even the wisest who out of self

effort to seek Him'. 'Yearns to see Kaṇṇaṇ, who wears the *tulaḥcī* garland, cool and lovely of fragrance sweet'. It is to be known that, the glorified Lord is always associated with the *tulaḥcī* garland. Though as such, over here, He is glorified that, He wears the *tulaḥcī* garland, in it, the fragrance of the *tulaḥcī* leaves shall be increased day by day. 'Kaṇṇaṇ'. Nammālvār calls the Lord as, 'Kaṇṇaṇ' because, though He is beyond comprehension of even the wisest, he became Himself as the simple divine personality, who is approachable even by the men and women of cow-herd community.

1.5:7.2.3. Nammālvār moves towards the Lord to destroy His glories

'He removes the abundant sins of His devotees with *śarīras*'. As preached, 'those who take shelter in me, striving for liberation from old-age and death, come to know *Brahman*, the individual self and the entire field of *karmic* action'⁶⁶, there are *kevalas*, who by following the Lord as *upāya*, cut asunder their sinful *śarīras*. To them also, Śrī Lakṣmī diverts their *kevala* state and graces them for the highest state to attain the holy feet of the Lord. 'How the *kevalas* are considered to be the true devotees of the Lord?'. If the devotees as *śeṣas* bring glory to the *Śeṣi*, if they wouldn't bring disrepute to Him and as such, if they cross over the ocean of the *samsāra*, then, they are called as, 'true devotees'. 'Sins of His devotees with *śarīras*'. As informed, 'lead their lives considering this disease-ridden body'⁶⁷, the *śarīras* are considered as the place of all kinds of sins. In this context, the Commentator asked the *Ālvār*, 'what happened to you?'. For it, he responds as, 'I yearn to see Kaṇṇaṇ' and 'I, the humble servant'. 'Can there be a greater folly than this?'. This question is commented through the words of the *Ālvār*. He expresses, 'when I was *samsāri* in the previous birth, I used to move with the worldly people, I thought of that ignorant life as the blissful'. For this explanation there is a question, 'how it was good?'. The *Ālvār* answers as, 'at that birth, I was away from the Lord without disturbing the refutation of Him, but, now I am trying my level best to move towards the Lord and destroying the glory of Him'. So, the *Ālvār* himself questions the act as, 'is there anything more foolish than this act of approaching the Lord?'. Thus, Nammālvār concludes this stanza as, 'can there be a greater folly than this?'. In short, Nammālvār felt that, if he moves towards the Lord, he shall destroy the glory of Him. So, he ultimately decided to move away from the side of the Lord.

1.5:8. The objects touched by devotees of the Lord stand for His sustenance

Transliteration

*“Uṇṭāy ulakuēḷ nuṇṇamē unilṅntu māyai yālpukku
uṇṭāy veṇṇey cirumaṇicar uvalai yākkai nilaieyti
maṇṭāṅ cōrntatu uṇṭēlum maṇicarkku ākum pīrcīritum
aṇṭā vaṇṇam maṅkaraiya neyūṇ maruntō māyōṇē?”.*

Verbal Translation

Uṇṭāy: you ate up; *ulakuēḷ*: the seven worlds; *nuṇṇamē*: previously; *unilṅntu*: spat them out; *māyaiyāl*: out of delusion with desire; *pukku uṇṭāy veṇṇey*: you ate the butter; *cirumaṇicar uvalai yākkai nilaieyti*: took the lowly human form; *māṇṭāṅ cōrntatu*: the residue soil in your holy stomach; *uṇṭēlum*: though ate; *maṇicarkku ākum*: that occurs to humans; *pīrcīritum*: left remnant/ indigestion; *aṇṭā vaṇṇam*: not to avoid; *maṅkaraiya*: to dissolve the residue soil; *neyūṇ*: by eating ghee; *maruntō*: does become the medicine; *māyōṇē?*: one you not the wondrous Lord?

Translation

‘The wondrous Lord, previously you ate up all the seven worlds and then spat them out. Later you appear into this world and took the lowly human form and ate the butter with desire and left no remnant. You ate butter to avoid indigestion that occurs to humans. Does eating ghee become medicine to dissolve the residue soil in your holy stomach?’⁶⁸.

1.5:8.1. Introduction: If Nammālvār leaves from the Lord, he will reach the hell

As noted previously, Nammālvār tried his level best to leave from the side of the Lord Śrīman Nārāyaṇa. But, the Lord thinks, ‘his braveness is so strong, I should make him to unite with Me’. Then, the Lord asked the *Ālvār*, ‘Oh! Dear *Ālvār*, common, have you heard about the incident that happened at Tiruvāyppāṭi, i.e., Gokulam?’. For it, the *Ālvār* with the interest to hear the incident through the compassionate words of the Lord, responded as, ‘I, the servant unaware of it’. The Lord reacted, ‘once upon a time, I took the world and put it in My stomach, then, I pat it out.

At that time, I thought that, there would be some remnant in my stomach. So, you know, by considering that, as such and to have them digested properly, I ate butter at Tiruvāyppāṭi'. To it, the *Ālvār* questions, 'have you eaten the butter as expiation to the act of putting the world in your stomach? Moreover both the incidents happened in different time, then, what is the relationship between the two?'. For it, the Lord asks the *Ālvār*, 'if so, then tell Me, what for I did these two acts?'. For the Lord's question, the *Ālvār* replies, 'since the objects, touched by Your devotees are essential for You and since out of the same only You are sustaining. So, you ate the butter'. After hearing the *Ālvār*'s reply, the Lord immediately responds, 'if you say so, you should mind that, just like the butter, your association with Me also is the means for My sustenance, then, if the situation is as such, if you leave Me with your own thinking, then, you will also reach the hell as that of the individuals, who avoid to give the butter to Me'. So, the *Ālvār*, by understanding the inner heart of the Lord, through this stanza, explains the Lord's spiritual desire⁶⁹.

1.5:8.2. Commentary

1.5:8.2.1. The Lord, out of His *saṅkalpa*, took the *Kṛṣṇāvatāra* and ate the soil

'The wondrous Lord, previously you ate up all the seven worlds and left no remnant'. Once upon a time, the Lord put up the seven worlds in His stomach. 'Then spat them out'. Then the Lord spat them out for the sake to witness them externally. 'Ate the butter with desire'. As the phrase of *Nikaṅṭu*, '*māyā vayunam jñāna*'⁷⁰, the Tamil word, '*māyā*' bears the inner meaning as, 'eating the butter, which is in the form of knowledge'. 'Later you appear into this world and took the lowly human form'. If the Lord appears as Śrī Rāma and asks butter, the cow-herd community people wouldn't give it to him. So, the Lord to eat butter, by taking the *aprākṛta śarīra*, He appeared into this world and took the lowly human form and ate the butter. The statement shall be commented in a different direction. As informed, 'the Lord wears a pearl necklace and robes dyed red. He carries a milk-pearl and a grazing staff'⁷¹, the Lord as boy was born within the cow-herd community and ate the butter. 'Took the lowly human form'. The Lord Kṛṣṇa announces, 'Devakī, Oh! Devakī, since you did good prayer in the previous birth, now you got the fruit in this birth. So, I entered in

your womb'⁷². From this, it is apprehended that, there is the citation related the womb with the Lord Kṛṣṇa. Also, there is the quotation from *Śrī Mahābhārata*, 'the Lord Kṛṣṇa does not have the standing to enter into somebody's womb and also he never stayed in it'⁷³. So, based on the assertion of *Śrī Mahābhārata*, it is expressed as, 'took the lowly human form'. 'Is it possible?'. A person in *Ikṣavāku* clan, while performing *yajña*, got thirsty. At that time, he drank the water, which is purified by *mantra*. Astonishingly he became pregnant. This pregnancy is not a result of the union between male and female. But, out of the *mantra sakti* only, he became as pregnant. Based on this incident, it is nothing wrong to assert that, since the Lord is Omnipotent, it is possible to get *Kṛṣṇāvatāra* out of His own *saṅkalpa*. So, it is to be referred to that, the Lord Kṛṣṇa ate the soil for the sake of sustenance of this world and He ate the butter for the sustenance of Himself, i.e., He got contact with His devotees.

