

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

VOLUME II

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**INDIAN INSTITUTE OF ADVANCED STUDY
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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 *Tiruvāymolī* 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 *Tiruvāymolī*. 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, *Tiruvāymolī* 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 *Tiruvāymolī* and also the details of different commentaries upon the Text. The second part serializes the six invocations of *Tiruvāymolī*. 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,
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PREFACE

*“Maṇaiyūm peruñcel vanumakka ḷumarrai vālvuntanṇai
niṇaiyūm patameṇa niṇṇrapi rāṅkuru kūṇnimalaṇ
puṇaiyūn tamilkkavi yāḷirul nīṅkip poruḷviḷaiki
viṇaiyūn tirivur raṇakurra nīṅkiṇa vētaiṅkaḷē”*

‘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 (Māraṇ’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 Maṭha 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 Nammālvār, 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 Vaṭakkuttiruvītippiḷḷai (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 vāyīna ceppam pīrantatu muttiyeytum
valīpala vāyaviṭṭu onra yatuvalu vānarakak
kulīpala vāyīna pālpaṭ ṭanakuḷir nīrpporunai
culīpala vāyolu kuṅkuru kūrentai tōṅralīṅē”*

‘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 Deśīkar highlights the importance of Sanskrit language as,

*“Palkār palakiṅṅun teriyā ulavēṅ
ṛolkāp piyantiru vallūvar kōvai
mūṅṅiṅṅu mūlaiṅṅum; āṅṅiṅṅu milaiyēḷ
vaṭanūḷ veḷiperā vaḷaiṅṅum 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 cittaṇ tuyyakula cēkaraṇnam pāṇa nātaṇ toṇṭaraṭip 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 chieftan 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 itukuṇṭu cūttira vākyāṅkaḷai oruṇkaviṭṭuvar* ‘*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 kuṇkaṅkaḷ nīrmalku māmaraiyuḷ ayirttār ayirtta poruḷvēli 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 maṇippravālanarreyoac 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	ழ்	ळ
l	ள	ल
r	ர்	ठ
n	ன்	न
ś	ச	श
ṣ	ஷ்	ष
s	ஸ்	स
h	ஹ்	ह

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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

SIXTH DECADE (1.6)

INTRODUCTION

It is easy to worship the Lord Śrīman Nārāyaṇa

Nammālvār, in the first decade enjoyed the Lord as the *sarvaśmātparaṇ*. He, in the second decade asked all the devotees to ardently worship Him. He, in the third decade explains the Lord's quality of the *saṅgalyaṅṅa*, which is the means to worship Him. He, in the fourth decade described the Lord's *aparādhasahatvam*. He, in the fifth decade delineates the Lord's quality of the *śīlam*, which is the medium to express His *aparādhasahatvam*. If so, 'what is the use of all these Lordly qualities, if He is very difficult to worship?'. To the question, Nammālvār in this sixth decade, has answered that, the Lord is *svārādhan* 'easy to worship'.

The Lord's desirableness, etc., are not the reasons for not to worship Him

Regarding the Lord's simplicity, there is a question, 'how it is easy to worship the Lord?'. It is answered. Since the devotees, who are all so simple, they may think that, out of offering the ordinary objects to worship the Lord Śrīman Nārāyaṇa, they may not be accepted by Him. In this context, the generosity of the Lord's gracious attitude towards His devotees has to be realized. Practically, the Lord magnanimously convinced

Nammālvār, who with the thinking, 'I am lowly' and left from His side. At the time, the Lord has also made him to be with Him for the purpose to reveal His simplicity². After the association with the *Ālvār*, the Lord didn't expect anything as reciprocation from him for His noble act. Through the *upalakṣaṇa*, the Lord's status of simplicity of not accepting anything is not only upon the *Ālvār* but, also to His own devotees of the entire cadre. This simplicity of not expecting anything includes even the offerings of His devotees to Him within this spiritual act of worship. From this, it is inferred that, since He is so simple, He accepts all the ordinary objects, which are all used for worshipping Him. Though the situation is as such, it is to be noted that, due to the following perception, the intellectually poor devotee may not have the confidence to approach the Lord and worship Him. Though the Lord is so simple and accepting the ordinary things, since He is desireless towards any object, the *samsāri* devotees shall think that, through the ordinary ways and means, it is doubtful to worship Him successfully. They may also think that, since the Lord is the *paripūrṇaṇi* 'fulfilled in all respect', while worshipping Him, He shall not be satisfied out of the simple things, which are offered to Him. Along with His desirableness and fulfillment in all respects, since He is also the *Śriyaḥapati*, the husband of Śrī Lakṣmī³, the devotee also, by thinking of the Lord's grandeur noble characters may have the hesitation to approach Him. With this analysis, for the truthful apprehension, it is to be known that, the above said factors of the Lord's desireless state, His inner quality of fulfillment with self containment and the status as the *Śriyaḥapati* are not the valid reasons not to approach Him by the devotees. In this circumstance, to clear out the doubts of worshipping, the valuable and positive reasons for the confident of the devotees to approach and worship the Lord Śrīman Nārāyaṇa are sharply discussed and placed as follows.

The Lord Śrīman Nārāyaṇa is easily approachable and worshippingable

When the devotee offers a little thing within his capacity, the Lord considers the same as a great favour. Since the Lord is the *paripūrṇaṇi* and the *avāptasamastakāmatvaṇi* and needs nothing further from the side of His devotees, He acknowledges them irrespective of whatever they offers within their capacity. Since He is the *Śriyaḥapati*, He always moves with His

devotees very freely. In other words, since the Lord is so simple to accept all the kinds of offerings and since He freely moves with His devotees, these features are the basis and means for the devotees to approach Him. The devotee for the sake to understand his *svarūpayāthātmnyabhāvam* 'the *ātma*'s nature as it truly is', he performs the *kaiikarya* to the holy feet of the Lord. As in response, the Lord accepts it as His supreme attainment. In this respect, Nammālvār proclaims the truth that, the attainment of the Lord is so simple and easy than the attainment of other *Devatas*⁴. Moreover, if the devotee through the above stated means approaches the Lord, automatically all his obstacles will be unknowingly nullified. So, approaching the Lord is not having any sufferings and conditions. It is always spiritually enjoyable. For it, one need not suffer to acquire anything more. Even, if any error happens during the worship, the devotee will not get any demerits and for it, there is no restriction in materials to offer, time to pray and qualifications to possess by the devotee⁵. So, the *Ālvār* concludes that, since the Lord is easily approachable and worshippingable, all the devotees can easily attain His holy feet.

The Lord Śrīman Nārāyaṇa's holy feet dispel all the inauspicious qualities

Śrī Yāmunācārya praises the Lord as,

*"Tvadaighrinuuddiśya kadāpikenacit yathātaththā vāpi sakrutkṛtaḥ aṅjalih/
tadaiva muṣṇāti aśubhāni aśeṣataḥśubhāni puṣṇāti na jātu hīyate/ /"*⁶.

'Placed by anyone, at any time, or even only once or any possible ways, palms folded at Your feet automatically dispel all inauspiciousness and create great good fortune. His sins will be destroyed without impressions. The benefit obtained from those folded palms will never be lost'. For more clarity the above verse is commented as follows: *Tvadaighrinuuddiśya* 'at Your feet': the Lord Śrīman Nārāyaṇa is entirely different from other *Devatas*. Through this phrase, Śrī Yāmunācārya specifies that, the devotees are always focusing their attention towards the Lord's lotus feet. *Kadāpi* 'at any time': at any time the devotee can worship Him. *Kenacit* 'by anyone': it refers to the fact that, there is no restriction of authority to qualify, but, all can worship the Lord. *Yathātaththā* 'any method': there is no restriction of method to worship Him. *Vāpi* 'any means': there is no rules and regulations to worship the Lord. *Sakrut* 'even only

once': there is no need to worship Him repeatedly. *Kṛtaḥ* 'that is done': while performing the worship, there is no need of perfection. *Añjaliḥ* 'palms folded': the method of worshipping the Lord is not like *aśvamedha yajñā* with much of expenditure and suffering of *śarīra*, but, simply if one performs the worship with folded palms, one can get bliss of the Lord. *Tadaiva* 'even only once': the worship is just unlike the *karma*, which produce its effect in different time, place, etc., but the effects of it will be resulted immediately. *Muṣṇāti* 'automatically': as asseverated, 'all the miseries of world that hung heavily like the pall of death have released their hold and hidden themselves in bushes without a whimper!'⁷, if one worships the Lord, without knowing by the devotee, his obstacles will be destroyed. *Aśubhāni* 'his sins': unlike every sin is destroyed by every good *karma*, all kinds of sins of the worshipper will be automatically destroyed. *Aśeṣataḥ* 'without impressions': unlike the particular *karma* alone eliminates the particular sins and it would not eliminate the taste of repeating the sins, the worship will eliminate all the sins along with their impressions. *Śubhāni* 'dispel all inauspiciousness' / 'all auspiciousness': the worship is unlike each good *karma* is producing each auspiciousness, yields all the felicitous traits and dispel all inauspiciousness. *Puṣṇāti* 'create great good fortune': if the devotee possesses the sins, that will be replaced by the good fortunes. *Na jātu hīyate* 'the benefit obtained from those folded palms will never be lost': unlike the *karmas* exhausted after resulting their effects, the benefit obtained from those folded palms will never be lost. From the innate meaning of the verse, it is delineated that, if the devotee properly worship the Lord, certainly His holy feet dispel all the inauspicious qualities of His devotees.

The Lord Śrīman Nārāyaṇa accepts all the offerings with the great desire

To explicate the Lord's nature, the Commentator places one of the verses of the *Bhagavad Gītā*, i.e., 'if one offers to Me with devotion a leaf, a flower, a fruit, or even water, I delightfully partake of that article offered with love by My devotee in pure consciousness'⁸. Based on it, he describes the Lord Śrīman Nārāyaṇa's auspicious qualities. The Lord, at any cost wouldn't discriminate the offerings as high and low, but, He only looks into the lovable aspects of the heart of His devotees. If the devotee gives anything, He accepts the same as it is the one, which He greatly desires.

This Lord's quality is interpreted in another way. As the devotee offers the thing with the attitude of trembling with great love, so the Lord also accepts the same with the same attitude of trembling with great affection upon the devotee of Him.

The Lord accepts all the actions just like the interaction with His own wife

Vaṭakkuttiruvippillai, by quoting the words of Sañjaya in *Śrī Mahābhārata* delineates the grandeur quality of the Lord. Sañjaya announces, 'the Lord Kṛṣṇa does not expect anything except the pot of water to wash His feet. Except this, He gloriously wishes nothing'⁹. From this, it is comprehended that, if a devotee merely thinks of the Lord, at the time of his thinking itself, his wishes will be fulfilled like the filled stomach. Another verse of the *Śrī Mahābhārata* gratefully adores the Lord as, 'if a devotee performs any action with the intended thinking of the Lord, He, the *Bhagavān* accepts the same upon His head'¹⁰. From this, it is realized that, He needs only the pure heart. He without leaving anything accepts all the actions of His devotees just like the interaction with one's own wife¹¹. Moreover, if the Lord's devotee possessed single minded concentration upon Him and if he kicked whatever with his leg, He mercifully accepts the same at His head. Though somebody is so rich, he wouldn't appoint anybody to wipe out his wife's sweat¹². Like that, the Lord personally accepts everything from His devotees.

1.6:1. The Lord Śrīman Nārāyaṇa is the *paripūrṇaṇ*

Transliteration

*"Parivatuil īcanaip pāṭi virivatu mēval uruvīr!
pirivakai inṛinaṇ nīrtūyp purivatu vumpukai pūvē".*

Verbal Translation

Parivatuil: the faultless; *īcanai*: the Lord; *pāṭi*: by singing; *virivatu mēval*: serve Him; *uruvīr!*: serve Him and let be benefitted; *pirivakai inṛi*: instead of moving away from Him; *naṇ nīr*: the pure water; *tūy*: out of conviction; *purivatuvum*: by seeking no personal good; *pukai*: burn incense before Him; *pūvē*: and flowers do offer.

Translation

‘Sings the faultless Lord. Instead of moving away from Him, serve Him out of conviction with pure water, seeking no personal good, burn incense before Him and flowers do offer’.

1.6:1.1.Introduction: The Lord Śrīman Nārāyaṇa is easily worshippingable

Nammālvār, through this stanza says that, since the Lord Śrīman Nārāyaṇa is the *paripūrṇan* ‘fully complete’, He is easily worshippingable¹³.

1.6:1.2. Commentary

1.6:1.2.1. The Lord Śrīman Nārāyaṇa has intimate relation with His devotees

‘The faultless Lord’. The Lord doesn’t have sorrowfulness. If the devotee feels sorrow as, ‘whether the Lord accepts my offerings or not’, then, the Lord also as such feels the sorrowfulness. So, the devotee need not get sorrowfulness about his offerings to the Lord. To the phrase, there is another way of commentation. The phrase ‘the faultless Lord’ also signifies Him that, the Lord is not having any partiality. In this context, ‘partiality’ means that, if one gives a lot, one shows the favour to him. If the Lord shows partiality, then, it shall be a defect to Him. But, the Lord is not having such partiality and He shows equal importance to all His devotees. So, since the Lord is away from the sorrowfulness and partiality, He is praised by Nammālvār as the *Heyapratyanīkan* ‘opposite to all the defects’¹⁴. If the Lord is the *Heyapratyanīkan*, from it, it is derived that, He also possesses all the promising as well as good qualities. So, the *Ālvār*, by praising the Lord as the *Heyapratyanīkan*, as the *upalakṣaṇa* He also venerates His *Kalyāṇaguṇayogam*, i.e., the Lord’s good qualities. Thus, the *Ālvār* praises the Lord’s *Heyapratyanīkakai*¹⁵ as well as His *Kalyāṇaguṇayogam*. ‘Why the Lord is not showing the partiality towards His devotees?’. Since the Lord is the destined master to all His devotees, He never shows partiality to anyone. To the phrase, ‘the faultless Lord’, the Commentator comments in a different direction. If we offer a feast to a guest, though we prepared with utmost care¹⁶, while the food is served, we may think as, ‘after eating, what kind of defect, he is going to tell us?’¹⁷. But, if a son offers a feast to

his father, though there is any defect in the food, father alone shall feel the defect as his own. Just like that, the Lord as father to his son, has intimate relation with His devotees. So, the devotee need not worry about his offering to the Lord. In this context, since the Lord is having the fatherly affection towards His devotees, Nammālvār praises Him as 'the faultless Lord (*Īcaṇ*)'.

1.6:1.2.2. If a devotee offers a thing with submissiveness, the Lord accepts it

'Sings the faultless Lord. Instead of moving away from Him'. If the devotee approaches and sings about the glories of the Lord, he will get the pleasurable experiences. 'Serve Him out of conviction'. As explained in the *Taitrīya Upaniṣad*, 'he is singing the above mentioned *Sāma Veda*'¹⁸, by singing the glories of the Lord Śrīman Nārāyaṇa, the devotee shall acquire the expanded knowledge¹⁹ about Him. If a devotee asked the *Ālvār*, 'yes, by singing, we acquired the expanded knowledge, if so, what we have to do?'. The *Ālvār* answered, 'instead of moving away from Him, serve Him out of conviction'. It is commented that, by stating, 'will it not your glory detract if the *Devas*, Sages and others meditate on you, thaw down and unto you offer flowers, sandal paste, sacramental water and incense burn?'²⁰, the devotee with conviction can sing the glories of the Lord. 'With pure water'. The phrase means the pure water without the mixture of cardamom etc. If a devotee offers even pure water, the Lord accepts the same with much of affection towards the devotee. 'Out of conviction'. The devotee can throw the water upon the head of the Lord as the outset of his believes and wishes. 'Seeking no personal good'. If the devotee offers the things with all kinds of submissiveness without expecting anything from the Lord, He accepts the same with great pleasure. 'Burn incense before Him and flowers do offer'. It means that, there is no necessity for the devotee to offer special fragrances and flowers, etc. If he offers any kind of flower and incense, the Lord uses to accept them with full satisfaction. In this context, Śrī Parāśara Bhaṭṭar appropriately avers that, if one even burns some dry leaves²¹ and offers the smoke to the Lord, He will accept the same with comfort. Also, if the devotee offers the *kaṇṭakāli* (*nightshade*) flower, the Lord accepts it with honour.

1.6:1.2.3. The Lord accepts all the things from His devotees as great offerings

By hearing the above mentioned statement of Śrī Parāśara Bhaṭṭar, Nañjīyar responded as, ‘the *sāstras* are stating that, the devotee should not offer the *kaṇṭakāli* flower to the Lord!’. For this, Śrī Bhaṭṭar properly reacted, ‘it is not because of the unacceptable by the Lord, it is rejected because, if a devotee, while plucking the *kaṇṭakāli* flowers, the flower’s thorns may hurt him’. Furthermore, Śrī Bhaṭṭar, by quoting Tirumaṅgaiyālvār’s declaration, ‘whenever one sees the fresh *tulaṅcī* leaves, *bilva* leaves, *alari* flowers, roses and lotuses, if the heart does not feel, ‘ah, these are for the golden feet of the Lord’, that is no heart, we say it’²², responded that, the Lord does not differentiate the offerings as high and low. Śrī Bhaṭṭar proceeded further as, ‘if the Lord wanted the pure offerings without their relation with the *prakṛti*, then, as stated, ‘the Lord came as a Swan and as a Boar that lifted the Earth’²³, instead of staying at the *paramapada*, why He takes the *avatāras* in this world?’. From this, it is delineated that, the Lord accepts all the kinds of offerings and in them, He discriminates nothing. In this regard, there is another incident, which supports the Lord’s grandeur quality. Once, Nañjīyar was reading the *Varāha Purāṇam*, in it, there is the reference that, to the Lord Varāha, *muttakkācu*²⁴ was offered as His holy food. By perusing the information, Nañjīyar astonished much about the Lord’s compassionate attitude of accepting all the things as great offerings.

1.6:2. The devotees need not think of his lowliness towards the Lord

Transliteration

“*Matuvār taṇam tuḷāyāṇ mutuvēta mutalva nuḷku*
etuētu eṇpaṇi eṇṇā tativē āṭceyyum iṭē”.”

Verbal Translation

Matuvār: shedding abundance honey; *taṇ*: cool; *am*: beautiful; *tuḷāyāṇ*: one who wears the *tulaṅcī* garland; *mutuvēta*: the ancient *Veda*; *mutalvaṇuḷku*: to the primate, the colossal Lord; *etuētu eṇpaṇi*: what a great service is there and that too, for poor me, (appropriate to the primate); *eṇṇātativē*:

if one does not think, 'I am unqualified to serve the Lord' and shrink; *āṭceyyum*: to serve Him in all the ways; *īṭē*: it is the qualification.

Translation

“What a great service is there and that too, for poor me, appropriate to the primate, the colossal Lord revealed by the ancient *Veda*. He wears the beautiful, the cool *tulaṅcī* garland, shedding abundance of honey’. If one does not think, 'I am unqualified to serve the Lord' and shrink and by him is the qualification to serve Him in all the ways’.

1.6:2.1. Introduction: All the devotees are equal to the Lord Śrīman Nārāyaṇa

Nammālvār, in the first stanza of this decade asserts that, when the devotee approaching the Lord Śrīman Nārāyaṇa, while worshipping, it is not necessary for him to offer special things. He, in this stanza adds, 'when the devotee approaching the Lord, there is no need of him to think as, 'I am unqualified' and leave Him’.