1.5:8.2.2. The butter became the spiritual object for the Lord's sustenance

'You ate butter to avoid indigestion that occurs to humans'. This statement is self explicative and the forthcoming question stands as the continuum. 'Does eating butter become medicine to dissolve the residue of soil in your holy stomach?'. For this observation, there are two kinds of commentaries. As the first, the Tamil word, '*pīr*' refers to little. As already stated, the Lord previously ate up all the seven worlds and then spat them out. At that time of spitting the seven worlds, if there was any soil left in His stomach, the Lord consumed the butter without leaving anything for the people, who are all present in the later period. As the second, the Tamil word, '*pīr*' points out the symptom called *cōkai* 'anemia, a disease characterized by pale and bloated face'. It will be happened due to the indigestion. At the time of spitting the worlds, if some soil left in the stomach, as the normal person, the Lord got the symptom, i. e., *cōkai*. In order to eliminate the symptom, the Lord ate butter as medicine to digest the remnant soil. 'Is that butter a medicine?'. The Lord took the butter not as medicine. Since the butter was touched by the cow-herd girls, who are all the sincere devotees of the Lord, He, out of the overwhelmed inclination towards them, with affection consumed the same as medicine. So, the butter is medicine. Moreover, the butter touched by the cow-herd girls became the objects for His sustenance.

1.5:9. The Lord Śrīman Nārāyaṇa ceased Nammālvār's thought

Transliteration

*“Māyōm tīya alavalaip perumā vañcap pēyōiyat
tīya kulavi yāyviṭappāl amutā amutu ceytiṭṭa
māyaṇ vānōr taṇittalaivaṇ malarāl maintaṇ evvuyirkkum
tāyōṇ tanumāṇ eṇammāṇ amṇā mūrti yaiccārtē”.*

Verbal Translation

Māyōm: I wouldn't separate from the Lord; *tīya*: the evil intention; *alavalai*: the loquacious; *perumā vañca*: you, the highly treacherous; *pēyōiya*: drank her life to the bones; *tīya*: the pure hearted; *kulaviyāy*: as child; *viṭappāl*: the poisonous milk; *amutā*: the nectar; *amutu ceytiṭṭa*: He sucked; *māyaṇ*: one, the wonder Lord; *vānōr taṇittalaivaṇ*: the unique Lord of celestials; *malarāl maintaṇ*: the spouse of the lotus born Śrī Lakṣmī; *evvuyirkkum tāyōṇ*: the mother of the all creations; *tanumāṇ*: the independent/controller of Himself; *eṇammāṇ*: my master; *amṇā mūrtiyai*: the Lord who has distinct and great form; *cārtē*: (I have) approached.

Translation

'The unique Lord of celestials, our independent Lord and the protector is spouse of the lotus born Śrī Lakṣmī, beautiful holy form compassionate like a mother to all creation and my master. Like the pure hearted child He sucked the poisonous milk as it were nectar from the breast of she devil Pūtanā, the highly treacherous and loquacious and drank her life to the bones. I have approached such wonder Lord who has distinct and great form. So, we wouldn't separate from the Lord Śrīman Nārāyaṇa'⁷⁴.

1.5:9.1. Introduction: The Lord Śrīman Nārāyaṇa accepts all the things

Through this stanza also, the interaction between the Lord and Nammālvār is continued. The Lord pacifies the *Ālvār*, 'though you think that your *śarīra* is lowly one, but, it sustains my existence like butter given by Yaśodā, etc., at Tiruvāyppāṭi. The *Ālvār* replies, 'since the people of cow-herd community have firm relation with you, the butter given by them becomes sustenance for you. But, since I have no relation with you,

my association with you shall be poisonous’. For it, the Lord responds, ‘Oh! Is it poisonous to me? Let it be as such, nothing wrong if it is as such!’. To it, the *Ālvār* strongly reacts, ‘yes, my association would be poisonous one to You! Today, my association with you bears demerit’. The Lord concludes the argument with the *Ālvār*, ‘you should know that, the poison of she devil Pūtanā is not became poisonousness to me. So, I accept all the things and to me nothing is to be rejected’. By hearing all sorts of points conveyed by the Lord and by not having anything from his side, finally the *Ālvār* satisfied himself and accepted to have association with the Lord. In this context, it is of the Scholars’ opinion that, like the Lord Kṛṣṇa killed Pūtanā, the Lord Śrīman Nārāyaṇa completely ceased the thought of the *Ālvār*. So, Nammālvār also, arrested his thinking of leaving from the side of the Lord.

1.5:9.2. Commentary

1.5:9.2.1. The Lord Kṛṣṇa sucked Pūtanā’s poisonous milk as the nectar

‘So, we wouldn’t separate from the Lord Śrīman Nārāyaṇa’. Nammālvār takes oath that, since the separation with the Lord Śrīman Nārāyaṇa is like death, here after we wouldn’t separate from Him. The word, ‘we’ means the *Ālvār* and his associates such as his fellow devotees, relatives, friends, dependence, etc. It also specifically indicates that, the Lord and the *Ālvār* at any circumstance shall not separate from each other. ‘He sucked the poisonous milk as it were nectar from the breast of she devil Pūtanā’. As pointed out, ‘to save the world, the Lord Kṛṣṇa killed Pūtanā and became as Universal Preceptor and to Him, the poisonous breast milk became nectar’⁷⁵, Pūtanā, the highly treacherous had the intention to kill the Lord, who is the root cause of universe. She approached Him with the varied sweet words like Yaśodā. At that time, she wonderfully appeared as *svatassarvajñana*, ‘naturally fully knowledgeable’ by herself and appears to be compassionate mother as Yaśodā to the Lord. ‘Like the pure hearted child He sucked the poisonous milk as it were nectar from the breast of she devil Pūtanā, the highly treacherous and loquacious and drank her life to the bones’. Though Pūtanā came to the the Lord Kṛṣṇa for breast feed Him, but, like the pure hearted child, He sucked the poisonous milk as it were nectar from the breast of she devil Pūtanā, the

highly treacherous and loquacious and drank her life to the bones. 'Like pure hearted child'. Though the Lord possesses all the stupendous qualities, he behaved like innocence child⁷⁶. 'Though he possesses all the qualifications as child, then, why he was not killed by the poison?'. Nammālvār answered, 'He sucked the poisonous milk as it were nectar'. It means that, at the time of sucking the milk from the breast, the poisonous milk became nectar to the Lord Kṛṣṇa.

1.5:9.2.2. The Lord Śrīman Nārāyaṇa is the wonderful divine personality

In the context noted above, 'if poison transformed into nectar, then, why Pūtanā died?'. Naturally, she devil Pūtanā as *dharmi* 'subject possessing qualities' of her own *dharma*, i.e., inherent qualities. But, the inherent qualities of Pūtanā are not good for her as well as for others. Moreover, since out of her own nature of *ahaiṅkāra*, possessed the utter bad qualities only, the Lord Kṛṣṇa does not want to change Pūtanā's inherent qualities like changing the poisonous milk into nectar. So, because she possessed the unchangeable bad qualities like Rāvaṇa and since there is no other option, she was killed by the Lord. It should be known that, the Lord's *avatāra* itself is the sole cause for the destruction of *asuras* like Pūtanā⁷⁷. 'The wonder Lord'. Naturally, the Lord possesses the amazing qualities. He, out of them, protected Himself and the others by changing the poison into nectar. If the Lord died out of the poisoned milk, , automatically all the human beings shall be died. Moreover, if anything given to the Lord with purity, He used to take it with pleasure. It is the Lord's specified nature. Pūtanā offered the poisonous milk only to the Lord Kṛṣṇa and it is not for herself or for others' destruction. In this context, the *Śrīvaiṣṇava* theological truth should be learned that, though the Pūtanā's breast milk is poisonous, but as poison, it possessed the purified state of poisonousness. So, He took the poison pleurably by changing it into nectar. To explicate the fact only, Nammālvār called the Lord as, 'wonder Lord'.

1.5:9.2.3. The Lord possesses the distinct form and protects His devotees

If asked, 'who was great personality, who sucked the poisonous milk as it were nectar from the breast of she devil Pūtanā?'. To it, as answer, Nammālvār praised the Lord as, 'the unique Lord of celestials' It means that, He is the Lord of ever wakeful celestials. Moreover, as stated,

'Your spouse Śrī and *Bhū* command and all the celestials serve'⁷⁸, in order to serve with much affection by the celestials, He stationed at the *paramapada* along with Śrī Lakṣmī. 'The protector is spouse of the lotus born Śrī Lakṣmī, beautiful holy form'. The Commentator comments it as, 'the Lord is all the ways suitable for lotus born Śrī Lakṣmī'. It shall be also commented in a different direction as, 'since He has eternal relation with Śrī Lakṣmī, the Lord is so youthful'. 'Compassionate like mother to all creation'. The Lord possesses the motherly affection towards all the *ātmas*. 'Our independent Lord'. It refers to the fact that, the Lord is *Sarveśvaraṇ*. 'My master'. It is commented as, 'the Lord made Nammālvār not to leave from His side and give up his life'. The phrase shall be commented in a new direction. The Lord specifically graces the *Ālvār* to maintain his supremacy, which is higher than all the *jīvātmas* and even the *nityasūris*. 'I have approached such wonder Lord who has distinct and great form'. It is commented through the words of *Ālvār* as, 'I am surrendering to the wonder Lord who has a distinct and great form and He will certainly protect us'.

1.5:10. The Lord Śrīman Nārāyaṇa decorates the *paramapada*

Transliteration

*"Cārnta iruval vīṇaikaḷum carittu māyap parṛu aruttut
tīrntu taṇpāl maṇanvaikkat tirutti vīṭu tiruttuvāṇ
ārnta jīāṇac cuṭarāki akalam kīlmēl aḷavuirantu
nērnta uruvāy aruvākum ivarṛiṇ uyirām neṭumālē"*.

Verbal Translation

Cārnta iruvalvīṇaikaḷum: my twin cruel *karmas*; *carittu*: deriving out; *māyap parṛu aruttu*: to cut asunder my *māyā* bonds; *tīrntu*: faithfully; *taṇpāl*: on Him; *maṇanvaikka*: made me set my heart on Him; *tirutti*: made me set; *vīṭu tiruttuvāṇ*: intent upon giving heaven a place to put me in; *ārnta jīāṇac cuṭarāki*: becoming effulgent and complete knowledge; *akalam kīlmēl*: up and down and all around; *aḷavuirantu*: permeated in all directions full and flooding; *nērnta uruvāy aruvākum*: all the things, with or without the form; *ivarṛiṇ uyirām*: being indwelling supreme *Ātma* for all the *cit* and the *acit* of subtle elements; *neṭumālē*: you, the Lord Neṭumāl.

Translation

‘Neṭumāl of effulgent and complete knowledge permeated in all directions full and flooding. He is the *antarātma* of all the things with or without form. Being indwelling supreme *Ātma* for all the *cit* and the *acit* of subtle elements, He is pervading up and down and all around. Deriving out my twin *karmas*, He cut asunder my *māyā* bonds and then made me set my heart faithfully on Him. He is now intent upon giving heaven a place to put me in’.

1.5:10.1. Introduction: The *paramapada* needs no more beautification

As stated in the previous stanza, the Lord convinced Nammālvār to be with Him. Then He, for the *Ālvār* to receive vividly, started to decorate the *paramapada*, which is already as such and needs no more beautification⁷⁹.

1.5:10.2. Commentary

1.5:10.2.1. Nammālvār is available for the Lord Śrīman Nārāyaṇa to get union

‘Deriving out my twin *karmas*’. As mentioned, ‘like oil in the gingly seed and fire in firewood’⁸⁰, deriving out the good as well as bad *karmas*, which are not possible to separate from the *ātma*. These *karmas* are grown up like the dense branches in the tree, which are even not possible to eradicate by the Lord, who possesses *sarvasakti* ‘all powerful’. But, the Lord, like the knowledgeable builder, who easily makes great building to fall down, removes those *karmas*. ‘He cut asunder my *māyā* bonds’. He cut asunder the *māyā* bonds along with their *ruci* ‘taste’ and *vāsanā* ‘impression’. ‘Set my heart’. The Lord has completed His duties for His devotee to think about Him. ‘He made me set my heart faithfully on Him’⁸¹. Previously, the *Ālvār* said that, he started to leave from the side of the Lord. But, now, he confirms that, Nammālvār is fully available for the sake of Lord to get in union with him. ‘He is now intent upon giving heaven a place to put me in’. As cited, ‘He will show us the great perfect city of Ayodhyā’⁸², when the *Ālvār* enters into the *paramapada*, the Lord shall be excited.

1.5:10.2.2. The Lord Śrīman Nārāyaṇa spreads His spiritual energy everywhere

‘Neṭumāl of effulgent and complete knowledge permeated in all directions full and flooding. He is pervading up and down and all around’. This very long statement is self explicative. ‘Being indwelling supreme *Ātma* for all the *cit* and the *acit* of subtle elements, He is the *antarātma* of all the things with or without form’. The Lord is the *antarātma* to the subtle *śarīras* of organic and inorganic objects of the universe. Moreover, the meaning of this lengthy asseveration is crystal clear in explicating the imported meanings. ‘Neṭumāl’. The glorified name mens that, the Lord decorates the *paramapada* for the arrival of Nammāl̥vār. After getting the association with the *Ālvār*, the greatness of the Lord’s glory has enriched. It shall be commented in a different direction. The Lord became great and spread everywhere to catch hold of the *Ālvār*, like a king makes his army to encircle the entire place of town to catch hold of a thief.

1.5:10.2.3. The Lord Śrīman Nārāyaṇa takes Nammāl̥vār to the *paramapada*

The *Ālvār*, starting from here and up to *muṇṇiyē! nāṇṇukanē* ‘Oh! Bard, the *Brahmā*’⁸³, graciously elaborates the great favour done by the Lord to him. Nammāl̥vār starting from here until the final decade, constantly sing out the glories of the Lord. At the end, the Lord Śrīman Nārāyaṇa took Nammāl̥vār to the *paramapada*⁸⁴.

1.5:11. This decade makes devotee to unite with the Lord Śrīman Nārāyaṇa Transliteration

“Mālē! Māyap perumāṇē! māṇā yavaṇē! enru enru
mālē ēri mālaruḷāl maṇṇu kurukūrc caṭakōpan
pālēy tamīlar icaikārar pattar paravum āyirattiṇ
pālē paṭṭa ivaipattum vallārkkku illai parivatē”.

Verbal Translation

Mālē!: the Lord!; *māyap perumāṇē!*: one with wondrous deeds!; *māṇāyavaṇē!*: the one with glorious traits!; *enru enru*: by evoking the admiration as such; *mālē ēri*: bewildered and wanting to leave the Lord;

mālaruḷāl: the infinite mercy of Him; *maṇṇu*: he was convinced; *kurukūrc caṭakōpan*: Kurukūr Śaṭhakōpan; *pālēy tamilar*: the sweet-as-milk Tamil-Scholars; *icaikārar*: the musicians; *pattar*: the devotees; *paravum*: by evoking the admiration; *āyirattiṅ pālē paṭṭa*: out of the thousand; *ivaipattum*: these songs ten; *vallārkkū*: those conversant with; *illai parivatē*: ever free from affliction in separation by thinking, 'I am lowly'.