1.6:2.2. Commentary

1.6:2.2.1. The Lord wears the cool *tulaṅcī* garland, shedding abundance of honey

Nammālvār in the previous stanza declared, 'seeking no personal good, burn incense before Him and flowers do offer'. He, in this stanza avers, 'He (the Lord) wears the beautiful, cool *tulaṅcī* garland, shedding abundance of honey'. Based on this Tamil expression, '*matuvār taṇam tulāyaṇ*', there is a question, 'how it is considered to grammatically applicable to the *antāti* rule?'. The Tamil grammarians answered it, 'since the flower is always with honey, it shall be reasonably acceptable'²⁵. In this background, the Tamil phrase of the stanza, '*matuvār taṇam tulāyaṇ*' changed into '*vativār taṇam tulāyaṇ*', so that, the proper meaning shall be derived. Here, '*vativai*' refers to the fragrance and '*ār(tal)*' denotes the state of filled with. In this context, '*vativai*' becomes, '*vatu*'. Now, '*vativār taṇam tulāyaṇ*' means, 'the Lord with beautiful, the cool and fragrant *tulaṅcī* garland'. The Tamil grammarians accept this explanation.

1.6:2.2.2. The Lord is *sarvādhikaṅ* and *paripūrṇaṅ*, but, He is easily worshippingable

‘He wears the beautiful, cool *tulaḱī* garland, shedding abundance of honey’. The Lord’s hair lock possesses the special potent. When a dry garland is placed on His hair, due to the holy touch of His hair with the garland, it becomes so fresh with honey, whereas the honey will start excessively overflowing²⁶. ‘What a great service is there and that too, for poor me, appropriate to the primate, the colossal Lord revealed by the ancient *Veda*’. The traditional scholars of the *Śrīvaiṣṇavism* are of the opinion that, while adoring the beautiful form of the Lord, it shall be supported by the ancient *Veda*. It shall be commented that, the Lord is adored by the *Veda*, which is eternal and not written by any *puruṣa*. This shall be commented in another version. As stated, ‘the sentences of the *Veda* are sources to know the Lord’²⁷, He is specified by the *Veda*. Since the Lord is adored as, ‘He wears the beautiful, cool *tulaḱī* garland, shedding abundance honey’, He is known as the *sarvādhikaṅ* ‘superior to all’. Since He is adored as, ‘primate, the colossal Lord revealed by the ancient *Veda*’, He is the *paripūrṇaṅ* ‘one who is complete in every aspect’. So, since the Lord is the *sarvādhikaṅ* as well as the *paripūrṇaṅ*, through the understanding of these concepts, He is easily worshippingable. Moreover, from this much of commentation, the entire expression of the above statement of the *Ālvār* shall be easily understood.

1.6:2.2.3. The performance of the *kaiṅkarya* is the qualification to serve the Lord

‘If one does not think, ‘I am unqualified to serve the Lord’ and shrink and by him is the qualification to serve Him in all the ways’. If a devotee thinks as, ‘how it is possible for me to serve the Lord who is the primate, the colossal Lord revealed by the ancient *Veda*?’ and ‘the *nityasūris* alone possess the authority to perform the *kaiṅkarya* to the Lord!’, then, this mode of selfless thinking alone is the basic qualification for the performance of the *kaiṅkarya* to the holy feet of the Lord. There is also another version of commentation. Instead of assuming as, ‘by engaging certain thing only’ is better to perform the *kaiṅkarya*’, but, ‘by covering and

including all the possible ways and manners to perform the *kainkarya'* is the better qualification to serve the holy feet of the Lord in all the ways²⁸.

1.6:3. Nammālvār, out of his mind, etc., adored the Lord Śrīman Nārāyaṇa

Transliteration

“Īṭum eṭuppumil īcaṇ māṭu viṭātuen maṇanē
pāṭumen nāavan pāṭal āṭumen aṅkam aṅaṅkē”.

Verbal Translation

Īṭum eṭuppum: there is no distinction between the high to accept and the low to reject; *il īcaṇ*: *Īcaṇ*, the Lord who makes no distinction; *māṭu viṭātu*: never be away from; *en maṇanē*: my mind; *pāṭum en nā*: my tongue sings; *avan pāṭal*: His glory at all times; *āṭum*: the dances; *en aṅkam*: my *śarīra*; *aṅaṅkē*: I am in the state of ecstatic glow.

Translation

‘My mind can never be away from *Īcaṇ*, who makes no distinction between high to accept and low to reject. My tongue sings His glory at all times while my *śarīra* dances in ecstatic glow’.

1.6:3.1. Introduction: Nammālvār forgot his purpose of the *paropadeśam*

Nammālvār, by thinking of the Lord Śrīman Nārāyaṇa’s *svabhāva*²⁹ and by forgetting his purpose of the *paropadeśam*³⁰, out of his mind, *śarīra* and speech ecstatically adored the auspicious qualities of Him.

1.6:3.2. Commentary

1.6:3.2.1. The Lord Śrīman Nārāyaṇa has equal relationship with His devotees

‘*Īsaṇ*, who makes no distinction between the high to accept and the low to reject’. The Lord never rejects anybody and accepts somebody. Since the God possesses intended relationship with irrespective of all the *jīvātmas*, He never denies anybody. As stated, ‘You are the God for both the *Devas* and the *asuras*’³¹, He has equal relationship with one, who accepts Him and as one, who rejects Him.

1.6:3.2.2. Nammālvār is not able to explain the Lord Śrīman Nārāyaṇa's glories

'My mind can never be away from *Īśanī*'. Here, the *Ālvār* says that, if he approaches the Lord to obtain for certain goals, He shall be forgotten by him after the goals are attained. So, the *Ālvār* expresses that, his mind always thinks about the Lord's association and his proximity of nearer Him. If asked the *Ālvār*, 'do you need of your mind to think about the Lord?'. For it, he answers as follows. As said, 'I have sung his praise with my tongue and attained him'³², the Lord has to be praised by the *Ālvār*. In this context, he praises the Lord as, 'Oh, the Lord! For our goodness, we adore your glories with the words, which are always having psychical relation with our mind, which in turn thinks of You'. Here, it should be known that, since the *Ālvār's* mind thinks about the Lord and his words associate with his mind, he is not able to elucidate the glory of the Lord through words to others. So, in order to explicate the relation of the *Ālvār's* words with his thinking of the glory of the Lord, He praises the Lord as, 'my tongue sings His glory at all times'. To this assertion, the Commentator comments that, since the *Ālvār's* tongue has started to follow his mind's way, he is not able talk with others, i.e., Nammālvār forgot the *paropadeśam*. Also, it means that, he along with his mind and words, totally involved within the divine glory of the Lord.

1.6:3.2.3. Since Nammālvār with the divine love, his śarīra starts to dance

In the above noted context, some devotee asked the *Ālvār*, 'since you are not able to talk, why don't you at least to show your *hastamudra*?, so that, we can grasp the meanings, which you want to explain. For it, the *Ālvār* mentions, 'my *śarīra* dances in ecstatic glow'. It expresses that, the *Ālvār* conveyed his status to the devotee as, 'since my mind overwhelmingly engulfed with the divine love of the Lord, my *śarīra* too started to dance. So, I am not able show even the *hastamudra* to you'³³. Thus, the *Ālvār* gets the *summum bonum* of word, mind and *śarīra* upon the adoration of auspicious qualities of the Lord Śrīman Nārāyaṇa.

1.6:4. Nammālvār's love towards the Lord Śrīman Nārāyaṇa is the eternal

Transliteration

“Aṇaṅkuena āṭumen aṅkam vaṇaṅki valipaṭum īcaṇ
piṇaṅki amarar pitarrum kuṇaṅkelu koḷkaiyi nāṇē”.

Verbal Translation

Aṇaṅkuena: as divinely possessed; *āṭumen aṅkam*: my *śarīra* that is dancing; *vaṇaṅki valipaṭum*: by praising and worshipping; *īcaṇ*: the Lord; *piṇaṅki*: by arguing; *amarar*: the *nityasūris*; *pitarrum*: rave about; *kuṇaṅkelu koḷkaiyināṇē*: the natural repository of qualities in abundance.

Translation

‘The Lord I worship, my *śarīra* that is dancing as divinely possessed, is the natural repository of qualities in abundance, leaving the *nityasūris* argue and rave about’.

1.6:4.1. Introduction: Nammālvār's love upon the Lord matured

Nammālvār through this stanza conveys that, the love is matured in his mind and *śarīra* towards the Lord Śrīman Nārāyaṇa, which is not emerged out and lost in time, but, eternal.

1.6:4.2. Commentary

1.6:4.2.1. The Lord's inner nature is the unlimited auspicious qualities

‘The Lord, I worship, my *śarīra* that is dancing as divinely possessed’. Through this stanza, the *Alvār* claims that, he passes his life by worshipping the Lord and while worshipping, his *śarīra* dances as divinely possessed. ‘He is the natural repository of qualities in abundance, leaving the *nityasūris* argue and rave about’. Among the *nityasūris*, while debating the greatness of various auspicious qualities of the Lord, like affecting *janni* ‘diseases resulting from the morbid condition of three bodily humors’ and *curam* ‘fever’, somebody glorifies their favourable qualities of the Lord, but, they end with the qualities, which are praised by the others. Because of it, they become upset with each other. So, they quarrelled by themselves. Hence, the Lord is one, who possesses of such spiritual excellences. That is, just

like the ocean, which is having unlimited precious gems, pearls etc., the Lord possesses the countless auspicious qualities³⁴. The affirmation, ‘He is the natural repository of qualities in abundance’ shall be commented in different version. That is, the Lord’s inner nature is with the auspicious qualities in full.

1.6:4.2.2. Nammālvār emotionally thinks upon the Lord’s glory

To this verse, it shall be commented that, the *Ālvār*, by thinking of the Lord’s glories, experienced the same with overwhelming emotions as that of the *nityasūris*, who are all the *sarvajñās* ‘omniscient’.

1.6:5. The Lord Śrīman Nārāyaṇa becomes the most sweet to His devotees

Transliteration

“*Koḷkai koḷāmai ilātāṇi eḷkal irākam ilātāṇi*
viḷkal viḷāmai virumpi ulkalan tārkkuōr amutē”.

Verbal Translation

Koḷkai koḷāmai ilātāṇi: the Lord is neither attracted by seeing His quality, nor repelled by the absence of quality; *eḷkal irākam ilātāṇi*: displays neither hatred because of repulsion nor friendship because of attraction; *viḷkal*: the abstinence of desire for other fruit; *viḷāmai*: the steady devotion upon Him; *virumpi*: by encouraging; *ulkalantārkku*: towards His devotees; *ōr amutē*: He is the ambrosia.

Translation

‘The Lord is neither attracted by seeing quality nor repelled by the absence of quality, displays neither hatred because of repulsion nor friendship because of attraction. Pleased by abstinence of desire for other fruit but, wish to perform the eternal *kainkarya* the Lord and steady devotion upon Him, He encourages His devotees and becomes ambrosia to them’.

1.6:5.1. Introduction: The Lord Śrīman Nārāyaṇa checks out His devotees

Nammālvār, through this stanza, once again started to preach the higher teachings to others³⁵. If the Lord’s devotees approach the Lord, they used to check by themselves that, whether they are most obedient and

sincere towards Him or they want to leave from Him to look around for some ulterior fruits from somewhere. In this context, if they are obedient and sincere and surrender to His holy feet, the Lord becomes most sweet to them.

1.6:5.2. Commentary

1.6:5.2.1. The Lord Śrīman Nārāyaṇa will never discriminate His devotees

‘The Lord is neither attracted by seeing quality nor repelled by the absence of quality’. When the Lord looks into His subjects, He wouldn’t think, ‘since he is superior in birth, actions, knowledge, etc., I shall accept his *kaiṅkarya*, since he does not have any qualifications, I shall accept his external service other than his *kaiṅkarya*’. ‘Displays neither hatred because of repulsion nor friendship because of attraction’. The Lord, out of His divine heart wouldn’t reject and degrade somebody and accept somebody for His personal convenience. Nammālvār in the third verse of this decade by proclaiming, ‘my mind can never be away from *Īcaṇ*, who makes no distinction between high to accept and low to reject’, ascertained that, when the Lord accepting His devotees, He wouldn’t examine the demerits from them. The *Ālvār*, over here, authoritatively affirmed that, when the Lord accepts the *kaiṅkarya* of His devotees, He wouldn’t discriminate the cadre of them. He expects only their sheer devotion without expecting any *phala* ‘fruit’ from Him.

1.6:5.2.2. The Lord becomes the distinct ambrosia to His devotees

In the above said context, if asked, ‘what is the inner meaning?’ The answer follows. ‘Pleased by abstinence of desire for other fruit’. If His devotees follow the sense of abstinence for other fruits, He will be pleased much. ‘Wish to perform the eternal *kaiṅkarya* to the Lord’. The Lord pleased by gauging his devotee’s intention for performing the *kaiṅkarya* only to His holy feet. ‘Steady devotion upon Him’. The devotee should have unsurpassed devotion toward the Lord. ‘He encourages His devotees and becomes ambrosia to them’. If the devotees approach the Lord only for the purpose of performing the *kaiṅkarya* to His holy feet, He, by all the means supports them and becomes distinct and incomparable ambrosia to them. In this context, appropriately, the *Ālvār* has praised the Lord Śrīman Nārāyaṇa as, ‘insatiable ambrosia!’³⁶.

1.6:6. The *Devas*' desire to enjoy the ulterior benefits only

Transliteration

*“Amutam amararkaṭku īnta nimircuṭar āli neṭumāl
anutilum ārra iṇiyaṇ nimirtirai nīkaṭa lānē”.*

Verbal Translation

Amutam: the ambrosia; *amararkaṭku*: to the *Devas*; *īnta*: gave; *nimircuṭar*: the glowing radiant; *āli*: the discus; *neṭumāl*: Neṭumāl; *anutilum ārra iṇiyaṇ*: the sweeter than ambrosia; *nimirtirai*: the deep ocean of broad and raising waves; *nīkaṭalānē*: He reclines in the deep ocean.

Translation

‘The Lord is sweeter than ambrosia. He, the Neṭumāl gave ambrosia to the *Devas*. He reclines in the deep ocean of broad and raising waves, with a glowing radiant discus in hand’.

1.6:6.1. Introduction: The Lord Śrīman Nārāyaṇa alone is the enjoyable

Since the Lord Śrīman Nārāyaṇa alone is most enjoyable, Nammālṅvār disregards the *Devas*, who, by leaving the enjoyment of auspicious qualities of the Lord, desires to enjoy the other benefits.

1.6:6.2. Commentary

1.6:6.2.1. The Lord gives the ambrosia to the *Devas* for their immortality

‘He gave ambrosia to the *Devas*’. Through this utterance the *Ālvār* praises the Lord as, ‘what a generous personality, the Lord is?’. When the *Devas* asked, ‘Oh, the Lord! We don’t need of you, but, give a thing, which helps us for immortality’, the Lord, by giving ambrosia fulfilled their wish. Though the *Devas* don’t have desire to enjoy the divine qualities of the Lord, but, He as generous personality and as the Lord of all, readily fulfilled their ambitions. ‘Neṭumāl with a glowing radiant discus in hand’. This spiritual conditions of the Lord is nectar to the *Ālvār*. As stated, ‘my soul’s ambrosia’³⁷, indeed He is ambrosia to the *Ālvār*. More specifically, as expressed, ‘the ambrosial Lord, extolled as the sweet nectar, the discus-wielder’³⁸, the Lord holds the holy discus in His hand. The glory of fulfilling the ambition of the *Devas* made the Lord’s discus to glow with radiance.

So, the *Ālvār* praises the Lord, 'glowing radiant discus'. 'He, the Neṭumāl'. Instead the *Devas* went for others for their needs, they asked the ulterior benefit from the Lord and got ambrosia for their immortality. Since, the Lord mesmerized the *Devas* by giving ambrosia, the *Ālvār* astonishingly praised Him as, 'He, the Neṭumāl'.

1.6:6.2.2. The Lord reclines in the milky ocean, where the nectar found out

'The Lord is sweeter than ambrosia'. If the *Devas* know the difference between the Lord and ambrosia, they would have catch hold of the Lord's holy feet. In this context, the Lord's devotee, named Nambi Tiruvaḷuti Dāsar³⁹ sarcastically comments upon the *Devas* as, 'are these *Devas* are like deers?⁴⁰. Instead of enjoying the sweetness and the beauty of the Lord, they focused their attention towards the salt water'⁴¹. 'He reclines in the deep ocean of broad and raising waves'. The *Ālvār* through this statement conveys the message as, 'are the devotees not thinking the Lord because of His lack of proximity?'. It is not so, because He reclines in the deep ocean of broad and raising waves only, where the nectar is found out. So, he praises the Lord as, 'He, the ocean (*Kaṭalān*)'. It explicates the fact that, though the devotees are not understanding His glories, He is readily available to them and He at anytime can woke up from the reclining posture and do the necessary things to fulfill their desired issues. Moreover, as the *Ālvār* affirmed, 'He made the ocean and spread His peerless form on it'⁴², the Lord has created the ocean, which is extended as such for the Lord to recline upon. In this place, since the Lord reclines upon the ocean, the *Ālvār* comments it as, 'the deep ocean of broad and raising waves'. Appropriately Poykaiyālvār also praises the reclining Lord upon the ocean as, 'Oh! The dark ocean! What penance earned you this good fortune?'⁴³.

1.6:7. The devotees spend the time to enjoy the Lord Śrīman Nārāyaṇa

Transliteration

"Nīlkaṭal cūlilaṅ kaikkōṅ tōlkaḷ talaituṅi ceytāṅ
tālkaḷ talaiyil vaṅaṅiki nālka ṭalaikkali miṅṅē".

Verbal Translation

Nīlkaṭal cūl: surrounded by the extended ocean; *ilaṅkai*: Laṅkā; *kōḷi*: the king; *tōlkal*: the shoulders; *talai*: the head; *tuṇi ceytān*: He cut asunder; *tāḷkal*: feet; *talaiyil*: by the heads; *vaṇaiṅki*: by bowing; *nāl*: the days/time; *kaṭalai*: the ocean of; *kaḷiminnē*: you spend.

Translation

‘He cut asunder the heads and shoulders of the king of Laṅkā, which is surrounded by the extended ocean. Bow your heads before His feet and spend the ocean of time’.

1.6:7.1. Introduction: The Lord Śrīman Nārāyaṇa is the sweet to His devotees

The devotees of the Lord Śrīman Nārāyaṇa asked Nammālvār, ‘you advised that, the Lord is so sweet, then, how we have to spend the time until to attain Him?’. For it, the *Ālvār* instructs, ‘dears, to spend the time, there is the sweet auspicious qualities of the Lord to the heart’⁴⁴.

1.6:7.2. Commentary

1.6:7.2.1. The devotees spend the time, by thinking of the valour of Śrī Rāma

‘The king of Laṅkā, which is surrounded by the extended ocean’. Rāvaṇa is the king of Laṅkā, which bears the sea as protective layer. Since he had the *ahaṅkāra*, he didn’t respect Śrī Rāma and fought with him as an ignorant child. ‘He cut asunder the heads and shoulders’. Just not like that of one, who is not possible to catch hold of Śrī Rāma, he causally killed Rāvaṇa like passing the time but, he didn’t do it out of vengeance. ‘Bow your heads before His feet’. The devotee has to meditate upon the holy feet of Śrī Rāma like *Tiruvaṭi* (Hanumān), who constantly meditate upon the Śrī Rāma’s act of valour. ‘Spend the ocean of time’. As the devotee of the Lord, if he thinks about the sweetness of the Lord, then, to him, the time between now and the time of attaining the Lord shall appear to be like the lengthy ocean⁴⁵. So, to explicit the fact, the *Ālvār* says as, ‘the ocean of time’. The phrase shall also be commented in a different way. The devotee may spend the time by thinking of the act of valour of Śrī Rāma, the holy son of great monarch to cross the great oceanic births⁴⁶.