Translation

'Those conversant with these songs ten, out of thousand sung by Kurukūr Śaṭhakōpan, who being bewildered and wanting to leave the Lord, he was convinced by the infinite mercy of Him. Firm recipient of the Lord's grace, in ecstatic adoration of His glorious deeds and wondrous traits, evoking the admiration alike of the 'sweet-as-milk' Tamil - Scholars, devotees and musicians shall forever free from affliction in separation by thinking, 'I am lowly'.

1.5:11.1. Introduction: It is unnecessary to think of one as unqualified

In the end of this decade, Nammālvār concludes, 'those who learned and recited this decade shall not have the sufferings of not having the Lord. Moreover, he need not think by himself as unqualified and leave the Lord and suffer as the *Ālvār*'.

1.5:11.2. Commentary

1.5:11.2.1. Kurukūr Śaṭhakōpan was convinced by the Lord Śrīman Nārāyaṇa

'The Lord'. Because of His inner qualities, the Lord Śrīman Nārāyaṇa stands supreme⁸⁵. 'Firm recipient of the Lord's grace, in ecstatic adoration of His wondrous traits'. Because of His wonderful qualities, the Lord also stands supreme. '(One with) glorious deeds'. Because of His deeds, He also stands supreme. Apart from the phrases, 'glorious deeds' and 'wondrous traits', the other part of the above statement is self explicative. 'Kurukūr Śaṭhakōpan, who being bewildered and wanting to leave the Lord'. By perceiving the Lord's glories, Kurukūr Śaṭhakōpan thinks himself as lowly and out of which, he bewildered much and try to leave from the Lord's side. 'He (Kurukūr Śaṭhakōpan) was convinced by infinite mercy of

Him'. It is just someone is trying to hang himself, but, somebody else cutting the rope and save the individual, when the *Ālvār* try to leave from the side of the Lord, but, He, out of His mercy saved the *Ālvār* and convinced him to be with Him. After that, like a dignified person eats every handful of food with ghee, the *Ālvār* for every step constantly recollects the glorious mercy of the Lord⁸⁶. So, to reveal this kindness of the Lord, the *Ālvār* thinks by himself as, 'Kurukūr Śaṭhakōpaṇ was convinced by the infinite mercy of Him'.

1.5:11.2.2. The Tamil - Scholars constantly remembered the glories of the Lord

'Sweet-as-milk' Tamil - Scholars'. It means the individual, who are all well versed in the Tamil studies. They are considered as sweet milk. 'Musicians'. It refers to the individual, who can compose and sing to the melodious poems. In this context, the Commentator points out the great saints named Śrī Madhurakaviyālvār and Śrī Nāthamuni as musicians. 'Devotees'. As stated, 'because of my desire to attain you, my feet falter, my heart faints, my eyes role, alas!'⁸⁷, the devotees are constantly remembered the glories of the Lord. In this context, it is to be noted that, once, *Ālvān*⁸⁸ called Śrī Parāṅkuśa Nambi as, "sweet-as-milk' Tamil - Scholar' and *Ālvār* Tiruvaraṅkappermaḷ Araiyaṅ as, 'musician'. In another context, Śrī Ālavantār called the first three *Ālvārs* as, "sweet-as-milk' as well as Tamil - Scholar'. He called Tiruppāṇālvār as musician. As well, he also mentioned Periyālvār as the devotee of the Lord Śrīman Nārāyaṇa. In other words, the term "sweet-as-milk' Tamil - Scholar' means the individual who knows the stanzas, the term, 'musician' indicates the individual, who knows the tunes of stanzas and the term 'devotee' connotes the individual, who knows the auspicious qualities of the Lord Śrīman Nārāyaṇa.

1.5.3. Those, who are conversant with this decade will not suffer

'Evoking the admiration'. The Lord, out of His mercy removed Nammālvār's thought of leaving from the side of Him. By remembering this gracious act, the Nammālvār has sung this decade. After this, by realizing the spiritual content and the devotional imports of this decade, the whole world appreciated this decade⁸⁹. 'Those conversant with these

songs ten, out of thousand shall forever free from affliction in separation by thinking, 'I am lowly'. Just like the pearl is present in the beautiful ocean, this decade is gloriously occurred within the entirety of *Tiruvāymoli*, the *magnum opus*. Along with this glorification, the Commentator adds that, those who are conversant with these ten songs shall be freed from affliction in separation. They will be always with the Lord and wouldn't leave Him by thinking, 'I am lowly'. It is further commented. The *Ālvār*, through the decade, *amcīraiya maṭa nārāy!* 'Oh! Frail crane, compassionate' (TVM 1.4) sent the messenger to the Lord. As in response, the Lord appeared before the *Ālvār*. In spite, the *Ālvār*, by thinking, 'I am lowly and unqualified', left the Lord and suffered in separation. But, those who are conversant with these songs ten, out of thousand will not have such sufferings in separation as that of Nammālvār.

1.5.4. The crux meaning of the verses of this decade

In the first stanza, the *Ālvār*, by stating, 'I am unqualified' left the Lord. In the second stanza, he said, 'I am not qualified even to leave from the place of Lord'. In the third stanza, the Lord mercifully showed His simplicity to the *Ālvār* and as in response, the *Ālvār* fascinated and mesmerized. In the fourth stanza, the *Ālvār* assured that, since he is the property of Lord, the owner, He will not slip his property. In the fifth stanza, he praised the Lord as, 'Oh, the Lord! Grace me to surrender your lotus feet'. In the sixth stanza, since the Lord delayed for some time to grace Nammālvār, he retorted that, he is finished by all the means. In the seventh stanza, the Lord appeared before the *Ālvār*, but, he, by conveying, 'I am unqualified' left from the side of Him. In the eighth stanza, the Lord pacified the *Ālvār* that, His association with him is for His sustenance like the butter at Tiruvāyppāṭi. In the ninth stanza, he responded the Lord, 'I am not as butter for your sustenance, but, poison'. For it, the Lord responded as, 'I shall sustain myself with that poison'. In the tenth stanza, the *Nammālvār* exclaimed that, the Lord convinced him, then, He went to the *paramapada* to decorate it to welcome the *Ālvār*. At the end, the *Ālvār*, by mentioning the benefit gained by learning and reciting of this decade, ended the same.

1.5.5. The Saint Maṇavālamāmuni glorified the subject matters of this decade

The Saint Maṇavālamāmuni, by realizing the indepth meaning of this decade rightly praises the Lord as well as Nammālvār as, ‘in consideration of the unsurpassed glories of the easily accessible Lord and weariness of the gentle soul trapped in the detestable body which Māraṇ wanted to end, the Lord interceded to mingle with Him because of His enduring and easy miscibility’⁹⁰.

REFERENCES

1. By thinking of the *Ālvār*’s words, *toḷutu eḷu* ‘Oh! My mind, to arise from the banks of great oceanic births, let you worship the brightest brilliance of gracious feet of the Lord Śrīman Nārāyaṇa’ (TVM 1.1:1), the Commentator comments, ‘those who are surrendered to the holy feet of the Lord Śrīman Nārāyaṇa shall not have demerits’. By minding the *Ālvār*’s words, *parriḷaṇ icaṇum, murraṇum ninraṇaṇ* ‘the supreme Lord, being solely attached with His devotees, ‘He is All-in-one worldly things’ (1.2:6), he states, ‘since surrendered to the holy feet of Puruṣoṭhama, the *phala* ‘fruit’ will be certainly achieved’. He, by thinking of the *Ālvār*’s words, *ākkai, viṭumpolutu eṇṇē* ‘once you dedicate yourself to Him, all your sins will be ceased, await then, the day when the physical body falls of’ (1.2:9), comments, ‘the fruit will be certainly achieved’. The Commentator, by thinking of the *Ālvār*’s words, *ēḷ ulakattavar perumāṇ* ‘master of the *cetanas*, the residents of immeasurable seven types of the worlds (1.4:11), comments, ‘since the Lord magnanimously forgives the demerits of His devotees, definitely the fruit will be attained’. By thinking of the *Ālvār*’s words, *tiruvaṭiyāl tāyōṇ* ‘He is the mother of all the *ātmas*’ (TVM 1.5:3), the Commentator comments the Lord as, *śilavāṇ*.
2. “*Yadi prītir mahārāja yadyanuḡrāhyatā mayi /
jahi nām nirvaiśaṅkastvam pratijñāmanupālaya /*”

- Śrī Rāmāyaṇa Uattara-Kāṇḍa 106:4.

3. *“Na khaldvadyaiva saumitre jīvitam jāhnavījale/
tyajeyam rāghavam vamsē bharttur mā parihāsyati//”*
- Śrī Rāmāyaṇa Uattara-Kāṇḍa 48:8.
4. In this place, Sītāprāṭṭī thought as, ‘if I died, the world shall find fault with Śrī Rāma. Since I shall not become as the cause for the demerit of him, I am living’.
Note: If Sītāprāṭṭī gives up her life, then the world will give up the reputation toward Śrī Rāma (*nān* (Sītāprāṭṭī) *jīvitattai tyjittāl perumālai* (Śrī Rāma) *lōkam tyajikkum* (*Bhagavadviśayam* vol.1B, (1999), *op.cit.*, p. 674).
5. The Commentator used the Tamiḷ word, ‘*ūruṇi*’ to refer to the pond. Here, ‘*ūruṇi*’ denotes that, it is the water source for the public.
6. The Lord Śrīman Nārāyaṇa is so generous for all. It indicates the truth that, all have to place themselves to the hospitable feet of the Lord.
7. By thinking of the line, *aṭiyēṇ cīriya jñānattan, arital ārkkum ariyānai* - *aṭiyēṇ kāṇpā alarṟuvan* ‘Alas! When even great minds fail to understand him, I, of lowly intellect, weep to see him’ (TVM 1.5:7), the Commentator specifies the *Ālvār*’s status as, ‘once again *Ālvār* started to leave from the side of the Lord’.
8. See the reference number 31 of the third decade.
9. *“Naṣṭo mohas smṛtirlabdhā tvatprasādānmayācyuta/
sthitoasmi gatasandehaḥ karisye vacanam tava//”*
- *Bhagavad Gītā* 18:73.
10. By minding, *cārnta iru val viṇaikaḷum carittu māyap parṟu aruttu* ‘deriving out my twin *karmas*, he cut asunder my *Māyā*-bonds’ (TVM 1.5:10), the Commentator points out as, ‘the Lord’s wishful association with *Nammālvār*’.
11. In the stanza, within the phrase, *eṇpan niṇaitunaintē* ‘by thinking of mind and out of it faintly called’, *eṇpan* ‘called’ is the ‘act of word’, *niṇaital* ‘act of mind’ assign ‘duty of mind’ and *naital* ‘faintly’ connotes the ‘act of *śārīra*’.
12. In this place, the meaning of following verse of Śrī *Decikappirabandham* (*Atikāra Saṅkṛāham*. 41) shall be remembered.

“*puruṭaṇmaṇi varamākap pouṛā mūlap pirakirutu maruṭvāka māṇṭaṇ ṭakat teruḷmaruḷvāl uraiyāka āṅkā raiṅkaḷ cārṅkaṅcaṅ kākamaṇat tikiri yāka iruṭikaṅka līraintuṅ caraṅka lāka irupūta mālaiṭaṇa mālai yāka karuṭaṇuru vāmaraiyṅ poruḷāṅ kaṅṅaṅ karikirimē uṅṅraṇaittuṅ kākkiṅ rāṅē*”. ‘The Lord, who is the spiritual content of the *Vedas*, which are the *śarīra* of the Garuḍa, stands at the top of the Hasthigiri and protects the universe and its beings. As the Lord stands on the Hasthigiri, He displays on His sacred *śarīra* the many types of jewels and weapons, which are associated with all the *tattvas*. The links are as follows: The *jīva* is *kaustubha* gem on His chest. The eternally existing *mūlaprakṛti* is the mole, named *śrīvathsa*. The *mahad tattva* is mace, named *kaumodakī*. The *jñānam* is sword, named *nandhakham*. The *ajñānam* is sheath of sword, named *nandhakham*. The *sārṅga* and the *pāñcajanya* are the *tamas* and the *sātvoika ahaṅkāras*. The *manas* is *sudarsana chakra*. The *jñānakarmendriyas* are respectively ten arrows. As such the five *tanmātras* and the *pañcabhūtas* are the *vanamālai* and the *vaijayanti*’. The crux meaning of verse is as follows. ‘The Lord Varadarāja of Kāñchī shines as the lamp on the top of the *Hasthigiri* hill and has the *cetana* and the *acetana tattvas* as pieces of jewelry and weapons on His sacred *śarīra*. There He stands to delight the hearts of every one’.

13. The Commentator, by stating as, ‘the Lord becomes cause of the seven world’, he gives reason for the fact that, the Lord is the chief of the *nityasūris*.
14. This quotation is from *Yāpparuṅkala vṛtti*. Vide: Purushothama Naidu, B.R. (2012), *op.cit.*, p. 229.
15. “*Kṛṣṇāśrayāḷi kṛṣṇabālāḷi kṛṣṇanāthāśca pāṇḍavāḷi / kṛṣṇaḷi parāyaṇam teṣāṃ jyotiṣāmiva candramā / /*”
- *Śrī Mahābhāratam Droṇaparva* 183:24.
16. The truth is that, ‘in the cow-herd community, for some time only the men are used to take bath for their *śarīras* and for some other time, they used to take bath for head alone’ is realized from the following verse of *Ācārak Kōvai* (14).

“Nīrāṭum pōltil nerippaṭṭār eññāṇṇum nīntār uniyār tīlaiyār vīlaiyāṭār
kāyntatu enīnun talaiyolintu āṭārē āynta arivoi navar”

‘Great Personalities, when taking bath (in ponds, rivers, etc.) wouldn’t swim, wouldn’t spit upon the water, wouldn’t go immerse within it and delight out of it and wouldn’t even play in it. Though their hair in the head dried up, they wouldn’t take bath by leaving it out. They are the reasonable intellectuals’.

From the statement, ‘they used to take bath during the festival period like *Kārttikai*’, it is grasped that, all the people of cow-herd community shall take bath in the *Kārttikai* month. Moreover, when they harvested the paddy, they used to take holy bath and after offering the boiled rice to their family deity, they eat the same. In Tamil culture, this holy act is named as, ‘*putir camaittal*’. In this context, the following lines of *Periyālvār Tirumōli* shall be referred to

“*punaittinaik kiḷḷip putuavi kāṭṭiṇṇ ponnaṭi vālka enru
inak kuravar putiyatu unṇum elil māliruñ cōlai entāy!*”

‘Oh! the Lord of Tirumāḷiruñcālai!, where the *Kurava* tribesmen harvest tender ears of wild corn and cook fresh food as offering, praising you worthy feet, Oh! My master’- *Periyālvār Tirumōli* 5.3.3.

17. “*He sundaraikatarajammani kṣṇabhāve dve mātaraṭ ca pitarau ca kule api dve/
ekakṣaṇādanuḡhūtavataḥ phalam te nīlā kulena sadṛśī kila rukmiṇī ca / /
- Sundarabhāhustavam. See the Bhagavadviṣayam vol.1B, (1999), op.cit.,
p. 685.*

18. “*Tulyaśīlavayo vṛttām tulyābhijana lakṣaṇām /
rāghavoarhati vaidehīm tam ceyamasitekṣaṇā / /*”

- Śrī Rāmāyaṇa Sundara-Kāṇḍa 16:5.