1.6:8. The Lord Śrīman Nārāyaṇa eliminates the obstacles of His devotees

Transliteration

“*Kalīminī* *tonṭīrkaḷ* *kalittut* *tōluminī* *avanait* *tolūtāl*
valīnīnra *valvīnai* *māḷvittu* *alivīnri* *ākkam tarumē*”.

Verbal Translation

Kalīminī: by give up; *tonṭīrkaḷ*: the devotees those who are desirous; *kalittu*: by giving up; *tōluminī*: let you surrender; *avanai*: to Him; *tolūtāl*: if you worship; *valīnīnra*: in your path standing as obstacles; *valvīnai*: the heavy *karmas*; *māḷvittu*: by eliminating; *alivīnri*: the eternal *kaiṅkarya*, performed at the *paramapada*; *ākkam tarumē*: certainly the Lord will bestow the wealth.

Translation

‘Surrender!, Oh!, devotees those who are desirous and by giving up your attachments, worship Him. If you worship, the heavy *karmas* in your path standing as obstacles will be eliminated. He will certainly bestow the wealth of the eternal *kaiṅkarya* to be performed at the *paramapada*’.

1.6:8.1. Introduction: One has to meditate upon the valiant history of Śrī Rāma

Nammālvār, through this verse announces, ‘by meditating upon the valiant history of Śrī Rāma and give up the attachment with the worldly pleasures, then, the Lord by Himself will eliminate all the obstacles and bestow the eternal *kaiṅkarya* to His devotees at the *paramapada*’.

1.6:8.2. Commentary

1.6:8.2.1. By eliminating the worldly pleasures, one can worship the Lord

‘By give up your attachments’. Through this phrase, the *Ālvār* advises the aspirants to give up all the tastes of the worldly pleasures. ‘Give up’ means the fact that, recognizing the said tastes as bad. ‘Oh!, devotees’. The phrase refers to the truth as, ‘Oh!, devotees, who wish towards the subject matters of the Lord, give up all the tastes of the worldly pleasures’. Since if it is advised to the individuals, who are all behind the taste of the worldly order, certainly they wouldn’t even hear the advice, the *Ālvār*

advises the aspirants as, 'Oh!, devotees those who are desirous and by giving up your attachments'. 'By giving up your attachments, worship Him'. It focuses the truth that, instead of thinking as, 'by the way of worshipping the Lord, automatically the tastes of the worldly pleasures will be nullified', it is better at the first eliminate the tastes of worldly pleasures, then worship the Lord Śrīman Nārāyaṇa.

1.6:8.2.2. The Lord accepts the *kaiṅkarya*, then, the *ātma* never returns back

In the above cited context, if asked, 'at the first, the *Ālvār* said as, '*kaḷimīṇi* (give up)', then, expressed as *kaḷittu* 'after giving up', if so, what would be reason to state as such?'. Since to communicate the truth, 'give up the worldly pleasure itself is the goal', the *Ālvār* conveyed as such. If asked, 'at the first, the *Ālvār* advised as, *tōḷumīṇi* 'worship Him', then, he added as *tolūtāl* 'If you worship', if so, what would be reason for the same?. In order to explicate the fact, 'just like for eating sugarcane, there is a prize'⁴⁷, though there is no separate result for worshipping the Lord, the holy act of worshipping itself is the specific result', it is remarked as such. If asked, 'if one worships the Lord, then, what will be resulted to him?'. For it, the *Ālvār* answers, 'if you worship the Lord, the heavy *karmas* in your path, which are standing as obstacles will be eliminated'. It intends that, if one worships the Lord, He will eliminate the strong *karmas* along with their *vāsanā*, which are associated along with the *svarūpa* of the *ātma*. Moreover, the phrase, 'heavy *karmas* in your path are standing as obstacles' shall be commented in a different direction. That is, the heavy *karmas*, which stand as obstacles in between the devotee and his spiritual path will be eliminated by the Lord. 'He will certainly bestow the wealth of the eternal *kaiṅkarya* to be performed at the *paramapada*'. As claimed, 'once reached over the *paramapada*, the *ātma* never returns back to the material world'⁴⁸, the Lord shall bestow the chance to perform the eternal *kaiṅkarya* to him. In this junction, it is to be learned that, after having the chance of performing the *kaiṅkarya*, whereas the *ātma* will never return back to the *samsāra*.

1.6:9. The Lord Śrīman Nārāyaṇa always associates with Śrī Lakṣmī

Transliteration

“*Taruma arumpaya nāya tirumaka lārtanik kēlvāṇ perumai yuṭaiya pirāṇār irumai viṇaikaṭi vārē*”.

Verbal Translation

Taruma: the virtuous; *arumpayanāya*: the ultimate manifestation of; *tirumakalār*: Śrī Lakṣmī; *tanikkēlvāṇ*: the singular beloved; *perumaiyuṭaiya*: by possessing the great glories; *pirāṇār*: the Lord; *irumai viṇai*: the twofold *karmas*; *kaṭivārē*: the Lord Śrīman Nārāyaṇa breaks.

Translation

‘The Lord Śrīman Nārāyaṇa breaks the twofold *karmas* and grants the highest fruit. The great celebrated Lord is the singular beloved of Śrī Lakṣmī, the ultimate manifestation of virtuous femininity’.

1.6:9.1. Introduction: The Lord eradicates His devotees’ obstacles

If asked, ‘when the devotee surrenders to the Lord, does He eliminate his obstacles and bestow the result?’, Nammālvār answers, ‘is it necessary to see Him only?, should we not see who is always accompanying with Him? The merciful one, who is accompanying with Him expounds as, ‘there is nobody, who does not commit errors’⁴⁹.

1.6:9.2. Commentary

1.6:9.2.1. The Lord Śrīman Nārāyaṇa’s *svarūpa* favours His devotees

‘Virtuous’. The Lord gives everything to His devotees. There is no doubt in it. ‘The ultimate manifestation of virtuous femininity’. It is difficult to obtain the goal, which is gloriously clarified in the *śāstras*. It is commented in a different version. By taking the phrase as adjective to Śrī Lakṣmī, it shall be commented as, ‘she is the ultimate manifestation of virtuous femininity’. ‘The great celebrated Lord is the singular beloved of Śrī Lakṣmī’. Since the Lord is the husband of such a great Śrī Mahālakṣmī, He is only one incomparable and the great celebrated Lord⁵⁰. As informed, ‘incomparable is 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'⁵¹, the Lord alone is glorified as the husband of Śrī Mahālakṣmī. To express the fact only, the *Ālvār* praises the Lord Śrīman Nārāyaṇa as such. 'The great celebrated Lord'. The Lord is so great only because of His association with Śrī Lakṣmī. Moreover, He is so called as, 'the singular Lord' because His *svarūpa* is the embodiment of doing favours to His devotees.

1.6:9.2.2. The Lord Śrīman Nārāyaṇa breaks the twofold *karmas*

'The Lord Śrīman Nārāyaṇa breaks the twofold *karmas* and grants the highest fruit'. The Lord breaks the devotee's two kinds of *karmas*. Though good as well as bad *karmas*, they are distinctive in qualities⁵², but, both are as gold and iron shackles, i.e., obstacles for attaining the *mokṣa*⁵³. To point out this principle only, the *Ālvār* conveys this fact as, 'the Lord Śrīman Nārāyaṇa breaks the twofold *karmas* and grants the highest fruit of performing the *kainkarya* to the holy feet of Him'.

1.6:10. The Lord Śrīman Nārāyaṇa and Śrī Lakṣmī eliminate the obstacles

Transliteration

"Kaṭivār tīya viṇaikaḷ noṭiyā rumala vaikkaṇ
koṭiyā aṭupuḷ uyartta vaṭivār mātava nārē".

Verbal Translation

Kaṭivār: one who purges; *tīya viṇaikaḷ*: the cruel *karmas*; *noṭiyārumala vaikkaṇ*: in the bat of an eyelid; *koṭiyā*: the banner; *aṭu*: destroys; *puḷ*: *Garuḍālvār*; *uyartta*: bears; *vaṭivār*: one with beautiful form; *mātavannārē*: the bridegroom Mādhava.

Translation

'The beautiful bridegroom Mādhava, in the bat of an eyelid, will purge us of our cruel *karmas*, His banner bears the fierce *Garuḍālvār*, who destroys the enemies of the Lord'.

1.6:10.1. Introduction: The Lord and Śrī Lakṣmī instantly remove the obstacles

If asked, 'when the Lord Śrīman Nārāyaṇa and Śrī Lakṣmī remove the obstacles of their devotee?', Nammālvār answers, 'they will be eliminated them as soon the devotee bowed his head to the lotus feet of the Lord'.

1.6:10.2. Commentary

1.6:10.2.1. The Lord, at the first sight destroys His devotee's enemies

'Will purge us of our cruel *karmas*'. The Lord will purge the cruel *karmas*, which are not possible to eliminate throughout the time span by the devotee's self efforts. In the 8th stanza when addressing as, 'if you worship, the heavy *karmas* in your path standing as obstacles will be eliminated', the Ālvār asserts as, 'at the time of surrender to the Lord, He eliminates the sin'. In the 9th stanza when mentioning, 'the Lord Śrīman Nārāyaṇa breaks the twofold *karmas*', the Ālvār adds, 'since Śrī Lakṣmī is nearby, He will remove the *karmas*'. In this place, if asked, 'how long, the Lord will take time to remove His devotee's cruel *karmas*?', the Ālvār replies as, 'in a *kṣaṇa*'. 'In the bat of an eyelid, His banner bears the fierce *Garuḍālvār*, who destroys the enemies of the Lord'. It means that, as the Lord's *svabhāva*, when thinking of His devotees' cruel *karma* and rushes towards them, He usually raises His banner bears the fierce *Garuḍālvār*, who destroys the enemies of the Lord. The enemies are in the form of cruel *karma*, which are destroyed even at the first sight as that of in the bat of an eyelid⁵⁴.

1.6:10.2.2. The Lord Śrīman Nārāyaṇa forgives His devotee's mistakes

'The beautiful bridegroom'. The Lord possesses beautiful form. Moreover, by considering the phrase, 'the beautiful form' as the adjective to Śrī Lakṣmī, it shall be commented as, 'Śrī Lakṣmī possesses the beautiful form'. 'The beautiful bridegroom Mādhava'. If Śrī Lakṣmī is nearer to the Lord, He will immediately remove the cruel *karmas* of His devotee. This announcement shall be commented in a different direction. If Śrī Lakṣmī says the Lord, 'You see, to the devotee, there are births, in another way,

there are deaths, in the midst there are time immemorial diseases⁵⁵, if so, how can You investigate the demerits of the devotee, who surrendered to Your holy feet? Oh, the Lord! If You have the intention to count Your devotee's demerits and leave him in the *samsāra*, then where will your devotee go?, If you have the intention of counting the demerits, you have to give up all your devotees. So, you forgive the devotee and accept him'. For this act *puruṣakāratvam* of Śrī Mahālakṣmī, the Lord to satisfy her, certainly forgive His devotees' mistakes and showers His grace upon them without fail.

1.6:11. Those who learns and practices this decade will not get rebirth

Transliteration

“Mātavaṅ pārcāṭa kōpaṅ tītavam iṅṛi uraitta
ētamil āyirattu ippattu ōtaval lārpīra vārē”.

Verbal Translation

Mātavaṅpār: towards the Lord Mādhava; *caṭakōpaṅ*: Śaṭhakōpaṅ; *tītu*: the defect; *avam*: the evil; *iṅṛi*: without (by pure hearted); *uraitta*: by addressing; *ētamil*: the faultless; *āyirattu*: the thousand; *ippattu*: this decade; *ōtavallār*: those who can learn; *pīravārē*: secures freedom from rebirth.

Translation

‘Those who learn this decade of the faultless thousand by pure hearted, to them, Śaṭhakōpaṅ addressing that, the perfect Mādhava secures freedom from rebirth’.

1.6:11.1. Introduction: There is no rebirth to the Lord's devotee

Nammālvār through this stanza claims that, those who can learn and practice this decade will not get rebirth in this *samsāra*.

1.6:11.2. Commentary

1.6:11.2.1. The Lord Śrīman Nārāyaṇa is away from defectiveness and evilness

The traditional scholars of the *Śrīvaiṣṇavism* have explained the meaning of this stanza that, the Hero of this *prabandha* is defectless, the

author of the *prabandha* is faultless and also the content of stanzas is mistakeless. But, Bhaṭṭar differently commented this stanza. When it is referred to the characteristic feature of this *prabandha* as, 'the faultless thousand by pure hearted', it is interpreted that, there are no three kinds of above said defects. If so, there is a question, 'what is the purpose of mentioning *tītu* 'defect' and *avam* 'evil'?'. Bhaṭṭar, as answer, for the statement, 'Śaṭhakōpaṇ addressing that, the perfect Mādhava' comments as, 'Śaṭhakōpaṇ without defect and evil, wholeheartedly addresses toward the perfect Mādhava'. In this context, the *tītu* refers to the matter that, the Lord considers His greatness as, 'I am grateful because I am the husband of Śrī Mahālakṣmī' and staying away from His devotees. The term, *avam* means that, the Lord looks at the lowly status of devotee as, 'I wouldn't grace the devotee because he is only a *nityasamsāri*'. By covering these two kinds of observations, it signifies that, the Lord does not have these two kinds defectiveness and evilness, noted above.

1.6.3. Those who understands this decade will spend His life with the Lord

'Those who learn this decade, secure freedom from rebirth'. It is to be mentioned that, within the *samsāra*, it is very easy to approach the Lord. This averment is just like stating, 'being protected by one's own mother is so nice and beautiful'. Since the Lord as mother is so affectionate with his devotees, the Commentator, by mentioning easiness of enjoying the motherly affection, directs the devotee to seek out the shelter in the hands of the Lord Śrīman Nārāyaṇa. To the declaration, 'those who learn this decade, secure freedom from rebirth', the Commentator comments it in a different direction. That is, the devotee who learns and understands this decade will give up the worldly attachment and he along with his fellow devotees, will lead his life with the blissful thinking of the Lord.

1.6.4. The condensed version of this decade

Nammālvār, in the first stanza said that, there is no specific restriction of offering for the devotee who approaches the Lord. He, in the second stanza remarked that, there is no specific qualification for the devotee who approaches the Lord. The *Ālvār*, in the third stanza conveyed the message

that, his mind, words and deeds are engaged in worshipping the Lord. He, in the fourth stanza claimed that, as that of the *nityasūris*, he always engaged with the subject matters of the Lord's sacred qualities. Nammālvār, in the fifth stanza remarked that, the devotee approaches the Lord for His pleasure only, whereas the Lord becomes so enjoyable to him. The *Ālvār*, in the sixth stanza, disregards the *Devas*, who expect the other pleasures except the Lord, who is always so sweet to His devotees. He, in the seventh stanza, described the spiritual activities of devotees, who surrendered to the Lord. He, in the eighth stanza declared that, the Lord Himself will eliminate the obstacles, which stand against for His devotees. He, in the ninth stanza, when there is a doubt regarding the elimination of obstacles, clarifies it as, 'don't just observe the Lord's nature only, it is better to consider His consort Śrī Mahālakṣmī, who is for *puruṣakāratvam*'. The *Ālvār*, in the tenth stanza, for the question, 'how long the divine couple take time to remove the obstacles?', answered as, 'at a *kṣaṇa*'. At this end, Nammālvār has asserted that, the devotee who learns this decade will not have rebirth.

1.6.5. The Saint Maṇavālamāmuni glorifies this decade

The Saint Maṇavālamāmuni, by realizing the spiritual value of this decade comments as, 'graced with wisdom, Māraṇ ended the births of the ignorant people in this world graciously by telling them, with conviction, that, they should worship the Lord who removes distress for the rare bliss (in salvation)⁵⁶.

REFERENCES

1. The Commentator, by using the word, '*parimāṛram*', explains the gratefulness of worshipping the Lord. *Parimāṛram* - the worship.
2. For the question, 'What is the use of all these Lord's qualities, if He is very difficult to worship?', the Commentator gives two kinds of commentation. The first one starts from, 'since the devotees, who are all so simple' and ends with, 'the Lord didn't have anything as reciprocation from him'. In this place, he, by thinking of the inner nature of the *ātmas*, specifies the importance of worship. He also gives the reason for the *ātmas* not to worry to worship the Lord by

thinking of His gratefulness. The phrase, 'left from His side' means the status of the *Ālvār*. This condition of him is the *upalakṣaṇa* to all the *ātmas*. The statement, 'at that time, He has also made the *Ālvār* to be with Him for the purpose to reveal His simplicity' expresses the fact that, by thinking of the Lord's simplicity all the devotees can approach Him to do the *kainikarya* to His holy feet. Starting from, 'since He (the Lord) is desireless towards any object, the *samsāri* devotee shall think that, through the ordinary ways and means, it is doubtful to worship Him' and up to, 'as in response, the Lord accepts it as His supreme attainment' (references covering 2 to 5), the Commentator, by elucidating the dignity of the Lord and the importance of worship, advises us not to get fear, but, considers them as the spiritual medium to approach Him for worship.

3. The expression, 'He is also the *Śriyaḥapati*, the husband of *Śrī Lakṣmī*' denotes the Lord's noble character.
4. By thinking of the line, *purivatuvum pukai pūvē* 'offer flowers, incense and pure water' (TVM 1.6:1), the Commentator comments as, 'in this respect, Nammālvār proclaims the truth that, the attainment of the Lord is so simple and easy than the attainment of other *Devatas*'.
5. In this decade, the Commentator, by thinking of phrase, *valviṇai nāḷvittu* 'the heavy *karmas* in your path standing as obstacles will vanish' (TVM 1.6:8), comments as, 'if the devotee through the above stated means approaches the Lord, automatically all his obstacles will be nullified'. He, by minding with the phrase, *amutilum āra iṇṇiyai* 'the Lord is sweeter than ambrosia' (1.6:6) comments as, 'it is always spiritually enjoyable'. He, by remembering the line, *purivatuvum pukai pūvē* 'offer flowers, incense and pure water' (1.6:1), comments as, 'one need not suffer to acquire anything'. He, by minding the first two stanzas (TVM 1.6:1-2) comments as, 'for it there is no restriction in materials to offer, time to pray and qualifications to possess by the devotee'.
6. The stanzas starting as, '*tvadaṅghrinuuddiśya*' (Stotra Ratna 25), '*patram puṣṣam*' (Bhagavad Gītā 9:26 (Reference 8)) '*anyat*' (Śrī Mahābhārata Udyoga Parvam 87:16 (Reference 9)) and '*yāḥ kriyās*' (Śrī Mahābhārata

Mokṣa Dharmam 171:63 (Reference 10)) are quoted to expound the fact that, the Lord Śrīman Nārāyaṇa is very easily approachable and attainable.