19. In this place, to mention the neck, the Commentator uses the Tamil word ‘*ūṭṭi*’, i.e., *kuralvaḷai* ‘neck’.

20. By thinking of the line, ‘the Lord of celestials, cause of grateful seven worlds’ of the translation of the verse, the Commentator refers to the *Ālvār*’s line, *ayarou arum amararkaḷ atipati* ‘the Lord of the ever wakeful celestials’(TVM 1.1:1). By minding the line, *kaḷavēl veṇṇey toṭu unṭa kallva* ‘Oh thief! Who ate butter by stealth!’ (TVM 1.5:1), he points out the *Ālvār*’s *uraviṭai yāppuṇṭu ettiram* ‘how

easily he was caught and bound to the mortar' (TVM 1.3:1). By minding the line, *ila ēru ēlum taluviya entāy* 'killed seven youthful bulls' (TVM 1.5:1) he remembers Nammālvār's status as the Lord's wife, who sends a messenger' (TVM 1.4) and by thinking of the word, 'faintly', the Commentator uses the phrase, 'explicated his deep sense of sorrowfulness'.

21. *"Yoanantaḥ pruthivīm dhatte śekharasthitisamsthitām/
soavatīrṇo jakhatyartthe māmakrūreti vakṣyati//"*
- Śrī Viṣṇu Purāṇa 5.17:12.
22. 'Arghyam' means a kind offering to the *Devas* as well as *Atithi* with water.
23. *"Cūṭṭu nal mālaikaḥ tūyaṇa ēnti, viṇṇōrkaḥ nal nīr āṭṭi am tūpam
tarānīrkaṇē"* - *Tiruvōiruttam* 21.
24. *Saiṅkalparūpajñāna* means the *jñāna* in the form of remembrance.
25. "Sadeva" means that, the Lord alone exists.
26. *Viśeṣi* - the subject, who possesses the attributes. *Viśeṣas* - attributes.
27. *"Ciṇṇūl palapala vāyāl ilaittuc celampi piṇṇum, annūl arunti viṭuvatu
pōla araṅka raṇṭam, paṇṇūru kōṭi paṭaittavai yāvum palampaiyē, maṇṇūli
taṇṇil viluṅkuvar pōta maṇamakilntē"* - 'Like the spider out of its little power without the transformation of its inner nature creates something (net) and eats the same, for the Almighty God, without changing Himself, it is not the rare thing to create the world and consume the same' - It is the stanza composed by Piḷḷaiparumālaiyaṅkār (*Tiruvāraṅkattumālai* 18). *Oru celantikku uṇṭāna svabhāvam sarvasaktikku kūṭātoḷiyātirē* 'it would be stated that, the nature of spider is differently occur to the omnipotent Lord'. It is the testimony of *Tatvatrayam* 170.
28. Over here, the Commentator properly clears up the philosophical theme.
29. See the reference number 139 of the first decade.
30. The Commentator, by using the Tamil word, *aṇṇāvāyṭtu* 'playfully' explicates the *Ālvār's* stand. The word also means the doubtful situation of the *Ālvār*.

31. “*Kār kalanta mēṇiyāṇ, kai kalanta āḷiyāṇ*
pār kalanta val vayirrāṇ, pāmpu aṇaiyāṇ - cīr kalanta
col ninaintu pōkkārēl cūḷvinaiyiṇ āḷ tuyarai
eṇ ninaintu pōkkuvar ippōtu?” - *Periya Tiruvantāti* 86.

32. “*Iru nālvar iraintiṇ mēḷ oruvar; eṭṭōṭu*
oru nālvar; ōr iruvar allāl, - tirumārku
yām ār? vaṇakkam ār? ē pāvam! nal neñcē!
nāmā mika uṭaiyōm nāl”
 The eight *Vasus*, the eleven *Rudras*, the twelve *Ādityas*, the twin *Asvins*, - being none of these, who are we to the Lord? What is our worship to him? Alas, O Heart! We have only a boastful tongue’
 - *Periya Tiruvantāti* 10.

In this context, the following verses of *Paripāṭal* 3:6-10 shall be remembered

“*Titiyiṇ cirākum vitiyiṇ makkaḷum*
mācīl eṇmarum patinoru kapilarum
tāmā iruvarum tarumaṇum maṭaikalum
mūvōḷ ulakanum ulakiṇuḷ maṇpatum
māyōy niṇvayir parantavai yuraittēm”

‘O Dark One! Appearing from you and sustained by you are the *Asuras* who are the children of *Thithi*, the twelve *Āthityas* who are the children of *Vithi*, the blameless eight *Vasus*, the eleven *Rudras*, the *Asvin* twins born to a leaping horse, Yaman and Death and the twenty-one worlds and all the lives therein’

33. The Commentator, by using the Tamil phrase, ‘*tuppuravu uṭaiyavan*’ delineates the *Brahmā*’s power. *Tuppuravu uṭaiyavan* - the power of creating things.

34. In this context, the following line of *Kamba Rāmāyaṇam* shall be remembered.

“*Tāyokkum aṇpiṇ, tavamokkum nalampayappin*
cēyokkum muṇṇiṇru celkatiṇyukkum nīrāl
nōyokkum eṇṇiṇ maruntuokkum, muṇaṅkukēḷvi
āyppu kuṅkāl aṇvokkum evarkkum aṇṇāṇ”

Is angry who can escape now?
Even the guiltless will suffer'
Said the other elements blaming *Varuna*'

- *Kamba Ramayanam*: 6. Placating *Varuna* 63.

39. Since the Lord is with the *cit* and the *acit* in subtle form, He stands as *mutar kāraṇam*, since He out of *saṅkalpa* creates the world, He stands as *nimitta kāraṇam* and since the Lord is with the qualities such as the *jñāna* and the *sakti*, He stands as the *sahakārika kāraṇam*. With this explanation, it is realized that, the Lord alone is responsible for these three causes for the creation of the universe.
40. Here, the following statement graciously uttered by the *Śiva* to the Lord *Kaṅṅapirāṇ* shall be remembered.

“*Muṇṇuru vāyinaṅai niṅturu nāpiyiṅ muḷariyiṅ vāḷṇuṇṇivan
tanṇuru vāki iruntu paṭaittanai palacaka taṅṅamuni
niṅṇuru vāki yaḷittiṅ kiṅṇanai nitta vipūṅtiyiṅāḷ
eṅṇuru vāki yilikkavum niṅṇanai ētamil māṭavanē!*”

‘The Lord *Śiva* praises the Lord *Kṛṣṇa* as, ‘in the beginning, since You had the holy thinking to create the world, You Yourself have transformed into the state of *saguṇa*. That is, You took the holy form. Oh! The Lord, You, for the sake of creation, after taking the form, performs the creation as the *Brahmā*, creates as *Viṣṇu* and destroys as the *Rudra*’

- *Villi Bhāratam*: *Paṭiṅṇūṅṇrām Pōrc carukkam* (220).

41. “*Sa brahmā śaśivaḷi sentraḷi soakṣaraḷi paramaḷi svārāḷ!*” - *Nārāyaṇa anuvākam*. Vide: *Bhagavadviśayam* vol.1B, (1999), *op.cit.*, p. 705.
42. Here, the Commentator refers to the context, which is correlated with the introductory part of the commentary of this stanza.
43. Out of the previous two stanzas, the *Ālvār* satisfied himself to approach the Lord. ‘Why he, through this stanza, requests the Lord to grace him without delay?’. The Commentator, by stating, ‘after the *Ālvār* wishfully became the friendly devotee of the Lord’ gives two kinds of answers. The first one is that, he requests the Lord to grace him to perform the *kaiṅkarya* to His holy feet. The second answer follows. After the requisition, the Lord kept ideal for some time to become as *puruṣārtha* to the *Ālvār*. Since the *Ālvār*

is unable to bear the delay, as such, he requests the Lord to grace him immediately without delay.