7. “*Nanmaṇi pōlē vīḷntu amukkum nāṭṭil uḷḷa pāvam ellām cummenātē kaivoiṭṭu oṭit tūrukaḷ pāyntaṇavē*” - *Periyālvār Tirumoli* 5.4:3.
8. “*Patram puṣpam phalam toyam yo me bhaktyā prayacchati / tadaham bhaktyupahṛtamaśnāmi prayatātmanaḥ /*” - *Bhagavad Gītā* 9:26.
9. “*Anyat pūrṇādapām kumbhādanyat pādāvanejanāt / anyat kuśalasaṃpraśnāt na cecchati janārdanaḥ /*” - *Śrī Mahābhārata Udyoga Parvam* 87:16.
10. “*Yāḷi kriyāssaṃprayuktāssyurekāntagata buddhibhiḥ / tāssarvāśśīrasā devaḥ pratigrhṇāti vai svayam /*” - *Śrī Mahābhārata Mokṣa Dharmam* 171:63.
11. The Commentator, by using the phrase, ‘*abhimata viṣayam*’ interprets the context properly. *Abhimata viṣayam* - lovable object; wife.
12. The Commentator, by using the phrase, ‘*mahiṣī svedam*’, explains the context properly. *Mahiṣīsvedam* - wife’s sweat.
13. Since the *Ālvār* called the Lord as *Īcaṇ*, from it, it is derived that, the Lord is the *paripūrṇaṇ*. Since the *Ālvār* expresses, ‘serve Him out of conviction with pure water, seeking no personal good, burn incense before Him and flowers do offer’, the Commentator comments that, the Lord is easily worshippingable.
14. The Commentator appropriately praises the Lord.
15. If the God is opposite to demerits, from it, it is derived that, He possesses good qualities. Like that, if the Lord is mentioned as the *Heyapratyanīkatai*, then, from it, through the *upalakṣaṇa*, it shall be derived that the God is the *Kalyāṇaguṇayogam*, i.e., the Lord possesses good qualities.
16. The Commentator, by using the Tamil word, *paccai* ‘things for cooking’, appropriately described the context.
17. The Commentator, by using the Tamil word, *neñcāral* ‘suffering of the mind’ appropriately simplified the context.

18. “*Etat sāma gāyannāste*” - *Taitrīya Upaniṣad (piru)* 10. Refer to *Bhagavadviṣayam*, vol. 1B, (1999), *op.cit.*, p. 765.
19. The Commentator, by using word, *viṣṭṭar* ‘one with expanded knowledge’, appropriately clarified the context.
20. “*Imaiyōr palarum muṇivarum puṇainta kaṇṇi nīr cāntam pukaiyōṭu ēnti vaṇaṅkināl—uṇ perumai mācuṇātō? māyōṇē!*” - TVM 1.5:2.
21. The Commentator, by using the Tamil word, *cetukai* ‘broken pieces of straw; husk’, appropriately explained the context.
22. “*Muḷ ār muḷariyum āmpalum muṇ kaṇṭakkāl, puḷ āy, ōr ēṇam āyp pukku iṭantān poṇaṭikku eṇru uḷḷātār uḷḷattai uḷḷamāk koḷḷōṇē*”
- *Periya Tirumoli* 11.7:6.
23. “*puḷ āy, ōr ēṇam āy*” - *Periya Tirumoli* 11.7:6.
24. *Muttakkācu* - the fragrant tuber of *cyperus rotundus*.
25. There is a note in grammatical observation upon the Tamil expression of the line, ‘*matuvār taṇam tuḷāyāṇ*’, which is interpreted in the commentary part. The Commentator of *Māraṇ Alaṅkāram* says this as, *ākupeyar Antātitoṭai*. The *Ākupeyar* means a name or word, which by long usage is secondarily applied to denote something connected with the things originally denoted by it. The *Antātitoṭai* is the concatenation in which the foot, syllable or letter at the end of a line of verse begins the line. If the reader wants to have better knowledge about this concept, it is better to consult with the Tamil traditional grammarian.
26. The Commentator, by using the proper word, ‘*Ciṇaiyārupaṭutal*’ very beautifully described the context. *Inaiyārupaṭutal* - though the water is not running in the riverbed, but, due to the ooze out or percolate, there will be water under the sand of the riverbed.
27. “*Śāstrayonitvāt*” - *Uttira Mīmāṃsai* 1.1:3.
28. In this context, two kinds of interpretations are given for the concept of performing the *kaiṅkarya*. The first one reveals the humbleness of devotee, who performs the *kaiṅkarya* to the Lord. The second elucidates the greatness of the *kaiṅkarya*. That is, the *kaiṅkarya* should be done without the variation of external as well as internal sense organs. For further clarification, the reader can approach the traditional *Śrīvaiṣṇava* scholar.

29. In this context, the Lord Śrīman Nārāyaṇa's *svabhāva* is that, He is easily worshippable.
30. The Commentator, by using the Tamil phrase, '*atikaritta kāriyam*', properly elucidates the contextual meaning. *Atikaritta kāriyam* - the *Paropadeśam*.
31. "*Devānām dānavānāñica sāmānyamadhidaiivatam/ sarvadā caraṇadvandvam vrajāni śaraṇam tava/ /*" - *Jitāntā* 1:2.
32. "*Nā iyalāl icaimālaikaḷ ētti, naṇṇap perrēṇ*" - *TVM* - 4.5:4.
33. *Hastamudra* - a symbol of hand posture instructing the knowledge about the Lord Śrīman Nārāyaṇa.
34. The Commentator, by using the word, '*ratṇākaram*' analyzed the context very well. *Ratṇākaram* - the ocean with *ratnamis* '*rupis* 'gems''.
35. In the first two verses of this decade, Nammālvār did the *paropadeśam*. He in the next two stanzas have amicably pointed out his differentiated *indriyas*. Here, in this fifth stanza, he once again started to teach the higher teaching to others, i.e., *paropadeśam*.
36. "*Ārā amutē!*" - *TVM* 5.8:1.
37. "*Nāl tōḷ amutē! enatu uyirē!*" - *TVM* 6.10:9.
38. "*Anutu eṇṇum, tēṇ eṇṇum, ālyāṇ eṇṇum*" - *Iranṭām Tiruvantāti* 85.
39. Nambi Tiruvaḷutināṭu Dāsar - He is one of devotees of the Lord Śrīman Nārāyaṇa.
40. The Commentator, by using the Tamil word, '*marai*' mentioned the deer.
41. Salt water - the ambrosia.
42. "*Tāḷum tōḷum, muṭikaḷum caman ilāta palaparappi*" - *TVM* 8.10:8.
43. "*Mālum karuṇ kaṭalē! eṇ nōṛṛāy*" - *Mutal Tiruvantāti* 19.
44. *Tiruppāvai* (12) appropriately refers to the context as, *cinattināl ten ilaikaik kōmānaic cerra maṇattukku iniyāṇaip pāṭavum nī vāy tiravāy* 'come open your mouth and sing the praise of the Lord to our heart, who in anger slew the demon-king'.
45. *Nalavenpā* (108) appropriately comments about the time in the contest of the separated lovers of hero and heroine as, *ūḷi pala ṛ iravu āyirru eṇṇum* '(Damayanti) was ruminated for a long time when thinking of King Nala), whether that whole of night was deliberately conspired by the aeon of time'.

46. Here the Tamil word, 'nāl' of *nālkaṭalai* 'the ocean of time', out of the *upalakṣaṇa* means the birth.

47. Here, it is appropriate to remember the following lines

*"Tāniṅ puruvatu ulakiṅ purakkaṅṭu
kāmuruvār karrarin tār"*

'Their joy is joy of all the world, they see; thus more

The learners learn to love their cherished lore'

- *Tirukkural* 399.

Karumpayilak, kūli koṭukkuin kulattōṅṅal 'the leading benefactor of the community who is of paying fair wages' - *Tiruvenkaiyulā*. Vide: Purushothama Naidu, B.R. (2012), *op.cit.*, p. 275

48. *"Sahalu evam varttayan yāvātāyusaṁ brahmalokamapi/
sampadyate na ca pinarāvarttate na ca pinarāvarttate /"*

- *Chāndogya Upaniṣad* 8.15.

49. See the reference number 115 of the fourth decade.

50. The following lines express this concept.

Atiratar tammai eṅṅil aṅiviral muṭakkal oṭṭāmutircilai muniyum 'if counts the *Atirathars* with fingers, there is no chance of counting except the fifth (small) finger as one and there wouldn't be the chance to count as second with the finger, to it *pavitra* 'ring of *darbha* grass worn on the fourth finger of the right hand on religious occasions'. So, he is the Saint Dronācārya, who has the maturity in the fighting of bow and arrows'. It refers to the case that, there is no equal ferocious fighter as that of Saint Droṇa'

- *Villi Bhāratam: Virāṭa Paruvaṁ Nirainiṭṭuc Carukkam* 92.

*"Collāta munṅaiṅ cuṭaraic cuṭartūṅṭu kaiṅṅāṅ
pallā latarattai yatukkiṅṅiṅ nītu pārttāṅ
ellāru niṅṅantāṅ rōvenāvēṅki naintāṅ
villāṅṅarai eṅṅil virāṅkumṅuṅ niṅṅkum vīraṅṅ"*

'Even before he heard him fully

He, the first among bowmen,

Who could lend fire to the sun,

Anguished and watched, bit his lips,

Looked at the sky, and asked,

“Are they all dead then”

- *Kamba Ramayanam: Yuddha Kandam: 18. The Serpent Noose 5.*

51. See the reference number 53 of the third decade.

52. The commentator properly commented the content.

53. Here the signification of *Tirukkuraḷ* (5) shall be consulted. *Iruḷcēr iruvinayum cerā iraivaṅ poruḷcēr pukalpurintār māṭṭu* ‘the men, who on the ‘King’s’ true praised delight to dwell, affects not them the fruit of deeds done ill or well’.

54. The following lines of Kamba Rāmāyaṇa shall be remembered. “*Eleṭutta paṭai intirātiyar unakku iṭaintu uyir koṭu ēkuvār, pul eṭuttavar allam*”

‘Indra and the rest used their weapons,
Were defeated, and fled for their lives.

We are not like them here

To kiss the dust and eat grass.

We have our own ways of fighting’

It is the arguments between Indracit and Hanumān.

- *Kamba Ramayanam: Yuddha Kandam: 18 Serpent Noose 74.*

“*Viṅkavvu vāḷi aḷalaiṅar mītu viṭaaṅci vīrar etirē, purkavvumākil*”

(Karna said Druyodhana as,) ‘if Viṭuman did non-sense not to aim upon the *Pāṇḍavas* with arrows, then, even before the sun rises I will immediately reach over there and fight on behalf of you’

- *Villīāpāratam: oṅpatām pōrcarrukkam.5.*

55. The Commentator, by using the Tamil word, ‘*āti viyāti*’ explained the context very well. *Āti viyāti* - the diseases of mind as well as body.

56. “*Parivatilī caṅpaṭiyaip paṅpuṭaṅē pēci,*
‘ariyaṅalaṅ ārā taṅaiku’eṅ - rurimaiyuṭaṅ
ōtiyaruḷ māraṅ oliṅvittāṅ iṅvulakil
pētaiyarkaḷ taṅkaḷ piṅrappu”

- *Tiruvāymoli Nārṅrantāti 6.*

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

SEVENTH DECADE (1.7)

INTRODUCTION

The worship of the Lord Śrīman Nārāyaṇa is pleasurable and enjoyable

Nammālvār, in the sixth decade has said that, the Lord Śrīman Nārāyaṇa is easily worshippingable. He, in this decade stated that, the worship of the Lord is so pleasurable. To elaborate this specific issue, the Commentator through this decade, glorifies the Lord as well as clarifies the enjoyableness of the *bhakti* upon Him. In this background, the Lord is the husband of Śrī Mahālakṣmī, possessor of all the auspicious qualities, master of all the *ātmas* and containing immeasurable blissfulness¹. As said, 'He makes happy His devotee, who surrenders to Him'², the *Ālvār* remarks that, the nature of worship towards Him will be always enjoyable. 'Is it not the Lord's experience so pleasurable? If so, how the nature of worship upon Him will be so enjoyable?. Since the status of the *mokṣa* is blissful because of the Lord's association, the act of worship is also enjoyable because the worship is associated with Him only. Though the Lord is the *Sarveśvaraṇ* is not surrendered to any one, He Himself enjoys out of the act of worship by his devotee³. In order to declare the truth, in *Bhagavad Gītā*, the Lord Kṛṣṇa announces, 'people who have no faith in this *dharma* are unable to attain Me, O conqueror of enemies. They repeatedly come back to this world in the cycle of birth and death'⁴ and 'this knowledge is the

king of sciences and the most profound of all secrets. It purifies those who hear it. It is directly realizable in accordance with *dharma*, easy to practice and everlasting in effect⁵. So, to the devotee, starting from the worship and until reaching over the *mokṣa*, all the spiritual activities will be indeed so pleasurable.

Nammālvār disregards the kevalars

The *Ālvār* through this decade disregards the *kevalars* ‘one who is situated in the *kaivalya niṣṭai* and enjoying oneself after liberation’⁶ because except the Lord Śrīman Nārāyaṇa, they look up the ulterior benefits. Since Nammālvār sustains himself because of the sweetness being associated with the Lord⁷, he, by explaining the nature of sweetness in worshipping the Lord, completed this decade.

1.7:1. Nammālvār abused kevalars because they enjoy the ulterior benefit

Transliteration

“*Piravit tuyarara jñānattuḷ niṅru
turavic cuṭarvīlak kamtalaip peyvār
aravanai ālip paṭaiaian taṇṇai
maraviyai iṅri maṇattuvaip pārē*”.

Verbal Translation

Piravit tuyarara: the freedom from the travails of rebirth; *jñānattuḷ niṅru*: to enter into the consciousness; *turavic cuṭar*: by renouncing everything for the radiant *ātma*; *vīlakkam*: to get the consciousness; *talaip peyvār*: who are interested; *aravanai*: the pure; *ālippaṭaiaian taṇṇai*: the discus bearing Lord; *maraviyai iṅri*: do relentlessly; *maṇattu*: in the hearts; *vaippārē*: one who contemplate in.

Translation

‘They, who are interested to renounce everything for the radiant *ātma* and enter into consciousness for seeking enlightenment and freedom from the travails of rebirth, do relentlessly contemplate in their hearts, the feet of pure discus bearing Lord’.

1.7:1.1. Introduction: The Lord Śrīman Nārāyaṇa alone is inexhaustibly sweet

Nammālvār, through this stanza abused the *kevalars* because except to enjoy the Lord, who is inexhaustibly sweet⁸, they seek out only the ulterior benefit.

1.7:1.2. Commentary

1.7:1.2.1. Based on the good *karmas*, etc., different results will be occurred

‘Enter into consciousness for seeking enlightenment and freedom from the travails of rebirth’. As outlined, ‘those who take shelter in me, striving for liberation from old age and death, come to know *Brahman*, the *ātma* and the entire field of *karmic* action⁹, the *Bhagavad Gītā* means the *kevalars*. ‘Is it necessary for *kevalars* to take shelter in the Lord to obtain the result?’. The three, i.e., *aiśvaryārthi*, *ātmaprāptikāma* and *bhagavatprāptikāma* have to worship the Lord and while their *ātmas* leave from the *śarīra*, they have to think about the Lord¹⁰. ‘Why there is difference in the *phala* ‘results’ between the *kevalar* and the *muniikṣu* ‘one who seems the *mokṣa*, i.e., the *paramapada*?’. It is because, while *kevalars* are worshipping the Lord, they pray not for the *kaiṅkarya*, but, they pray for different ulterior benefits and results. So, their prayer is not reaching the Lord’s heart, but, it bonded in between the Lord and them. Periyālvār pointed out this circumstance of bond as, ‘give up your temporal aims and join us quickly¹¹. ‘What is the reason for the state of bond?’. The reason for the bond is because among the aspirants, there are always variations in their good as well as bad *karmas*, acquired in their previous births. The Lord Kṛṣṇa described this truth as, ‘Oh!, best amongst the Bharata, four kinds of pious people engage in my devotion - the distressed, the seekers after knowledge, the seekers of worldly possessions and those who are situated in knowledge¹². So, to the aspirants, based on the good *karmas*, the tastes towards the *puruṣārtha* will be occurred, based on the differentiated tastes, different status of the worship will be occurred and based on it, different benefits will be attained.

1.7:1.2.2. 'The rebirth' is the cause and 'renouncing all for the *ātma*' is the effect

'Freedom from the travails of rebirth'. The *Ālvār* prays, 'by surrendering to the Lord, let us get the result of freedom from the travails of rebirth'. In this place, by placing the word, 'birth', he thinks about the status of birth along with the other five *vikāras*¹³. So, to wipe out the sufferings like births, old age, death, etc., the *Ālvār* praises the Lord as such. As he himself declared, 'grants that we may never attain the lowly status'¹⁴, though he wishes to eliminate these *vikāras*, why he prays the Lord for the sake of other worldly people to eradicate their *vikāras*?, is it acceptable?. It should be known that, the aim of the prayer of the *Ālvār* is different from others. The *Ālvār's* aim is to obtain the feet of holy the Lord to perform the eternal *kaiikarya*, but, for others, it is to cut asunder their births. 'Enter into consciousness'. The consciousness refers to the *jñāna*. So, the phrase shall be changed into, 'enter into *jñāna*'. Since to the worldly people, their prayer not reaches up to the heart of the Lord, but, they wish to acquire the *ātmajñāna*. So, the *Ālvār* says, 'enter'. 'They, who are interested to renounce everything for the radiant *ātma*'. The word, 'renounce' refers to the renouncement of *śarīra*. In this background, the renouncement of *śarīra* is the effect of, 'enter into *jñāna*'. Since the *ātma* possesses the *jñāna* as, 'attributive quality' as well as, 'knower', the *Ālvār* specified the fact as, 'to renounce everything for the radiant *ātma*'. 'Is, 'to renounce everything for the radiant *ātma*' applicable to attain the *mokṣa* only? and 'is the same not applicable to the condition of the *samsāra*?''. In the *samsāra*, there is degradation because of the incurred *karma*, but, at the state of the *mokṣa*, there is no degradation at all. In it, the status of the radiant *ātma* will be blossomed like anything. So, the *Ālvār*, to reveal the authenticity only avers as, 'they, who are interested to renounce everything for the radiant *ātma*'. It denotes that, the aspirants possess the *ātmajñāna* to eliminate all the sufferings of the *samsāra* and realize the nature of the spiritual *ātma*, which cut asunder its relation with the subject matters of *prakṛti* of the worldly order. In this context, 'enter into consciousness (*jñāna*) for seeking enlightenment and freedom from the travails of rebirth' is the cause and 'to renounce everything for the radiant *ātma*' is the effect.

1.7:1.2.3. The people surrender to the Lord Śrīman Nārāyaṇa's holy feet

'Pure'. It means the *dharmic* quality of the Lord. The *Ālvār*, by counting the prayer of worldly people for the release from rebirths as the effect and status of granting the result by the Lord Śrīman Nārāyaṇa as the cause, adoring the Lord as, 'pure' (the most benevolent). If the devotee asks whatever, the Lord recognizes only his status of surrender to Him and grants the same without fail. If the devotees ask, 'we need some insignificant result only, but, we don't want you', for it also, He grants the insignificant benefit to them. To stress this particular Lord's status only, the *Ālvār* praises Him as, 'the Lord, who is the embodiment of purity, i.e., *dharmā*'. In this context, the Lord is identified as, *Dharmikaṇ*. 'The feet of pure discus-bearing Lord'. The Lord bears the holy discus only for the sake to eradicate the obstacles of His devotees for their *ātmanubhava* 'realization of the experience of the *ātma* with its eternal relation with the Lord'. 'the Lord'. He is glorified as the *antaṇaṇ* i.e., '*brahmaṇa*, who is embodiment of *satva guṇa*'. According to the *Śrīvaiṣṇava* religious belief, the Lord is considered as, 'cow dung', which is the purifier of all the things, but, after purifying, it gets discarded. In this place, within the context of worldly people, who prays the Lord for insignificant benefit, the Commentator adores the Lord as the *Śuddhiguṇa Viśiṣṭaṇ* 'one, who possesses the quality of purification'. In this context, one thing should be borne in mind. The *Ālvār* expresses the reality that, if the worldly people look at the Lord, Who is bearing the holy discus only, it does not mean that, they are surrendering to His holy feet to get the final *puruṣārtha*, i.e., the *kaiṅkarya*, but, they expect only some ulterior benefits. So, they ought to surrender to the totality of the Lord Śrīman Nārāyaṇa, Who is the embodiment of the purity as whole.