44. See the reference number 33 of the fourth decade.
45. Within the expression, 'If Śrī Lakṣmī looked at the Lord through her eyes with love', there are two kinds of meanings. First one is, 'who is possessing the eyes'. The second is, 'eyes'.
46. "Tūvi am puḷ uṭait teyva vaṇṭu tutainta em peṇmai am pū itu āḷō!"
- TVM 9.9:4.
47. "Tayāvalokitā devā viṣṇuvakṣassthalaṣṭhaya/
lakṣmyā maitreya sahasā parām nirvṛtimāgatāḥ! /"
- Śrī Viṣṇu Purāṇa 1.9:104.
48. In this context, the Commentator very clearly elucidated the fact to accuse the Lord Kṛṣṇa. To know the implied meaning of the name, 'Govinda', it is advised to refer to Purushothama Naidu, B.R. vol.I (2012), *op.cit.*, p. 243.
49. There is a story behind the proverb, 'all others' fault will be ended upon the monk'. Once in the *brāhmaṇa*'s house, a robber drilled a hole and robbed the things. Since the wall was wet, it collapsed the house and because of it the robber got killed. The relatives of robber approached the *brāhmaṇa* for compensation and they made a complaint to the King. The King verdicted that, the *brāhmaṇa* should give compensation to the robber's relative because he committed the fault that, he did not construct the house properly. But, *brāhmaṇa* thought for a while and claimed that, the fault is not because of him but, of the builder because he mixed too much of water to construct the wall, so that, it collapsed and caused death of the robber. The King brought the builder and charged him. By understanding the situation, the builder asserted that, it was the mistake of potter, who gave big pot than the usual and because of it the worker poured more water while mixing the soil and it caused the collapse of wall. The King brought the potter to the court and charged. The potter answered that, since in front of him, a prostitute was roaming here and there, he was attracted by her and lost the focus in making the pot properly. The King brought

the prostitute to the court and charged. To the court, the prostitute disagreed that, since the cloth cleaner delayed to deliver her sari in time, I walked here and there and waited to get. Then the King brought the cloth cleaner to his court and charged. At the court, the cloth cleaner pleaded that, since the place, where I dried the cloth had taken by a monk, I was delayed to dry the sari. Then the King brought the monk to his court and charged for the death of robber. Since the monk observed silence, he orally didn't refuse the charge. So, the foolish King ordered death punishment to the monk. Like that, whoever committed the mischief, Lord Kṛṣṇa is blamed for it.

50. In the *Kṛṣṇāvatāra*, hunched backed lady gave pure sandalwood to Śrī Kṛṣṇa. The story of straightened her hunched backed is seen in *Śrīmath Bhāgavatham*. See the Purushothama Naidu, B.R. (2012), *op.cit.*, p. 244.
51. “Vēlik kōl vetṭi viḷaiyātu vil ērri” - *Periyālvār Tirumoli* 2.6:1.
52. “Tarumam aṟiyāk kurumpanait taṅ kaic cārikam atuvēpōl”
- *Nacciyaṛ Tirumoli* 14:6.
53. *Tripādvibhūti*, i.e., the *paramapada*. All these materialistic worlds are one fourth only. Since the *paramapada* is three fourth, it is called as *tripādvibhūti*.
54. “Bhaktānām” - *Jitantā stottiram*. Verify: *Bhagavadviṣayam* vol.1B, (1999), *op.cit.*, p. 714.
55. “Peru nilaiṅ kaṭanta nal aṭip pōtu” - TVM 1.3:10.
56. “Ticaikaḷ ellāṁ tiruvaṭiyāl tāyōṅ” - TVM 1.5:3.
57. “Tadasya priyamabhipātho aśyām naro yatra devayavo madanti/
urukramasya sa hi bandhuritthā viṣṇoḥ pade parame madhva utsaḥi”
- *Viṣṇu Sūktam*. Refer to *Bhagavadviṣayam* vol.1B, (1999), *op.cit.*, p. 716.
58. The Commentator, by thinking of the statement of the *Ālvār's*, ‘I, the servant, become depleted’, he alarms as, ‘Oh! The Lord You have lost me!’. The meaning of it is to be derived with its background.

59. Staring from, 'You become the medicine and cure of this sinner's sins!' and up to, 'the statement means that, behind each and every activities of the Lord bears suitable and appropriate names' (see the subheading 1.5:6.2.1-4. Nammālvār is wealth of the Lord Śrīman Nārāyaṇa), the Commentator covers the signification of the remark, 'don't you see your magnanimous stature?' (References 59 to 63). He, by thinking of the *Ālvār's* words, 'I, the servant' places the argument as, 'don't you see my stature of being weak and sinful?'. Here the servant means the fact that, Nammālvār is not having any place to go as refuge except to the Lord.
60. By naming as Keśava, the *Ālvār* points out Pradyumnaṅ. Pradyumnaṅ created the *Brahmā* and the *Rudra*.
61. The Commentator, by using the phrase, '*oru payaṇam eṭuttu viṭṭapaṭi*' explains the fact that, the Lord for the sake of creation, descends from the *paramapada* into *vyūka* state and stationed at *Tiruppārkaṭal*, i.e., milky ocean.
62. By changing the phrase of the verse as, '*āyar maṇaicēr kulamutalē*', it is commented as, 'the Lord Kṛṣṇa, by reaching over the houses of cow-herds and became leader of the clan'.
63. 'Whether my self is destroying by not having the chance to protect by the Lord?' means the status of the Lord and the *Ālvār*. It is understood through the derivation of the principle from the statement, which is expressed in question form, i.e., 'don't you see your magnanimous stature as well as my stature of being weak and sinful?'. (See the sub-heading 1.5.6.2.1).
64. By considering the *Ālvār's* words, 'can there be a greater folly than this?', the Commentator properly gives the introductory remarks. Since the *Ālvār* affirms as, 'this humble servant of meager intellect', the Lord showed His face to him. The utterance, 'it is not good to add more glories to Him' means that, because of the acceptance of the *Ālvār*, who is the lowly personality, the Lord need not get the supreme quality of possessing all the authorities.
65. "*Taṇakkum taṇ taṇmai ariṇu ariyāṇait taṭam kaṭal paḷḷi amṇāṇai*"

Here, the following verse of Kamba Rāmāyaṇam shall be remembered.

*“Annainī yatta nīyē yallavai yellā nīyē
piṇṇunī nuṇṇunū nīyē perunī yikalṭu nīyē
ennainī ikalṇtatu enṇratu eṇṇaṇṇē! īca nāya
unṇainī uṇarāy; nāyēṇ eṇṇaṇṇam uṇarvēṇ unṇai?”*
‘You are my mother, my father, all else,
Back and front, heaven and hell
How can you say that I despised you?
You Yourself, God, don’t know you.
How then can a cur like me comprehend?’

- Kamba Ramayanam, YuddhaKandam, 6. Placating 72.

66. See the reference number 40 of ‘The MAHĀPRAVEŚAM: The Tirumakaḷ Kēḷvaṇ - The First’.

67. “Nōy elām peytatu ōr ākkaiyai mey enak koṇṭu” - Periya Tirumoli 9.7:7.

68. Before to start the commentary of this verse, it is pointed out as, ‘does eating ghee become medicine to dissolve the residue soil in your holy stomach?’. It is derived that, the Lord took the butter as medicine. Accordingly, the Commentator placed the introduction to this commentary of this stanza.

69. Here, the Commentator, by using the word, ‘anubhāṣittal’ clarifies the Ālvār’s spiritual posture. Anubhāṣittal means subsequently explaining the Lord’s glorified thinking.

70. ‘Māyā vayanum jñānam is the words of Nikaṇṭu. Accordingly in this place, the words, māyai, vayanam, jñāna are referring to the single subject matter. Refer to Purushothama Naidu, B.R. (2012), op.cit., p. 251.

71. “Karaiyṇṇār tuvar uṭukkai kaṭai āviṇṇ kalī kōl kai caraiyṇṇār”

- TVM 4.8:4.