1.7:1.2.4. Nammālvār forgot to perform the *kaiṅkarya* to the Lord

'Do relentlessly contemplate in their hearts'. By sensing the spiritual sweetness of the Lord, the worldly people without forgetting to get their *puruṣārtha*, approach the Lord to attain the same. In this context, while contemplating the Lord by the *Ālvār*, his spiritual status is well analyzed. When the *Ālvār* relentlessly contemplate the Lord in his mind and as in response, when he observes the beautiful form of Him, he does not think

about the Lord, who relieves His devotee from the binding of the *samsāra*. On the other hand, the *Ālvār*, by stating as, ‘my Lord discus-couch is coming’¹⁵, he, out of overwhelming desire towards Him, he unconsciously falls down upon the ground only. In this place, the Commentator beautifully delineates the status of the *Ālvār*’s experience. That is, as stated, ‘the Lord who wields a discus, conch and *sarṅga* bow in his big hands, - I know not His looks’¹⁶, he, by watching the Lord’s beautiful form, forgot to perform even the *kainkarya* to His holy feet, but, became bewildered much.

1.7:1.2.5. Nammālvār abused the unacceptable activities of the *kevalars*

In this context, the *Ālvār* disregards the status of the *kevalars*. The divine form of the Lord makes the *kevalar* to forget the good aspects, i.e., their own identity of surrendering to the Lord’s feet. Also, His divine form makes the *kevalar* to forget the bad aspects, i.e., their attachment to enjoy their own self. In this place, it is to be added that, even after perceiving the Lord’s beautiful form, *kevalars* intendedly meditate upon Him for their self enjoyment only. So, Nammālvār categorically abused the *kevalars*.

1.7:1.2.6. The *bhaktiyoganiṣṭars* experience the beautiful form of the Lord

Apart from the comments noted above, the Commentator, observes upon the *bhaktiyoganiṣṭars*¹⁷. Though they experience the beautiful form of discus bearing Lord, they maintain their steadiness instead of loosening their consciousness. In this context, *cuṭar* ‘the radiant *ātma*’ signifies, ‘qualities of the *ātma*’ and *vilakkam* ‘into consciousness’ designates the Lord’s holy form.

1.7:2. The Lord Śrīman Nārāyaṇa’s attitude towards His devotees

Transliteration

“*Vaippām maruntām aṭyaraṭ valvinaṭ
tuppām pulanaintum tuṅcak koṭānavan
eppāl evarkkum nalattāl uyarntuuyarntu
appā lavaneikaḷ āyar koḷuntē*”.

Verbal Translation

Vaippām: the fine treasure; *maruntām*: it is the unfailing drug; *aṭyaraṭ*: the servitors; *valvinaṭ*: the powerful *karmas*; *tuppām*: shall not make them;

pulañaintum: the *indriyas* five; *tuñcak koṭāṇi*: shall not make them succumb of towering bliss; *avaṇi*: the Lord; *eppāl*: place, (wherever it is); *evarkkum*: the persons, (whoever they may be); *nalattāl*: the infinite virtues; *uyarntuuyarntu*: above and above; *appāl*: beyond to reach; *avaṇi*: He is; *eñkaḷ*: our; *āyar*: the cow-herd-clan; *koḷuntē*: the chief of.

Translation

‘The Lord is, unto His servitors, the treasure fine and the unfailing drug, unto the *indriyas* five, which are controlled by powerful *karmas*, He shall not make them succumb of towering bliss. The Lord of infinite virtues beyond reach of person and place is our chief of the cow-herd-clan’.

1.7:2.1. Introduction: The devotees surrendered to the holy feet of the Lord

Nammālvār, in the previous stanza abused and condemned the *kevalars*, who surrendered to the Lord and left after fulfilling the ulterior benefit of self enjoyment. He, in this stanza politely explains about the Lord’s attitude towards the devotees, who fully surrendered to His holy feet.

1.7:2.2. Commentary

1.7:2.2.1. The Lord Śrīman Nārāyaṇa is the *prāpyatva* as well as the *prāpakatva*

‘The treasure fine’. Just like one who stored the money in his leather pouch, which is earned after killing the goat and used the same at his proposal, the Lord becomes the submissive one who can be enjoyable at the disposal of the desire of His devotees. This truth defines the Lord’s *prāpyatvam*¹⁸. ‘The unfailing drug’. Though the *ātmas* are even bound to enjoy the meager subject matter¹⁹, but, the Lord, the greatest of all becomes Himself as the spiritual object for them to enjoy freely. ‘How the *ātmas* enjoy the Lord?’, When the *ātmas* enjoy the sanctified attributes of the Lord, He not only eliminates the hurdles to enjoy Him, but, also, He himself gives them the *saktiyogam* ‘abilities to enjoy Him fully’. To indicate the certainty, the *Ālvār* appropriately praises the Lord as, ‘the unfailing drug (*maruntām*)’. This fact describes the Lord’s *prāpakatvam*²⁰.

1.7:2.2.2. The Lord shall not permit His devotees to finish by themselves

The *Veda* adores the Lord as, 'the Lord gives Himself and also provides the energy to enjoy Him'²¹. If accepts the above aspects, then, there is question, 'to whom, He is being the *prāpyatvam* as well as the *prāpakatvam*?'. The *Ālvār* answers, 'the Lord is unto His servitors (*aṭyārai*)'. Servitors means aspirants, who eliminated the thinking of, 'bend I never will'²². It shall be commented in a different direction. That is, servitors²³ are the devotees, who surrender to the Lord without any expectation, where the spiritual enjoyment of His divine form is for the sake of the Lord's enjoyment only²⁴. 'Unto the *indriyas* five, which are controlled by powerful *karmas*, He shall not make them succumb of towering bliss'. It points out the devotee, who surrender to the Lord and exists for Him only instead of leaving Him after getting the ulterior benefits. In this connection, the Lord also protects them, who are all behind the *indriyas*, which result to incur the powerful *karmas*. The phrase shall be commented in a new direction that, the Lord shall not permit the five *indriyas* of His devotees to finish themselves.

1.7:2.2.3. The bliss of the Lord is higher than the bliss of the other little gods

'(The) person and place'. The Commentator before commenting the phrase, questions as, 'who is the Lord?', 'where did the Lord do this?', then, he explains the phrase. 'The person' refers to all the individuals whoever they may be in the context of place. '(The) place' means the fact that, there may be some greatness with respect to the place of existence and variations in species. For example, the heaven is different from the earth. As such, the celestials are different from the people. By including the variations, the *Ālvār* remarks as, 'the person and place'. In Tamil, since the word, *appāl* connotes, 'there' and *ippāl* means, 'here', the Tamil word, '*pāl*' indicates the place. So, the Tamil phrase, '*eppāl evarkkum*' means everywhere and every individual. 'The Lord of infinite virtues beyond reach of person and place'. As referred to, 'they are the words and sentences along with the mind returned back from the quality of bliss'²⁵, since the bliss of the Lord is many fold beyond to the *indriyas*, at every level, it is not possible to comprehend. In this context, if we measure the intensity of

the bliss of the Lord, it will be increased further and further. In this context, the mystical truth should be understood. The bliss of the *Devas* is hundred degrees higher than the bliss of worldly people. The bliss of *Indra* is hundred degrees higher than that of the *Devas*. The bliss of *Śiva* is hundred degrees higher than that of *Indra*. The bliss of *Brahmā* is hundred degrees higher than that of *Śiva*. Like that, the bliss of the Lord Śrīman Nārāyaṇa is higher and higher than the *Brahmā* and apart from it there is no higher degrees of bliss. To announce the principle only, the *Veda* praises Him as, *ānandhamayan* ‘who filled with abundance of bliss’.

1.7:2.2.4. The Lord shall not permit His devotees to degrade by themselves

‘The Lord is our chief of the cow-herd-clan’. Nammālvār praises the Lord as follows. The supreme Lord of infinite virtues takes the *avatāra* as one among the cow-herd-boys²⁶. He will not give up His devotees, who suffer out of the inclination towards their five *indriyas*. Though the Lord in His *avatāras* experiences the sorrow, bewilderment, etc., He never allows His devotees to undergo the same kind of experiences in their life span. Moreover, though the Lord is supreme, he becomes a cow-herd-boy and he shall not permit his devotees to degrade by themselves. In this context, in order to intimate that, the Lord Kṛṣṇa’s *śarīra* got relationship with the residents of cow-herd community, the *Ālvār*, by stating, ‘the Lord is our chief of the cow-herd-clan’ cherished himself much. This statement shall be commented in different direction, i.e., the Lord’s *avatāras* are for the sake to protect His devotees.

1.7:2.2.5. The Lord Śrīman Nārāyaṇa is the chief of the cow-herd-clan

The Lord Kṛṣṇa’s butter thefts etc., have shaken the city already. When the *Ālvār* previously stated as such, he specifically remarked it as, *ettiram* ‘what a marvel’ and fainted. Here he, by minding the word, adds as, ‘the Lord is our chief of the cow-herd-clan’. In another way also, this affirmation shall be commented. That is, just like the Lord is gratefully the master of the *Devas* like *Brahmā*, He is also the chief to cow-herd community. To express the fact also, the *Ālvār*, over here, gloriously praised the Lord as, ‘the Lord is our chief of the cow-herd-clan’. Here the Tamil phrase, ‘*āyar koḷuntē*’ means the gratefulness of the Lord Kṛṣṇa as, ‘the chief of the cow-herd community’.

1.7:3. The Lord Śrīman Nārāyaṇa eliminated Nammālvār's obstacles

Transliteration

“*Āyar koḷuntāy avarāl puṭai uṇṇum*
māyap pīrāṇai eṇ māṇikkac cōṭiyai
tūya amutaip parukip paruki eṇ
māyap pīraṇi māyaruvarut tēṇē”.

Verbal Translation

Āyar koḷuntāy: as the chief of cow-herd-clan; *avarāl*: their; *puṭai uṇṇum*: took their beating; *māyap pīrāṇai*: the wonder Lord; *eṇ*: my; *māṇikkac cōṭiyai*: the gem hued Lord; *tūya*: the pure/sweet; *amutai*: the ambrosia; *parukip paruki*: by drinking and drinking; *eṇ*: mine; *māyap pīraṇi*: the ignorance that bound me to rebirth; *māyaru*: the ignorance; *aruttēṇē*: I have broken the cords.

Translation

‘I drank deep from the ambrosia of my sweet Lord, the wonder Lord, the gem hued Lord, the chief of cow-herd-clan who took their beating, all for stealing the butter! Broken are the cords of ignorance that bound me to rebirth’.

1.7:3.1. Introduction: Nammālvār enjoys the auspicious qualities of the Lord

Nammālvār, in the first stanza abused the *kevalars*, who are all after the self enjoyment. He, in the second stanza appropriately delineated the attitude of the Lord towards His devotees, who expect nothing but, to perform the *kaiṅkarya* to Him. In this context, when asked the *Ālvār*, ‘between the two, which type you are?. He replies, ‘I am not a *prayojanāntaraparaṇ* ‘one who is after the ulterior benefits’, yet, I am not able to clearly assert myself as the *ananyaprayojanaṇ* ‘one who wishes to perform the *kaiṅkarya* to the feet of the Lord’. But, I am simply enjoying the auspicious qualities of the Lord and my obstacles are eliminated by Him²⁷.

1.7:3.2. Commentary

1.7:3.2.1. Nammālvār muses upon the Lord Kṛṣṇa's act of stealing the butter

‘The Leader of cow-herd-clan’. In the previous stanza, the *Ālvār* has glorified the Lord Kṛṣṇa as, ‘chief of the cow-herd-clan’. But, in this stanza,

he praises that, the Lord Kṛṣṇa is one among the peoples of cow-herd community. That is, they are the roots of a tree and He is the leaves of that tree. When the cow-herd boys tired while going behind cows, the Lord Kṛṣṇa's face will also reflect fatigue. It is just like the fact that, if there is lack of water in roots, then, the leaves reflect the same. 'Who took their beating, all for stealing the butter!'. All the people irrespective of men and women of five lakh families of Tiruvāyppāṭi beat the Lord Kṛṣṇa. In this respect, Śrī Bhaṭṭar graciously remarks as, 'they used to beat the Lord Kṛṣṇa, out of hand mortar casually'. 'The wonder Lord'. Though the Lord is the *avāptasamastakāmanī* 'one who is full filled desire' took birth in the cow-herd community. He, as missing something and unable to sustain without the butter, which is touched by His devotees, steals it, that was not given Him readily. At the time of stealing, unable to complete the task properly, being catch hold of in red hand and being beaten by the people of cow-herd community. The *Ālvār* meditates upon this Lord Kṛṣṇa's posture of stealing butter and being caught by the people and becomes amazed upon the Lord's qualities and adores, 'the wonder Lord'.

1.7:3.2.2. Every beating of the cow-herds caused shining on Lord Kṛṣṇa's *śarīra*

'The gem hued Lord'. When gem is polished, more and more will be its brightness and shining. Like that, the Lord Kṛṣṇa's holy *śarīra* gets shined more and more out of the beating of cow-herd community. 'How the act of getting beaten has caused the shining of the Lord's *śarīra*?'. As informed, 'the Lord appeared as Kṛṣṇa and ate butter and incurred the wrath of his mother, who took the churning rope and bound him to a mortar'²⁸, when the Lord was bound by a rope, He kept quiet. But, at the same time, He was indirectly affectionate to Yaśodā, who bounded Him in rope²⁹. So, when beaten, the Lord's *śarīra* shone like anything. Moreover, since the *Ālvār* enjoys the colour of the Lord's *śarīra*³⁰, he praises Him as, 'the gem hued Lord'. 'I drank deep from the ambrosia of my sweet Lord'. The ambrosia of the milky ocean is for the *Devas*, who have to follow certain rituals like *brahmacariya* and it was given to them for only once. But, to drink the ambrosia of the sweet Lord, there is no restriction to drink by all for as many times as they wish.

1.7:3.2.3. Nammālvār brakes the cords of ignorance that bound to rebirth

‘Broken are the cords of ignorance that bound me to rebirth’. The *Ālvār* affirms as, ‘I eliminated the ignorance along with *vāsanā*, which came out of the amazing births’. Since the births are of different types as the *Devas*, different births for same person, the *Ālvār* mentions the birth as ‘amazing births’³¹. The Lord alone eliminates the *Ālvār*’s ignorance, but, he himself stated as, ‘broken are the cords of ignorance that bound me to rebirth’, then, how it will be acceptable?. Since the *Ālvār* himself wished, ‘grant that, we may never attain the lowly status’³², he is one, who enjoyed the result and conveyed the same in the first person as, ‘broken are cords of ignorance that bound me to rebirth’.

1.7:4. The Lord’s supremacy makes Nammālvār not to leave Him

Transliteration

*“Mayarvuāra enṁaṁattē maṁṁiṁāṁ taṁṁai
uyarvūnai yētarum oṅcuṭark karṛaiyai
ayarvuil amararkaḷ ātik koḷuntai eṅ
icaiṁṁai eṅcolli yāṁviṭu vēṁō?”*

Verbal Translation

Mayarvu: the ignorance; *āra*: by droving out; *eṅ*: my; *maṁṁattē*: in the heart/mind; *maṁṁiṁāṁ taṁṁai*: the one who entered fully; *uyarvūnaiyē*: the self light and glorious virtues; *tarum*: by giving; *oṅcuṭark karṛaiyai*: His radiant; *ayarvuil*: does not have forgetfulness; *amararkaḷ*: the *nityasūris*; *ātik koḷuntai*: the chief of; *eṅ icaiṁṁai*: my acceptance; *eṅcolli*: what reason can I say?; *yāṁ*: I; *viṭuvēṁō*?: can I give up?

Translation

‘Oh! What reason can I say to give up my adorable Lord now? He drove out ignorance and entered my heart fully. The chief of the *nityasūris*, who does not have forgetfulness, He gave me His radiant self light and glorious virtues’.

1.7:4.1. Introduction: Nammālvār stays calm and relax at the side of the Lord

Somebody asked Nammālvār, ‘in response of your request, *in niira nīrmai iṇi yām uravāmai* ‘grant that, we may never attain the lowly status’, the Lord has answered well. Then you yourself declared, *māyap piravi mayarvuarut tēnē* ‘broken are cords of ignorance that bound me to rebirth’. ‘If so, why don’t you leave from the side of the Lord Śrīman Nārāyaṇa and stay calm and relax?’ To this, the *Ālvār* replies, ‘for what reason have I to leave the Lord?’³³.

1.7:4.2. Commentary

1.7:4.2.1. The Lord Śrīman Nārāyaṇa’s spiritual *śarīra* becomes radiant

‘He drove out ignorance’. The Lord eliminated the *Ālvār*’s ignorance along with its *vāsanā*. ‘He drove out ignorance and entered my heart fully’. To eliminate the ignorance and to enter into the *Ālvār*’s mind, the Lord occupied into his heart and stationed Himself over there as the immovable object like a tree. In other words, just like an emperor stationed in his kingdom and not leaving his country, the Lord, by thinking, ‘there is no other place to stay’ and stayed in the *Ālvār*’s heart. ‘What the Lord is doing in the *Ālvār*’s heart?’. To it, the *Ālvār* congratulates as, ‘He gave me His radiant self light and glorious virtues’. The Lord bestows the *jñāna*, the *visrambha* (confidence), the *bhakti* etc³⁴. The statement shall be also commented in a different direction. The Lord gives the greatness even to walk upon the Yamadharmarāja³⁵. Here, it should be noted that, the Lord will not give once and kept quiet, but, he eternally gives the spiritual things to the *Ālvār* and His devotees. ‘Does He provide *bhakti* etc., again and again?’. The *Ālvār* answers, ‘yes’. To endorse this truth, the *Ālvār* adds the following words. ‘Now my passion swells like the sea’³⁶, ‘my love swells like the ocean!’³⁷, ‘my Lord heaping blame over me, my love grows. If I to tell you how, it would exceed the earth and sky’³⁸ and ‘expanding bigger than that, you have mingled into me!’³⁹.

1.7:4.2.2. The Lord gives the spiritual attributes again and again to Nammālvār

‘His radiant’. The Lord not only bestows the *jñāna*, etc., to the *Ālvār*, but, He received the help also from him. In other words, by receiving the help from Nammālvār, His spiritual *śarīra* becomes radiant and stands glorified. It shall be commented in a different direction. The *Ālvār* gloriously reveals the beauty of the Lord, which attracted Him like anything. *Śrī Viṣṇu Purāṇa* appropriately praises Him as, ‘the Lord shines just like the collection of radiant rays, which also possess the valour’⁴⁰.

1.7:4.2.3. Nammālvār thinks all the ways about the glories of the Lord

‘The chief of the *nityasūris*, who does not have forgetfulness’. If asked Nammālvār, ‘the Lord helped the *Ālvār* as His favour, does He not have anyone who shall enjoy Him?’ The *Ālvār* answers as, ‘the Lord of the ever-wakeful celestials’ (*TVM* 1.1:1). the *nityasūris* are many in number and they enjoy the Lord without forgetfulness. Moreover, they enjoy Him for always and while enjoying Him, they do not have doubt for separation. They also cannot sustain themselves without the enjoyment of Him. In other words, the Lord is one, who sustains the *nityasūris* and they cannot forget Him even for a moment. All the more, if the Lord does not shower His grace, the *nityasūris* wouldn’t bear their *ātmas*, i.e., their *ātmas* wouldn’t have the existence without the grace of the Lord. ‘Oh! What reason can I ask to give up my adorable Lord now?’. It means that, the Lord Himself out of His *saṅkalpa*, entered into the heart of the *Ālvār* and does not leave him from there⁴¹. So, by thinking of the Lord’s gracious attitude, the *Ālvār* astonishingly asseverates as such. In this context, the *Ālvār* is not able to separate himself from the Lord and he thinks in all the ways about Him.

1.7:4.2.4. Nammālvār stationed himself by the side of Lord Śrīman Nārāyaṇa

Apart from the above stated thinking, the *Ālvār* goes further and inquires by himself as follows: ‘since I have little pit of ignorance, shall I leave the Lord?’⁴². Though the Lord eliminated my ignorance but, He stayed away from me for the reason shall I leave Him? Since the Lord is not continuously bestowing me, for the reason shall I leave Him? Since the

Lord expects something from my side for His favour, for it, shall I leave Him? Since the Lord is possessing only the spiritual beauty, but, not the physical beauty, for it, shall I leave Him? Since the Lord's supremacy is not what I expect, if so, is it true? certainly not. Then, for what reason, for it, shall I leave Him? Since out of my own effort only I attained Him, but it is not acceptable, then, for the reason, shall I leave Him?'. So, the *Ālvār*, without having any other option, by all the ways thinking of the Lord Śrīman Nārāyaṇa's glories, stationed himself by the side of Him.

1.7:5. Nammālvār has no possibility to leave the Lord Śrīman Nārāyaṇa

Transliteration

*“Viṭuvē nōēṇ viḷakkaiēṇ āviyai
naṭuvē vantuuṇyak kolḷiṇra nātanait
toṭuvē ceytuḷa āycciyar kaṇṇiṇṇuḷ
viṭavē ceytu viḷikkum pirāṇaiyē”.*

Verbal Translation

Viṭuvēnō: How can I leave over?; *ēṇ viḷakkai*: my light; *ēṇ āviyai*: to my *ātma*; *naṭuvē vantu*: He at the opportune time entered; *uṇyak kolḷiṇra*: to uplift me; *nātanai*: the amorous Lord; *toṭuvē ceytu*: enticed away; *ḷa āycciyar*: the youthful cow-herd-girls; *kaṇṇiṇṇuḷ*: inside the eyes; *viṭavē ceytu*: being exchanged; *viḷikkum*: by the subtle glances; *pirāṇaiyē*: the only master.

Translation

‘The amorous Lord, the master, who by His sweet look enticed away the youthful cow-herd-girls and exchanged subtle glances with them, is my light and the *ātma*. He at the opportune time entered into my *ātma* to uplift me. Oh! How can I leave over?’.

1.7:5.1. Introduction: When *Gopīs* give up, Nammālvār also gives up the Lord

Nammālvār, in this stanza announces, ‘I will leave away from the Lord Kṛṣṇa when the *Gopīs* at Tiruvāyppāṭi give up Him and desire to attain the *paramapada*.

1.7:5.2. Commentary

1.7:5.2.1. The Lord continuously showers His grace upon Nammālvār

‘My light’. The Lord out of His *nirketuka kṛpā* revealed His inner nature, form, qualities and wealth to remove the *Ālvār*’s darkness of ignorance. Just like the light shows itself and the other objects, the Lord shows Himself and His inner nature to the *Ālvār*. Along with this, the Lord also removes the obstacles of the *Ālvār* the to realize the his inner nature as well as His *vibhūti*, i.e., the nature of world. To explicit the fact only, the *Ālvār* praises the Lord as, ‘My light’. ‘What is the reason for the *Ālvār* to mention as, ‘My Light’?’. ‘Is the Lord not the light to others?’ It is answered that, like the *Ālvār*, there is nobody else has such intensity of *bhakti* towards the Lord⁴³. If there is *bhakti* as that of the *Ālvār*, to them also, the Lord becomes as the light. ‘My light’. The phrase is also commented in a different track. The *Ālvār*’s *ātma* is polluted because of its attachment with his *śarīra* and it is not realized by itself and even the Lord. In this context, the Lord through His *nicketuka kṛpā* saved the *Ālvār*’s *ātma*, which desires towards the worldly pleasures. ‘He at the opportune time entered into my *ātma* to uplift me’. As informed, ‘if one is not realized the Lord, then, he becomes non-existence’⁴⁴, the *Ālvār* at the first state becomes as the object of non-existence. But, as asseverated, ‘if one realized the Lord, he becomes existence’^{44B}, the Lord makes the *Ālvār* as one, who truly exists. Moreover, the Lord does not stop Himself after showering His grace upon the *Ālvār*, but, continuously graced him. To explicit the factor, Nammālvār praises Him as, ‘He at the opportune time entered my *ātma* to uplift me’.

1.7:5.2.2. The cow-herd girls came and saw the Lord Kṛṣṇa

The Lord Śrīman Nārāyaṇa asks Nammālvār as, ‘you claimed yourself as, ‘my *ātma*’, if so, it is a kid of *ahaṅkāra*, then, why should I purify your *ātma*?’. For it, the *Ālvār* praises Him as, ‘the amorous Lord’. In this context, the *Ālvār* adds, ‘whose property is destroying?, is there anyone to convey as, ‘I’?, since the Lord is the proprietor of my *ātma*, He saved me’. Then, the *Ālvār* himself adds, ‘good, why should somebody try for the benefit of someone?’ As answer, he further questions, ‘in Tiruvāyppāṭi

who tried for the uplifter of the cow-herd girls?'. For it, the *Ālvār* himself asserts as, 'enticed away'. It means the research oriented activities of the Lord Kṛṣṇa. If asked, 'what are all the research oriented activities?'. He stole butter and get caught in the midst of stealing, whereas many girls, who have affected by him, came and saw the Lord, etc.

1.7:5.2.3. The Lord Śrīman Nārāyaṇa made Nammālvār as His own property

'The amorous Lord, who by His sweet look enticed away the youthful cow-herd-girls and exchanged subtle glances with them'. The *Ālvār*, since stating cow-herd-girls, differentiated them from men. Moreover, since stating, 'youthful cow-herd-girls', he differentiated them from the old women. While the Lord Kṛṣṇa exchanged the subtle glances with youthful cow-herd-girls without knowing the others, who nearby. Though as such, the youthful cow-herd-girls didn't get the fear, but equally responded the Lord Kṛṣṇa's subtle glances⁴⁵. So, to explicate the context only, the *Ālvār* said as such. 'The Lord exchanged subtle glances with them'. The Lord Kṛṣṇa exchanged the subtle glances as messenger to the youthful cow-herd-girls. This utterance shall be commented in a different direction. As expressed, 'His beautiful red eyes, darting messages between the words of his songs'⁴⁶, the Lord Kṛṣṇa, by sending the subtle glances as messenger, He looked upon the youthful cow-herd-girls, who can understand the thinking of the Lord. It shall also be commented in another way. That is, as lustful person⁴⁷, the Lord Kṛṣṇa exchanged the subtle glances with youthful cow-herd-girls. 'The master'. The Lord Kṛṣṇa just like made the youthful cow-herd-girls as His own, He also made Nammālvār as His lovable property. Hence, the *Ālvār*, by becoming as the divine property of the Lord, out of affection, proclaims as, 'Oh! How can I leave from my master?'

1.7:6. The Lord Śrīman Nārāyaṇa won over Nammālvār

Transliteration

*"Pirāaṅ perunilam kīṅṭavan piṇṇum
virāay malarttūlāy vēyṅta muṭṭiyaṅ*

marāmaram eyta māyavaṇ eṇṇuḷ
irāṇeṇiḷ piṇṇai yāṇōṭṭu vēṇō?”.

Verbal Translation

Pirāṇ: the benevolent Lord; *perunilam:* the great earth; *kīṇṭavan:* one who lifted; *piṇṇum:* further; *virāay:* mixed with; *malar:* the flowers; *tulāy:* the *tulaḥ* leaves; *vēyṇta:* covered; *nuṭṭiyaṇ:* one who crowned; *marāmaram:* the peepal trees; *eyta:* pierced an arrow; *māyavaṇ:* the wonder Lord; *eṇṇuḷ:* in my heart; *irāṇeṇiḷ:* if He is not; *piṇṇai:* subsequently; *yāṇ:*I; *ōṭṭuvēṇō?:* how will I ever let him go?’

Translation

‘The benevolent Lord lifted the great earth from the deluge water. He pierced an arrow through the seven peepal trees. What a wonder! If the Lord who wears the stringed the fragrant *tulaḥ* garland mixed with flowers covered on His crown is not in my heart, subsequently, how will I ever let him go?’.

1.7:6.1. Introduction: The Lord Śrīman Nārāyaṇa didn’t leave Nammālvār

Nammālvār, in his previous stanza averred, ‘now I wouldn’t leave the Lord, though as such, in another place, he also said, ‘I am leaving the Lord’’⁴⁸. In this context, if somebody asks the *Ālvār*, ‘how it is possible to believe?’. As answer, he in the previous stanza added, ‘Oh! Since the Lord acknowledged me, How can I leave Him?’. Consequently if somebody asks, ‘if the Lord leaves you, then, what are you going to do?’, for it, as answer, the *Ālvār* in this stanza, remarks, ‘since the Lord, out of His divine qualities and wonderful activities won over and mingled with me, then, how it is possible for me to allow the Lord to leave from my side?’

1.7:6.2. Commentary

1.7:6.2.1. The Lord’s *avatāras* are for the benefit of His devotees

‘The benevolent Lord’. Just like moon, sweet breeze and sandalwood are for others, the Lord is completely available for His devotees and others. In continuation, the *Ālvār*, by thinking of the Lord’s helps to everyone, more specifically the helps towards His devotees, praises the Lord as, ‘the benevolent Lord’. He explicates the Lord’s help to others as follows. ‘The

Lord lifted the great earth from the deluge of water'. The Lord, by taking the Boar *avatāra*, which does not shy away from water and mud, lifted the earth from the deluge water. Like that, he also picked up the *Ālvār* from the ocean of the *samsāra*. This help is not only for somebody, but, it is also for all and for all other subject matters of the world. 'If the Lord who wears the stringed fragrant *tulaḥ* garland mixed with flowers covered on His crown'. The Lord who wears the prepared fresh and the fragrant abundance of *tulaḥ* garland mixed with flowers, which is closely stringed and covered on His crown. 'Mixed with flowers'. This phrase is commented that, the Lord with all kinds of decoration immersed within the deluge water. Here the word 'if' means the *Ālvār's* exalted state.

1.7:6.2.2. Nammālvār didn't have chance to leave the Lord Śrīman Nārāyaṇa

'He pierced an arrow through the seven peepal trees. What a wonder!'. Mahārājar Sugrīva, by thinking of Vāli's valour and Śrī Rāma's nature of tenderness said, 'Oh! Rāmapirān you can't have the ability to kill Vāli'. At that time, Śrī Rāma, out of His affection with Sugrīva, hoisted His bow and pierced an arrow through the seven peepal trees. This act of Śrī Rāma crystal clearly shows His attachment towards His sincere devotees 'If the Lord is not in my heart'. It implies the fact that, if the Lord, who accepted His devotees and did all kinds of favour to them, is not in the *Ālvār's* heart. Here the phrase, 'if the Lord is not' explicates the perfect truth that, for the Lord, there is no reason to leave the *Ālvār* alone. 'Subsequently, how will I ever let him go?'. Since the Lord is always stationed in the heart of the *Ālvār*, there is no chance for him to leave Him. In this context, if asked, 'if the Lord is specifically for the *Ālvār*, does the Lord leave him?'. To it, the *Ālvār* answers, 'since just like *karnapāratantrya* of mine, the Lord is also possesses the *āśritapāratantrya*, which does not have any kind of imperfection'⁴⁹, He wouldn't not leave the *Ālvār* without his permission⁵⁰. In this context, Tirukkurukaippirān Piḷḷāṇ comments the statement, 'how will I ever let him go?' that, if the Lord is not in the heart of the *Ālvār*, he wouldn't sustain himself. To elucidate the fact only, the *Ālvār* asserts as, 'how will I ever let Him go?'

1.7:7. Though Nammālvār leaves the Lord, He never leaves him

Transliteration

“*Yānoṭṭi ennuḷ iruttuvāṇ enṛilaṇ*
tānoṭṭi vantuen taṇi neñcai vañcittu
ūnoṭṭi ninruen uyirir kalantuiyal
vānoṭṭu mōini ennai nekilkkavē?”.

Verbal Translation

Yāṇu: I; *oṭṭi*: with acceptance; *ennuḷ iruttuvāṇ*: by holding Him in my heart; *enṛilaṇ*: I did not intend; *tāṇ*: He; *oṭṭi vantū*: He came with the vow; *en*: mine; *taṇi*: independent; *neñcai*: the heart; *vañcittu*: without me to realize it; *ūṇ*: the flesh; *oṭṭi*: by being together; *ninru*: entered and stayed; *en uyirir*: in my *ātma*; *kalantu*: blended with; *iyalvāṇ*: the attitude of sustained Himself; *oṭṭumō*: does it possible?; *ini*: now; *ennai*: to me; *nekilkkavē?*: does it possible to leave Him?’

Translation

‘I did not intend to hold Him in my heart with acceptance. He came of His own with vow and occupied my independent heart and attracted without me to realize it. He has blended Himself into my very flesh and sustained Himself in my *ātma*. Now, is it possible for me to leave Him?’.

1.7:7.1. Introduction: Nammālvār wouldn’t leave the Lord Śrīman Nārāyaṇa

If asked Nammālvār, ‘you as an ordinary individual adhered with three *guṇas*, i.e., *satva*, *rajas* and *tamas*⁵¹ and once you conveyed, ‘I wouldn’t leave the Lord Śrīman Nārāyaṇa’, ‘is it possible to believe you?’’. The *Ālvār* confidently replied, ‘though I leave the Lord, certainly He will never leave me’.

1.7:7.2. Commentary

1.7:7.2.1. The Lord Śrīman Nārāyaṇa made Nammālvār’s heart as His own

‘I did not intend to hold Him in my heart with acceptance’. In this context, the *Ālvār* asserts, ‘if the acceptance is from my side, then, the denial of Him is also from me’. ‘He came of His own with vow’.

As announced, 'today either I shall die or shall the ocean die'⁵², the Lord came of His own with vow and entered the *Ālvār's* heart. If the Lord says, 'Oh! The *Ālvār*, I would like to be in your heart', then, 'does he deny the Lord?'. The *Ālvār* wouldn't do as such. So, the Lord came of His own with vow and entered the *Ālvār's* heart. 'Occupied my independent heart'. The *Ālvār's* heart is not reformed even by the Lord. Also his heart is independent to him only and not dependent to others. 'Attracted without me to realize it'. The Lord, out of His supreme qualities and the beautiful spiritual *śarīra* made the heart of the *Ālvār* as His own.

1.7:7.2.2. The Lord wouldn't allow Nammālvār to move away from His side

To the above said context, if asked, 'after making the *Ālvār's* heart as His own, what the Lord did?', to it, Nammālvār maintains, 'He has blended Himself into my very flesh and sustained Himself in my *ātma*'. To this affirmation, Nañjīyar pleasingly commented in the following direction. Just like a person, while personally in union enjoys his lover's sweat, the Lord accepted the *Ālvār's śarīra* and with the acceptance of the *Ālvār*, then, He blended Himself with the *ātma* of him. 'Sustained Himself'. The Lord sustains Himself within the *Ālvār's* heart. The phrase shall be commented in a new direction. That is, the Lord possesses benevolent qualities to attract his devotees towards Him. 'Now, is it possible for me to leave Him?'⁵³. The Lord Śrīman Nārāyaṇa unconditionally showered His grace upon the *Ālvār*. In this circumstance, if he wishes to leave the Lord, then, certainly, the Lord wouldn't allow him to go. This statement shall also be commented in a different way. That is, the Lord worked out in a long way to give divine knowledge to the *Ālvār*. After acquiring the knowledge to realize the Lord's auspicious qualities, if he claims, 'I will leave the Lord', then, definitely, the Lord at any cost wouldn't permit for it.

1.7:8. Nammālvār will never leave the Lord Śrīman Nārāyaṇa

Transliteration

*"Ennai nekilkilum ennuṭai nalneṭcam
tannai akalvikkat tānūikil lānūip*

piṇṇai neṭuṇṇaṇait tōḷmakil pīṭuṭai
muṇṇai amarar muḷumuta lāṇē”.

Verbal Translation

Eṇṇai: to me; *nekilkkilum*: to leave; *eṇṇuṭai nalneṇcam taṇṇai*: my good heart; *akalvikka*: make to leave; *tāṇum*: He convinced; *iṇi killāṇ*: he has not; *piṇṇai*: Nappiṇṇai; *neṭum*: the wide; *ṇaṇai*: well rounded; *tōḷ*: the shoulder; *makil*: to enjoy; *pīṭuṭai*: by having the greatness; *muṇṇai*: the ancient; *amarar*: the celestials; *muḷu*: for all; *mutalāṇē*: the one who is the first cause.

Translation

‘The Lord is the first cause for the ancient celestials and their sustenance. Hereafter, any more He will do the same (to keep me in the *samsāra*). He has the greatness to enjoy the embrace of Nappiṇṇai’s wide and well rounded shoulder. Even if He is convinced to leave me now, since my heart is so good, He has not the power to leave and go’.

1.7:8.1. Introduction: The Lord Himself shall not separate Nammālvār

Hereafter, it is not necessary for us to express as, ‘Nammālvār will not leave the Lord Śrīman Nārāyaṇa, He will also not leave the *Ālvār*’. In this context, the *Ālvār* says, ‘though the Lord tries to make me into the separation, since my heart is fully captured by His good qualities, even at any level, He Himself shall not separate me from Him⁵⁴’.

1.7:8.2. Commentary

1.7:8.2.1. The Lord will never push Nammālvār into the *samsāra* fold

‘Even if He is convinced to leave me now’. Since the Lord dispels all doubts and grants pure knowledge, it is not possible to separate the *Ālvār*’s heart from Him. ‘If the Lord did the separation, what Nammālvār will do?’ To it, the *Ālvār* answers, ‘since my heart is so good, He has not the power at all to leave from there and go’. It shall be commented as follows. As stated, ‘come and join me in writing this poem⁵⁵ and ‘Oh!, heart, worship the feet of the Lord⁵⁶, since the heart of the *Ālvār* is mingled with the Lord, He has not the power to leave him and go. In this context, if asked the *Ālvār*, ‘until the time, did the Lord keep you in the *samsāra*? Why not He do the same once again?’. For it, the *Ālvār* with special note

answered, as, 'hereafter, any more he will do the same (*ini killāṇ*)'. In this place, the Commentator gives specific importance to the phrase, 'here after (*ini*) and to it, he describes the reason for the same'⁵⁷. 'He has the greatness to enjoy the embrace of Nappinṇai's wide and well rounded shoulder'. This statement is self explicative. 'The Lord is the first cause for the ancient celestials and their sustenance'. As testified, 'the *nityasūris*, who the ancient, elders from time immemorial but, appears as youngsters are present at the *paramapada*'⁵⁸, the Lord is the controller of the *nityasūris*' *svabhāva*, sustenance, etc. So, since the Lord is the first cause for the ancient celestials and their sustenance, He is having the greatness to enjoy the embrace of Nappinṇai's wide, well rounded shoulder. In this background of the discussion, the implied meaning behind the Lord's greatness to enjoy the embrace of Nappinṇai's wide, well rounded shoulder and His supreme status as the first cause for the ancient celestials should be learned. That is, since Nammālvār's heart is so good, even if the Lord Śrīman Nārāyaṇa convinced by Himself to leave the *Ālvār*, but, here after, He will not be pushed the *Ālvār* into the *samsāra* fold any more. It means that, the Lord will be with Nammālvār for ever.