72. “Stutoaham yat tvayā pūrvam putrārtthinyā tadadya te/
saphalam devi sañjātam jātoaham yat tavodarāt / /”

- Śrī Viṣṇu Purāṇa 5.8:14.

73. *“Prādurbhavati lokānām pālanārtham svalīlayā/
naiṣa garpbhatvamāpede na yonyānavasat prabhuh/ /”*
- *Śrī Mahābhāratam*. See the *Bhagavadviṣayam*, vol.1B, (1999), *op.cit.*, p. 732.
74. Within the two kinds of introduction, the first one is based on the *Ālvār*'s words, 'He sucked the poisonous milk as it were nectar'. The second one is based on his words, 'she devil Pūtanā, the highly treacherous and loquacious and drank her life to the bones'.
75. *“Tasyāḷi stanam papau kṣṣṇaḷi prāṇaiṣṣaha nanāda ca/
stanyam tadviṣasannūśram rasyanāśijjagadguroḷi/ /”*- *Hari Vamsam* 53.
76. In this context, the Commentator, by using the word, '*aiśvaryaṁnū*' praises the Lord as, 'the Lord possesses all the stupendous qualities'.
77. The Commentator, with proper treatment explains the context properly. Here the following lines of the Tamil *Veda* shall be remembered: *amararkaḷi amutē acurarkaḷi nañcu* '(the Lord Kṛṣṇa is) ambrosia to the *Devas*, but He is poison to *asuras*'. Vide: Purushothama Naidu, B.R. (2012), *op.cit.*, p. 254.
78. *“Tevimār āvār tirumahaḷ, pūmi; ēva marṛu amarar āṭceyvār”*
- TVM 8.1:l.
79. By Looking upon the *Ālvār*'s thinking, 'He cut asunder my *māyā* bonds and then made me set my heart faithfully on Him. He is now intent upon giving heaven a place to put me in', the Commentator thought provokingly wrote the introductory part of this stanza.
80. *“Tilatailavaddāruvalmivad durviveca triṅṅṅakṣaṅakṣaraṅa
svabhāvāacetanaprakṛtivyāptirūpa duratyaya
bhagavanmāyātirohitasvaprakāśaḷi”* - *Śrī Raṅga Kadyam* 2.
81. For the statement, 'the Lord made me (the *Ālvār*) to set my (his) heart faithfully on Him', the Commentator gives two kinds of commentation. The first one is placed through the *Ālvār*'s words, 'He cut asunder my *māyā* bonds and then made me set my heart faithfully on Him. He is now intent upon giving heaven a place to put me in'. The second one is, 'the *Ālvār* is fully available for the sake of the Lord to get in union with him. Then the Lord will show us the *paramapada*. When the *Ālvār* enters into the *paramapada*, the

Lord Śrīman Nārāyaṇa will be excited'. The first one is the duty of the Lord and second one is the duty of the *Ālvār*.

82. “*Kalaṅkāp peru nakaram kāṭṭuvāṇi kaṅṭīr*” - *Mūṇrām Tiruvantāti* 51.
83. At the end of the fifth decade, after accepting the *Ālvār*, the Lord to receive him, began to decorate His *paramapada*. In this context, there is a question, ‘by completing this *Tiruvāymoli*, how the Lord, by rectifying the defects of world, extend the great favour to the people of the world? It is answered. As stated in *Ācāryahṛdayam sūtra* 228, *maṇamtirunti viṭu tiruttappōy nāṭu tiruttiyavārē vantu* ‘the Lord has rectified Nammālvār’s mind and renovated *Vaikunṭha*, whereas the *Ālvār* also purified the people’, since the Lord out of interest upon the *Ālvār* renovated the *paramapada*. (It is better to read the Author’s book, *Ācāryahṛdayam* pp. 698-725) For it, He took some more time. But, the *Ālvār* didn’t have the patience to be ideal without the gracious presence of the Lord along with him. So, up to the decade, ‘*muṇiyē! nāṇṇukanē!*’ ‘Oh! Bard, the *Brahmā*’ (*TVM* 10.10), the *Ālvār*, by remembering the favour done by the Lord, he, out of the spiritual ecstasy through the verses called Him again and again. In this context, the subject matter dealt by the *Ālvār* within the decades starting from *TVM* 1.6 and up to 10.10 being became as wonderful teachings to the people of the world.
84. If accepted the subject matter explained in the previous reference, then there is a question, ‘since the *Ālvār* is possessor of full fledged knowledge, out of the affection towards him, the Lord went to the *paramapada* and decorate it for his arrival. The *Ālvār* knew the Lord’s action. In this context, ‘why has he called the Lord to return back to his place?’. It is answered. Because of the overwhelmed desire towards the *Ālvār*, the Lord took much more time to decorate the *paramapada*. But, the *Ālvār*’s patience lasted for the prolonged delay. So, the *Ālvār*, by calling the Lord asked Him to return back without much of the affection towards him but, with the clearcut vision to bring him to the *paramapada*. Because of eagerness upon the *Ālvār* alone, the Lord took much of His time to decorate the *paramapada*. If the Lord’s wish is controlled by Nammālvār

himself, then, He may return back soon to the *Ālvār* to bring him to His own abode.

In the above said context, the necessary truth should be realized. That is, since the Lord possesses the overwhelmed gracious affection towards the *Ālvār* (*āśtritapārātatryaśeṣatvam*), He took much more time to decorate the *paramapada* to receive Nammālvār vividly with much of galore. Nammālvār knows the Lord's affection towards him. If the intensity of the Lord's affection lessened upon the *Ālvār*, then only, the Lord may stop the further beautification of His abode and return back to the place of the *Ālvār*. So, the *Ālvār* requested the Lord not to shower more affection for the purpose of His earliest return to his place. In spite of it, the *Ālvār* also wished very much to attain the *paramapada* by expressing his *pāratantryaśeṣatvam*. This inter relation between the Lord Śrīman Nārāyaṇa and Nammālvār crystal clearly explicates the supreme importance and the inner meaning of *Śrīvaiṣṇava's* theo-philosophical themes of *āśtritapārātatryaśeṣatvam* of the Lord Śrīman Nārāyaṇa's side towards Nammālvār as well as *pāratantryaśeṣatvam* of Nammālvār's side towards the Lord. If the reader wants to know further details about the unbreakable spiritual union, the relation between them and the above said themes, it is better to consult with the traditional *Śrīvaiṣṇava* scholar.

85. In the first stanza of this decade, Nammālvār has stated about the Lord as, *vāṇōr iraiyai* 'the Lord of celestials' and *veṇṇey toṭu uṇṭa* 'Oh! Rogue who ate butter by stealth' (*TVM* 1.5:1). He in this stanza reiterates the same as, *Mālē!* 'the Lord!' as well as *māyap perumāṇē!* 'one with wondrous deeds!'. In the first stanza, the *Ālvār* stated as, *ila ēru eḷum taluviya* 'who killed seven youthful bulls' (*TVM* 1.5:1). Over here as repetition he avers as, *māyā* 'wondrous'. Since the Lord's qualities and activities are exposed His wonderfulness, the *Ālvār* described the Lord as, '*Māyā*'.
86. The Commentator expressed the phrase, 'every handful of food with ghee' through the Tamil word, '*piṭi*'.
87. "*Kāl ālum; neṅcu aliyyum; kaṇ cuḷalum*" - *Periya Tiruvantāti* 34.

88. Ālvān - Kūrattālvān.
89. The Commentator, by using the word, *parikkrakam* 'acceptance' signifies the fact, i.e., 'by realizing the spiritual content and the devotional attitude of this decade, the whole world will appreciate this decade'
90. "Vaḷamikka mālperumai maṇṇuyirīṇ taṇmai
 uḷamurṇuaṇku ūṭuruva ōrntu — taḷarvurṇu
 nīṅkanīnai māraṇaimāl nīṭuilaku cīlattāl
 pāṅkuṭanē cērttāṇ parintu" - Tiruvāymoli Nūrrantāti 5.