1.7:8.2.2. The Lord treats Nammālvār as the retinue of His personal quarters

The Commentator, for the proclamation, 'My heart is so good He has not the power to leave and go', gives another kind of commentation. Since the Nappinṇaippirāṭṭi acts as *puruṣakāram* and since the *nityasūris* are present along with the Lord, He treats the *Ālvār* and the other emancipated *ātmās* as the retinues of His personal quarter and at any cost wouldn't leave them and here after pushes them into the *samsāra* fold. The Commentator also comments the above observation in a different approach. As claimed, 'Rāma has in the presence of the tawny-eyed (ones) forsooth promised the annihilation of the foe by whom Sītā has been sore oppressed'⁵⁹, as the outset of Nappinṇaippirāṭi's *puruṣakāram* and in the presence of the *nityasūris*, the Lord promised that, He at any cost will not be pushed the *Ālvār* into the *samsāra* fold any more. So, it shall be concluded that, even previously if the Lord Śrīman Nārāyaṇa convinced by Himself to leave the *Ālvār*, but, now, since the *Ālvār*'s heart is so good, He has not the power at all to leave him.

1.7:9. The Lord Śrīman Nārāyaṇa and Nammālvār became a single subject

Transliteration

“Amarar muḷumutal ākiya ātiyai
 amararkku amutuīnta āyar koḷuntai
 amara alumpat tuḷāvieṇ āvi
 amarat taluviṛru iṇiaka lumṇō?”.

Verbal Translation

Amarar: the *nityasūris*; *muḷu*: to depend upon for their sustenance; *mutal ākiya*: have it as the primate; *ātiyai*: the chief from time immemorial; *amararkku*: to the *Devas*; *amutu*: the ambrosia; *īnta*: gave; *āyar*: the cow-herd clan; *koḷuntai*: the chief; *amara*: to become fit; *alumpa*: to blend into; *tuḷāvi*: after analyzing the many aspects; *ēṇ*: my; *āvi*: the *ātma*; *amara*: without separation; *taluviṛru*: being embraced; *iṇi akalumṇō?*: then, does there any question of separation?

Translation

‘The primate, on whom, the *nityasūris* depend upon for their sustenance. He, the chief of the cow-herd clan, gave ambrosia to the *Devas*. My *ātma*, after analyzing the many aspects, has embraced and became fit to blend into Him without separation. Then, is there any question of separation?’.

1.7:9.1. Introduction: The Lord Śrīman Nārāyaṇa couldn’t leave Nammālvār

Nammālvār personally questions, ‘is there any reason to declare that, even the Lord is able to leave me?’. To it, he himself answers it in question form, ‘when I and the Lord become as one subject, how it is possible to separate?’⁶⁰.

1.7:9.2. Commentary

1.7:9.2.1. The Lord Kṛṣṇa gave Himself to the cow-herd community

‘The primate, on whom, the *nityasūris* depend upon for their sustenance’. The Lord is the controller of *svarupa*, *stīti*, ect., of the *nityasūris*.

‘The primate’. The Lord gives the *indriyas* and *śarīras* even to the individual, who does not know the truth that, they are not separated from Him⁶¹. Here, through the phrase ‘the primate’, the discussion starts with the nature of the *līlāvibhūti*. ‘Gave ambrosia to the *Devas*’. After getting the divinized *indriyas* and *śarīras*, the *Devas* asked not the grace of the Lord but, to get the salt water, i. e., ambrosia only. As in response, to them also, He churned the ocean and gave the same. ‘He, the chief of the cow-herd clan’. He took *Kṛṣṇāvatāra* in the cow-herd community and gave Himself to them, who does not need the above mentioned ambrosia but, Himself only.

1.7:9.2.2. If two objects possess the *nityatadāśarayatva*, there is no separation

‘My *ātma*, after analyzing many aspects, has embraced and became fit to blend into Him without separation’. The *Ālvār* rejoices, ‘my self mingled as a single entity with the Lord and by all the means and ways, it enjoyed the Lord Śrīman Nārāyaṇa, who is the chief of the two worlds⁶². ‘Then, is there any question of separation?’. If there are two objects, there is the possibility to separate, but, since the Lord and the *Ālvār* become one entity, there is no possibility to separate. ‘If so, does the *Ālvār* points out the mingling of inner natures of the Lord and himself?’. To it, the *Ālvār* responds, ‘if the knowledge arises as, ‘*prakāras* and *prakāri* are one’, then, there is no possibility at all to separate them’. In this place, if asked, ‘if there is matter and its quality, there is no possibility to separate, then, does it applicable to note that, the *ātma* and *śarīra* are inseparable?’. It is answered, ‘just like subject and its attributes, if an object possesses the *nityatadāśarayatva* quality⁶³, then, there is no possibility of separation’. In this place, it should be known that, since the *ātma* is spiritual and *śarīra* is material, there is the possibility to separate with each other.

1.7:10. Nammālvār never satisfied with the auspicious qualities of the Lord

Transliteration

“Akalil akalum aṇṇukil aṇṇukum
pukalum ariyaṇ poruallaṇ emmāṇ

*nikaril avanpukal pāṭi ilaippilam
pakalum iravum paṭintu kuṭaintē*”.

Verbal Translation

Akalil: if left; *akalum*: one who leaves; *aṇukil*: if approaches closely; *aṇukum*: unto him; *pukalum ariyaṇ*: hard to reach; *poruallaṇ*: there is no obstacle; *emmāṇ*: being my master; *nikaril avai*: none to compare; *pukal*: the glory; *pāṭi*: by singing and praising; *ilaippilam*: ceaselessly; *pakalum*: the day; *iravum*: the night; *paṭintu*: being in union; *kuṭaintē*: ceaselessly.

Translation

‘My Lord is one who leaves if left, if close He unto him. My Lord is hard to reach, but, there is no obstacle to reach Him. Being my master and none to compare, let us sing and praise His glory and enjoy His union ceaselessly day and night’.

1.7:10.1. Introduction: The Lord eternally mingled with Nammālvār

Nammālvār through this stanza announces, ‘I will not be mentally satisfied even if I enjoyed the auspicious qualities of the Lord Śrīman Nārāyaṇa until the time exist because He eternally mingled with me’⁶⁴.

1.7:10.2. Commentary

1.7:10.2.1. If the devotee approaches the Lord, He will near to him

‘My Lord is one who leaves if left’. As pointed out by Śrī Rāma, ‘Oh! Sugrīva, Oh!, foremost of monkeys, do you soon bring him here, whether he be Rāvaṇa or Vibhīṣaṇa and I shall declare to him, ‘no fear’⁶⁵, the Lord graciously accepts all the *jīvātmas* without any discrimination. But when the *jīvātmas* leave the Lord Śrīman Nārāyaṇa, certainly He would feel sorry and leave them with tears in His eyes. As commanded, ‘better that I should be riven in twain, but, bend Oh!, never will. This is my native fault and nature is incapable of being overcome’⁶⁶, if one adaments before the Lord as, ‘I wouldn’t bend down’, then, the Lord without having the second thought, certainly destroy him. ‘If close He unto him’. If the devotee approaches Him, the Lord will be very close to him. It is explicated as follows. As argued, ‘do you relate to me truly the strength and weakness of the enemies’⁶⁷, in the war field, though Śrī Lakṣmaṇa is nearby,

Śrī Rāma, by thinking of Vibhīṣaṇa not as *rākṣasa*, but, as *ikṣavāku* clan asked, 'say, what I have to do in this war field?'. In this decade, the first stanza elucidates the background of concept, 'the Lord is one who leaves if left' and the second stanza explains the background of fact, 'if close He unto him'. 'My Lord is hard to reach'. If one does not have the taste to enjoy the Lord, to him, He would be very difficult to acquire. This is understood that, when Arjuna and Duryodhana before the Kurukṣetra war, approached the Lord Kṛṣṇa, He gave Himself to Arjuna but, to Duryodhana, He gave only *pañkala* 'heap of chaff', which remains after beating paddy.

1.7:10.2. Nammālvār enjoys the Lord in all the possible means and ways

'But there is no obstacle to reach Him'. When devotees approach the Lord, there is no obstacle for them. It is understood from the incident of Sañjaya with the Lord. As stated, 'when the Lord Kṛṣṇa, Arjuna, Draupadī and the beautiful Sathyabhāmā are intimately assembled and even Abhimanyu or Nakula or Sahādheva are not approachable but, the Lord Kṛṣṇa gave *darśana* to Sañjaya'⁶⁸, there is no obstacle for the devotees to approach the Lord. 'Being my master and none to compare'. It refers to the authority that, by showing the *saulabhyaguṇa*, the Lord changed Nammālvār as His own property. 'Let us sing and praise His glory and enjoy His union ceaselessly day and night'. The *Ālvār* avers that, by singing of the Lord's incomparable and spiritual distinctions, he will be always associated with Him only. In this context, if asked the *Ālvār*, 'if so, will you be with the Lord for always?'. For it, he answers, 'I will be as such for day and night'. Again if asked, 'of course, if you enjoy Him day and night, are you enjoying the Lord partially?'. To it, he adds, 'I enjoyed Him in union'. It means that, the *Ālvār* always enjoys Him in all the possible manners, but, still he is not able to enjoy the Lord in full capacity.

1.7:11. This decade facilitates to attain the holy feet of Śrīman Nārāyaṇa

Transliteration

"Kuṭaintuvaṅṅu unṇum tulāymuṭi yānai
aṭainta tenkuru kūrccaṭa kōpan

*miṭainta coltoṭai āyirattu ippattu
uṭaintu nōykaḷai oṭṭuvikk kummē”.*

Verbal Translation

Kuṭaintu: being submerged; *vaṇṭu*: the bumble bees; *uṇṇuṇ*: by drinking; *tulāy*: the *tulaḷācī* leaves; *muṭiyāṇai*: wears on His crown; *aṭainta*: on attaining the Lord; *teṅkurukūr*: Teṅkurukūr; *caṭakōpaṇ*: Śaṭhakōpaṇ; *miṭainta col*: the beautiful words; *toṭai*: the poetic meter; *āyirattu*: the thousand sweet songs; *ippattu*: this decade; *uṭaintu*: by breaking it into pieces; *nōykaḷai*: the diseases; *oṭṭuvikk kummē*: being providing a cure.

Translation

‘This decade of the thousand sweet songs of beautiful words and poetic meter by most benevolent Śaṭhakōpaṇ of Teṅkurukūr on attaining the Lord, who wears on His crown the *tulaḷācī* wreath filled with honey in which bumble bees are submerged while drinking them, provides a cure of the diseases after breaking it into pieces’.

1.7:11.1. Introduction: This decade destroys the obstacles to perform *bhakti*

At the end, Nammālvār observes, ‘this decade will eliminate all the kinds of difficulties, which stand as obstacles to perform *bhakti* towards the Lord Śrīman Nārāyaṇa.

1.7:11.2. Commentary

1.7:11.2.1. The Lord nullifies His devotees’ sins and grant’s *paramapada* to them

‘The Lord, who wears on His crown the *tulaḷācī* wreath filled with honey in which bumble bees are submerged while drinking them’. The Lord wears divine crown, which is decorated with the *tulaḷācī* wreath. The bumble bees are submerged into the *tulaḷācī* leaves like dwelling into the ocean and happily drank the honey, but, even after extracted the honey, they didn’t leave the place and stayed there itself. ‘Most benevolent Śaṭhakōpaṇ of Teṅkurukūr on attaining the Lord’. Just like the bumble bees, which are within the *tulaḷācī* leaves, the most benevolent Śaṭhakōpaṇ of Teṅkurukūr on attaining the Lord Śrīman Nārāyaṇa, unable to return

back but, enjoys the auspicious qualities of Him only. In such a way, Nammālvār compassionately completed this glorified decade. 'This decade of the thousand sweet songs of beautiful words and poetic meter provides a cure for diseases after breaking into pieces'. This decade is out poring of the *Ālvār's* divine experience. So, the words too want to participate in the divine service and request him to utilize them throughout the stanzas of *Tiruvāmolī*. To express the fact only, he mentions as, 'songs of beautiful words and poetic meter'. Moreover, the aspirants, who learn this decade will leave the sins, which make them to think about the worldly pleasure and the *kaivalya* 'self enjoyment' as their goal⁶⁹. Here, the following fact should be understood. As stated, 'like skulking thieves, Yama's agents always go into hiding before your devotees!'⁶⁹, when the effects of those sins are eliminating, they wouldn't leave as a whole from the devotees. It is because the causal state of sins shall remain in subtle form along with the *ātmas* of them. But, due to the Lord's *nirketuka kṛpā*, the causal as well as the effective forms of sins will be altogether broken into pieces and eradicated like a cure for disease after breaking them into pieces. The statement, 'provides a cure of the diseases⁷⁰ after breaking it into pieces' is commented in a different perspective. That is, since these sins may have the chances to reach over somewhere, they in appropriate time would have the qualification and chance to affect their *ātmas* to attain the *paramapada*. To explicate the truth only, the *Ālvār* asseverates as, 'cure of the diseases after breaking it into pieces'. So, with the above mode of discussion about the incurred sins of the devotees, it is concluded that, the Lord's affectionate *nirketuka kṛpā* shall be certainly nullified the whole of sins without their *vāsanās*.

1.7.3. The condensed version of this decade

Nammālvār, in the first stanza condemned the *kevalars*. He, in the second stanza, amicably explained the nature of the Lord Śrīman Nārāyaṇa towards His devotees, who expect nothing but, the chance for performance of the *kainkarya* towards His holy feet. He, in the third stanza, 'when asked, 'in between the two categories of *prayojanāntaraparaṇ* and *ananyaprayojanaṇ*, you belong to which one?', he responded as, 'I am the one, whose obstacles eliminated to enjoy the religious attributes of the

Lord'. He, in the fourth stanza expressed as, 'since the Lord transformed me as a true devotee of Him, there is no reason to leave Him'. He, in the fifth stanza added that, at Tiruvāyppāṭi, when the *Gopīs* leave the Lord Kṛṣṇa, then, I will also leave my Śrīman Nārāyaṇa. He, in the sixth stanza, when asked, 'if the Lord leaves, what you can do?', he replied, 'I wouldn't allow Him to leave'. He in the seventh stanza, when asked, 'if you leave the Lord, what you can do?', he answered, 'the Lord wouldn't allow me to leave'. He in the eighth stanza, when asked, 'did the Lord let you be in the *samsāra* until now?', to it, he responded that, since Nappinnaipirāṭṭi recommended me out of her *puruṣakāraṁ*, hereafter He wouldn't leave me within the *samsāra* fold'. He in the ninth stanza said, 'since the Lord and me joined together there is no question of separation'. He in the tenth stanza conveyed, 'I am not at all feeling sorry because I am eternally enjoying the Lord's auspicious qualities'. Nammālvār, in this eleventh stanza gloriously expounds the benefit enjoyed by the aspirants, who practices this decade in their life.

1.7.4. The Saint Maṇavālamāmuni sanctifies the Lord and Nammālvār

The Saint Maṇavālamāmuni, after thoroughly analyzing the subject matter of whole decade, extra ordinarily prides the Lord and Nammālvār as, 'Mind! Go along saying that, for those who want to attain the Lord of Śrī Lakṣmī and the Master of *Ādiśeṣa* with the miscibility of breaking the bounds of supreme bliss in union in the *paramapada* with no more births (in these worlds), Māraṅ's feet are the firm guidance to follow'⁷¹.

REFERENCES

1. By thinking of the line of stanza, *pinṇai neṭum paṇait tōḷ makilpīṭu uṭai muṇṇai amarar muḷumuta lāṇē* 'the Lord is first cause of the ancient celestials. He enjoys the embrace of Nappinṇai's bamboo-like arms' (TVM 1.7:8), the Commentator adores the Lord as, 'the Lord is the husband of Śrī Mahālakṣmī'. By minding the phrase, *nikaril avanpukal* 'His infinite glory' (1.7:10), he comments about the Lord as, 'possessor of all the auspicious qualities'. He, by thinking of the phrase, *uyyak kolkiṇṇa nātaṇ* 'who unto me reveals all things' (1.7:5), adores the Lord as, 'master of all the *ātmas*'. By thinking of the line *evarkkuṁ*

nalattāl uyarntu uyarntu 'the Lord of infinite virtues' (TVM 1.7:2), the Commentator praises the Lord as, 'containing immeasurable blissfulness'.

2. "*Eṣa heyevānandayāti*" - *Ānantavalli* 7. Refer to *Bhagavadviṣayam*, vol. 1B, (1999), *op.cit.*, p. 805.
3. Through the announcement, 'He Himself enjoys out of the act of worship by his devotee', the Commentator explains the final status of pleasure as the result of worship to the Lord.
4. "*Āsraddhadhānāḥi puruṣā dharmasya asya parantapa/ aprāpya nām nivartante nṛtyu samsāravartmani/ /*"
- *Bhagavad Gītā* 9:3.
5. "*Rājavidyā rājaguhyam pavitramidamuttamam/ pratyakṣāvagamam dharmyam susukham kartumavyayam/ /*"
- *Bhagavad Gītā* 9:2.

These two *ślokas* above indicate the view that, the Lord also desires the worship of His devotees.

6. By thinking of the first verse of this decade, the Commentator comments as, 'the *Ālvār* through this decade disregards the *kevalars*'.
7. By thinking of the line, *enṇuḷ irāṇ eniḷ, piṇṇai yāṇ oṭṭvēṇō?* 'the Lord has entered into my heart, will I ever let Him go?' (TVM 1.7:6), the Commentator observes as, 'Nammālvār sustains himself because of the sweetness of being associated with the Lord'.
8. By thinking of the line, *ālippaṭaiyan taṇṇai maraviyai inri maṇattuvaip pāre* 'dorelently contemplate in their hearts, the feet of the pure discus - bearing the Lord' (TVM 1.7:1), the Commentator place the introduction of this stanza.
9. By thinking of the meaning of *Bhagavad Gītā* 7:29, the Commentator comments this stanza (see the commentary part). See the reference number 40 of the 'THE MAHĀPRAVEŚAM: The *Tirumakaḷ Kēḷvaṇi* - The First'.
10. *Aiśvaryaṭhi* - those who thirsts for wealth. *Ātma prāpti kāma* - *kevalars*. *Bhagavatprāptikāma* - those who desire to do the *kainkarya* to the holy feet of the Lord Śrīman Nārāyaṇa.
11. "*Varampoli vantu ollaik kūṭuminō*" - *Tirupallāṇṭu* 4.

12. “*Caturvidhā bhajante nām janāssukṛtinoarjuna/*
ārtojjñāsurasarthhārthī jñānī ca bhāratarṣabha/ /” - *Bhagavad Gītā* 7:16.
 In this *śloka*, ‘pious people’ means the individual, who with good *karmas*. (see the commentary part).
13. The five *vikāras* are *asti* ‘existence’, *pariṇāmsate* ‘change’, *vivartdlate* ‘growth’, *apakṣīyate* ‘decline’ and *vinaśyati* ‘cease to exist’.
14. “*In niṅra nirmai iṅi yām uravāmai*” - *Tiruviruttam* 1.
15. “*Cakkarattu aṅṅalē*” - *TVM* 4.7.10.
16. “*Āliyoṭum pon ār cārūkam uṭaiyaatikalai innār enru ariyēn*”
 - *Periyā Tirumoli* 10.10:9.
17. *Upāsakar* - one, who follows *bhakti mārگا*. The commentary with the side of *upāsakar* is as follows. Those who follows *bhakti mārگا* possesses the *bhagavad jñāna*, which eradicate the worldly sufferings. They used to enjoy the divine form of the Lord Śrīman Nārāyaṇa, who possesses the auspicious qualities without the relation with the subject matters made out of *prakṛti*. They will relentlessly concentrate upon the *Sarveśvaraṅ*, who is spiritual center for *upāsaṅa* and the Lord bears holy discus, which eliminates the darkness of *ajñāna* ‘ignorance’ of His sincere devotees. *Bhaktiyoganiṣṭtas* - the devotees who followed and practiced the *bhakti mārگا*.
18. *Prāpyatvam* - the subject, which is to be attained.
19. The Commentator, by using the proper Tamil word, ‘*uṅṭaruttal*’ means the fact as, ‘the *ātmas* are even bound to enjoy the meager subject matter’. *Uṅṭaruttal* - by making to digest.
20. *Prāpakatvam* - the means to attain the subject, which is to be attained.
21. “*Ya ātmathā baladāḥ*” - the *Veda*. Vide: *Bhagavadviśayam*, vol. 1B, (1999), *op.cit.*, p. 822.
22. See the reference number 131 of the third decade.
23. The Commentator gives two kinds of meaning to the word, *aṭyār* ‘servitors’. The first one is, one, who does not have enmity with the Lord. The second one is *ananyaprayojanar*. *Ananyaprayojanar* - one, who surrenders to the Lord without any expectation from Him and enjoying His divine form only.

24. The Commentator, by using the Tamil word, '*paṭi viṭa*' explains the context. '*Paṭi viṭa*' is paronomasia. The *paṭi* means the Lord's holy *śarīra* and it is the means for the livelihood.
25. See the reference number of 14 of the first decade.
26. For the question, 'where did the Lord do this?', the Commentator, by starting as, 'the supreme Lord of infinite virtues takes the *avatāra* as one among the cow-herd-boys', answers the question. To the statements, 'the Lord is our chief of the cow-herd-clan' and 'the Lord of infinite virtues' the Commentator appropriately expands the same as, 'though the Lord in His *avatāra* experiences the sorrow, bewilderment, etc., He never allows His devotees to experience the same kind of experiences in their life span'.
27. The *Ālvār's* statement, 'I am not able to clearly assert myself' shows his humbleness. In this context, if Nammālvār responded with positive mode, then, it explicits his attitude of self praise. The *Ālvār* is always against the self praise.
28. "*Veṇṇey tānamutuceyya, vekunṭu, mattu āycci occi kaṇṇi ār kuruṇ kayirṛāl kaṭṭa, veṭṭeṇṇiru iruntān*" - *Periya Tirumoli* 5.9:7.
29. The Commentator, by using the Tamil word, '*veṭṭeṇṇirukkai*' comments the context very well. *Veṭṭeṇṇirukkai* - the sense of pleased much.
30. The Commentator by using the Tamil word, '*murrūṭṭu*' comments the context very well. *Murrūṭṭu* - the state of fully experienced.
31. The Commentator, by using the Tamil word, '*orupaṭṭippaṭirāmai*' explains the fact that, the births may bear different *śarīras* like the *Devas*, human etc.
32. "*In niṇṇa nīrmai iṇi yāṇ uṇavāmai*" - *Tiruviruttam* 1.
33. The Commentator, by thinking of the *Ālvār's* words of this stanza, 'Oh! What reason can I say to give up my adorable Lord now?', beautifully gives his introduction of the commentary.
34. Based on the inner meaning of *Tirumantram* (*aum namo nārāyaṇāya 'aum Homage to Nārāyaṇa'*), the *jñāna* means the *śeṣatva jñāna*. It is expressed in the *praṇavam* (*aum*). *Visrambha* refers to the *upāyādhvasāyam* 'inclination' or 'tune of mind' as explicated in the '*namas*' (*namo/namas*). *Bhakti* implies *prāpyatvarai* 'the speedy attainment of *prapya* as expressed in the *nārāyaṇa sabda*. This is the crux meaning

given by the Etymologist of the Īṭu commentary of *Tiruvāymoli*. *Aṭaiya Vallaintān Arumpataṅvurai* expands the meaning of the each words of *Tirumantra* as, “*atāvatu – sakalaveda saṅgrahamāṇa tirumantrattil, praṇavasithdhamāṇa svarūpajñānamum, namassil siddhamāṇa upāyādhyavasāyamum, caturthyanta nārāyaṇa śabda siddhamāṇa prāpyatādḥinatvarāhetu bhaktyum*”. (*Bhagavadviśayam*, vol., IB, (1999), *op.cit.*, p. 833. In the above part of this reference, the crux meaning of the statement of Īṭu *maṅippurvāla* commentary is expressed as such.

35. The subject matter of the following line shall be remembered. *Kāvaliṅ pulanai vaittu, kalitaṅṅai kaṭakkap pāyntu, nāvaliṅṅu ulitarukiṅṅrōm namaṅṅamar talaikaḷ mūtē* ‘by the impetus of learning your names, freed of the *indriyas*, overcoming the pall, we exult, stepping on the heads of Yama’s agent’ - *Tirumālai* 1.
36. “*Kātal kaṭal puraiya*” - TVM - 5.3:4.
37. “*Kātal kaṭaliṅ mikap peritāl*” - TVM - 7.3:6.
38. “*Nīl vicumpum kaḷiyap peritāl*” - TVM - 7.3:8.
39. “*Cūḷntu ataṅṅil periya eṅ avā*” - TVM 10.10:10.
40. “*Tam druṣṭvā te tadā devāś śaṅkhacakraḡadādḥaram / apūrva rūpasamsthānam tejasām rāśimūrjitam /*”
- *Śrī Viṣṇu Purāṇa* 1.9:68.
41. The explanation, ‘it means that, the Lord Himself out of His *saṅkalpa*, entered into the heart of the *Ālvār* and does not leave him from there’ ascribes the fact that, the Lord stands as the *antarātma* to the *Ālvār* and directs him. So, the Lord alone directs the *Ālvār* for his every decision and action.
42. According to the arrangement of the following phrases, ‘*mayarvuraṅ*’, ‘*maṅṅināṅ*’ ‘*uyarvinaiyē taruṅ*’, the Commentator, starting from, ‘since I have little pit of ignorance, shall I leave the Lord?’ and up to, ‘since out of my own effort only I attained Him, but it is not acceptable, then, for the reason, shall I leave Him?’, expressed the *Ālvār*’s mind. The phrase, ‘*oṅcuṭark karṅaiyai*’ (see the translation of this verse (TVM 1.7:4)) refers to the following question, ‘since the Lord is having only spiritual beauty, but, not the physical beauty, for it, shall I leave Him?’.

43. Here, the content of the following stanza shall be remembered.
Aṅpē takaliyā, ārvamē ney āka iṅpu uruku cintai iṭu tiriyā, – naṅpu uruki jñānac cuṭar viḷakku ērrinēn, nāraṅarku jñānat tamīḷ purinta nān ‘love is my lamp, eagerness is the oil, my heart is the wick. Melting myself, here I light a lamp and offer this Tamīḷ garland of knowledge’
 - *Iraṅṭām Tiruvantāti 1.*
- 44 &
- 44B. See the reference number 51 of the first decade.
45. ‘The youthful cow-herd-girls didn’t get the fear’ means that, if the cow-herd-girls are separated with the Lord Kṛṣṇa, they wouldn’t get fear and they do not have affinity with the Lord Kṛṣṇa. So, the Lord Kṛṣṇa wished very much to be with them for always without the state of separation.
46. “*Tūtu cey kaṅkaḷ koṅṭu oṅru pēcit tūmoli icaikaḷ koṅṭu oṅru nōkki*”
 - *TVM 9.9:9.*
47. The Commentator, by using the Tamīḷ word, ‘*viṭar*’ refers to the context very well. *Viṭar* - the lustful person, who have no virtuous activities.
48. The Commentator, by thinking of the stanza, *vaḷa ēḷ ulakiṅ mutalāya* ‘cause of seven worlds’ (*TVM 1.5:1*) comments as, ‘though as such, in another place, he also said, ‘I am leaving the Lord’’.
49. *Karmapāraṅtrya* - the *ātma*’s quality of attachment with its good as well as bad *karmas*. *Āśritapāraṅtrya* - the Lord’s quality of indulgent love for and dependence upon His devotees.
50. The Commentator, by putting the proper Tamīḷ word, ‘*kaṅṅalivu*’, properly elucidates the greatness of the Lord’s ‘*āśritapāraṅtrya*’. *Kaṅṅalivu* - imperfection.
51. The Commentator, by using the technique of question and answer, beautifully placed his introduction of this stanza.
52. “*Adya me maraṅgam vāpi taraṅgam sāgarasya vā*”
 - *Śrī Rāmāyaṇa Uaddha-Kāṇḍa 21:8.*
53. By combining the two statements, i.e., ‘the Lord sustains Himself within the *Ālvār*’s heart’ and ‘now, is it possible for me to leave Him?’, the greatness of the Lord is understood.
54. By thinking of the *Ālvār*’s report, ‘even if He is convinced to leave me now, since my heart is so good, He has not the power to leave and go’, the Commentator places his introduction to this stanza.

55. “*Neñcē! iyarṛuvāy emmoṭu nī kūṭi*” - *Periya Tiruvantāti* 1.
56. “*Toḷutu eḷu eṇ maṇaṇē*” - *TVM* 1.1:1.
57. The Commentator, by using the proper Tamil word, ‘*urappu*’ explains the context very well. *Urappu* - stubbornness.
58. “*Yatrarṣayaḷi prathamajā ye purāṇāḷi*” - *Yajūr Vedam*. Verify: *Bhagavadgītā* (1999) vol. 1B, *op.cit.*, p. 851.
59. “*Rāmeṇa hi pratijñātam haryrukṣagaṇasannidhau / utsādanamamitrāṇām sītā yaḷi parivañcitā /*”
- *Śrī Rāmāyaṇa Sundara-Kāṇḍa* 51:32.
60. By thinking of the *Āḷvār*’s word, ‘then, is there any question of separation?’, the Commentator places his introduction to this stanza.
61. The *Āḷvār* states, ‘the primate, on whom, the *nityasūris* depend upon for their sustenance’. Then he indicates, ‘through the phrase, ‘the primate’, the discussion starts with the nature of the *līlavibhūti*’. If so, what is the reason for this expression? For it, starting from, ‘the Lord gives the *indriyas* and *śarīras* even to the individuals, who does not know the truth that, they are not separated from Him’, the Commentator gives the answer. That is, though as the *nityasūris*, the worldly people are having the relationship with the Lord. Though as such, they are not aware of the same. So, the Lord makes them to have the capability to relate themselves with Him. To explicit the fact only, the *Āḷvār* praises the Lord as, ‘The primate’. In the expression, ‘on whom’ refers to the *Īśvara* ‘master’, who is the Lord *Śrīman Nārāyaṇa*.
62. ‘(The) chief of the two worlds’. In the stanza, the statement, ‘the primate, on whom, the *nityasūris* depend upon for their sustenance’ points out the *nityavibhūti*. At the same time starting from the phrase, ‘the primate’ and the entire stanza refers to the *līlavibhūti*. So, by combining the both expressions, the *Āḷvār* specifies as, ‘the Lord *Śrīman Nārāyaṇa* is the chief of the two worlds’.
63. ‘If two object possesses the *nityatadāśrayatva* quality’ means, ‘if the knowledge of the *nityatadāśrayatva* is flourishing out from the *buddhi*. *Nityatadāśrayatva* - one quality eternally associated with the other quality. Example, though lamp and its flame are two objects, but, both are inseparable.

64. By thinking of the *Ālvār's* words, 'let us sing and praise His glory and enjoy His union ceaselessly day and night' (See the translation of this verse *TVM 1.7:10*), the Commentator places the introduction of this stanza.
65. "*Ānayainam hariśreṣṭh! dattamasyāabhayam mayā/
vibhīṣaṇo vā sugrīva! yadi vā rāvaṇaḥ svayam//*"
- *Śrī Rāmāyaṇa Uaddha-Kāṇḍa 18:34.*
66. See the reference number 131 of the third decade.
67. "*Ākhyāhi mama tattvena rākṣasānām balābalaṃ*"
- *Śrī Rāmāyaṇa Uaddha-Kāṇḍa 19:6.*
68. "*Yatra kṛṣṇau ca kṛṣṇā ca satyabhāmā ca bhāminī/
na cābhimanjurna yamaḥ tam deśabhijagmatuḥ//*"
- *Śrī Mhābhāratham Udyokaparvam 49.*
69. "*Vaḷḷale! unṭamarṅku enṛum namaṇ tamar kaḷḷarpōḷ*"
- *Periya Tirumoli 8.10:7.*
70. Nammālvār instead of stating, 'sins will be eradicated' stated as, 'provides a cure of the diseases'. Here, 'diseases' means the bad *karmas* (*pāpaṅkaḷ*). It denotes *kāraṇe kāriyopacāram* 'the cause and effect *upacāra* 'commentation elucidated only by way of formality'' ("*nōykaḷai*" *enṛatukku* (*pāpaṅkaḷai*) *enṛatu kāraṇe kāriyopacāram*). Vide: *Bhagavadviṣayam* (1999) vol. 1B, *op.cit.*, p. 862.
71. "*Piraviyarṛu nīḷvicumpil pēriṇṇam uykkum
tiramaḷikkum cīlat tirumāl - araiṇṇiyaṇ
parrumavarkku,' enṛu pakarmāraṇ pātamē
urṛatunai enṛuḷamē! oṭu*" - *Turuvāymoli Nārrantāti 7.*

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

EIGHTH DECADE (1.8)

INTRODUCTION

The Lord Śrīman Nārāyaṇa through His *ārjavaguṇa* bonded with the *cetanas*

Nammālṅvār, in the third decade *pattuṭai aṭiyavarkku eḷiyavan* ‘the Lord is easy to reach’, delineated the Lord’s *saulabyaguṇa*. He, in the fifth decade *vaḷa eḷ ulakiṇ mutalāya* ‘the Lord of seven worlds’ explained the Lord’s *sausilyaguṇa*. He, in the seventh decade described the Lord Śrīman Nārāyaṇa as the *niraśatiyabhogyā* ‘infinitely enjoyable’. In continuation, He, in this eighth decade explains the Lord’s *ārjavaguṇa*¹. ‘What are all the difference among these *saulabya*, *sausilya* and *ārjavaguṇas*?’. The *saulabyaguṇa* refers to the principle that, though the Lord is gloriously present within the assembly of the *nityasūris* at the *paramapada*, He, by minimizing His grandeur status, takes very simple *avatāras* within the *samsāris* of the worldly order. The *sausilyaguṇa* signifies the fact that, while the Lord descending through His *avatāras*, He wouldn’t think as, ‘Oh! Though I am supreme, I have only minimized my position and takes the *avatāras* among the insignificant *jīvātmas*’. In this back ground, the Lord’s *ārjavaguṇa* means, while He bonded with the different types of the *cetanas*², who have varied kinds of minds, words and activities, He used to go behind their ways and presenting Himself for their spiritual satisfaction. Whereas He is

accepted by them as, the *cevvīyanu* 'the virtuous man'. Within these perspectives, though the Lord's *sausīlyaguṇa* as well as *ārjavaguṇa* seem to be the same qualities of the Lord, the traditional scholars of the *Śrīvaiṣṇavism* consider them as His different qualities. Śrī Ālavantār, in his *Stotra Ratna* previously mentioned the Lord's *sausīlyaguṇa* as, '*Guṇavānī*' and then only he differently mentions His *ārjavaguṇa* as, '*rujuḥ*'³.

The Lord subdues His temperament in accordance with the *cetanas*

Some of the *Śrīvaiṣṇava* scholars describe that, this decade glorifies the Lord's *paratvaguṇa*, i.e., His entirety of the *aiśvarya* 'divine wealth' and others of the opinion that, this decade more specifically delineates the Lord Śrīman Nārāyaṇa's pleasing characteristic features of the *paratva*, i.e., innate nature of His supremacy. At the same time, some of the other *Śrīvaiṣṇava* scholars think that, since the *Ālvār* himself in the seventh decade specifies *pāṭi ilaippilam* 'let us sing and praise His glory and enjoy His union, ceaselessly, day and night' (*TVM* 1.7:10), he, as such and in continuation through this decade enjoyed the Lord's auspicious qualities⁴. In this respect, Śrī Parāśara Bhaṭṭar⁵ graciously thinks that, this decade expounded the Lord's *ārjavaguṇa*. 'How?'. There are three types of the *cetanas* as, *baddha* 'the bounded *ātma*', *mukta*, 'the liberated *ātma*' and the *nityamukta* 'the ever freed *ātma*'. When the Lord mixing with them, He wouldn't forcing them through His own views, but, just like flowing the water into the upper ground through the picottah, i.e., long lever or yard pivoted on an upright post in an irrigating machine as the well sweep (*nīr ēṟṟam*), the Lord subdues His temperaments in accordance with the expectation of the *cetanas*. So, according to Śrī Bhaṭṭar, the *Ālvār* through this decade graciously points out this Lord's glorified *ārjavaguṇa* only.

1.8:1. Sincere engagement of the Lord Śrīman Nārāyaṇa with the *nityasūris*

Transliteration

"ōṭum puḷēric, cūṭum taṇṭulāy
nīṭu nīruavai, āṭum ammānē".

Verbal Translation

ōṭum: to wander around; *puḷēri*: by climbing on the Garuḍa bird; *cūṭum*: by wearing; *taṇṭulāy*: the cool *tulaḱī*; *nīṭuninruavai*: those entities that are eternal; *āṭum*: by joyfully engaging; *annūānē*: Oh! my own master.

Translation

‘Our own master, He wears the cool *tulaḱī*, climbing on the Garuḍa bird has been wandering around and joyfully engages with those entities that are eternal’.

1.8:1.1. Introduction: The Lord engages with different kinds of the *nityasūris*

Nammālṽvār, through this stanza explains the Lord’s sincere engagement with the *nityasūris* at the *paramapada*. ‘If so, is there any lack of sincerity among the *nityasūris*? If the situation is sincere engagement, what is the necessity of Lord’s *ārjavaguṇa* over there?’. Since they are many⁶ and each one has different kind of taste and desire, the Lord accordingly with *ārjavaguṇa* engages with the *nityasūris*.

1.8:1.2. Commentary

1.8:1.2.1. The *Garuḍālṽvār* carries the Lord Śrīman Nārāyaṇa for the *darśana*

‘Climbing on the Garuḍa bird has been wandering around’. The Lord used to climb upon the Garuḍa bird has been wandering around the world. ‘Where is the *ārjavaguṇa* in climbing on the Garuḍa bird?’. When the *Garuḍālṽvār* wishes the Lord to climb upon him, certainly He wouldn’t reject the same. Here, the Lord’s act of climbing means His *ārjavaguṇa*. ‘If so, is it not a burden to the Garuḍa to carry the Lord?’. It is not so, because arousing wife by her husband is not burden to her, but, it is pleasure. Just like that, if the *Garuḍālṽvār* carries the Lord, it is very much pleasurable to him. ‘If so, if the *Garuḍālṽvār* carries the Lord, then, is it not for the *darśana* to the people over there?’. The *Garuḍālṽvār* carries the Lord for two purposes. The engagement of the *Garuḍālṽvār* is to give divine *darśana* to others as well as to fulfill His inner nature, i.e., servitude of the *Garuḍālṽvār* to the Lord. To the question, there is an another version of answer. Just like a *kāmini* ‘lover girl’ sustains herself by looking into the love marks⁷ upon her

śarīra, the *Garuḍālvār* sustains himself because of the scars made by the divine feet of Lord Śrīman Nārāyaṇa. Regarding this, Śrī Ālavantār praises Him as, 'Oh! The Lord before whom stands the Garuḍa, who bears Your splendid footprints and who is Your servant, friend, carrier, throne, flag, canopy, fan and the three *Vedas*'⁸.

1.8:1.2.2. At the *paramapada*, all the forms of *śarīras* of *cetanas* became as such

'He wears the cool *tulaḥ*'. The holy *tulaḥ* declares, 'if I am not plucked up immediately and put on the holy hair of Lord as round and if there is slightest delay, my freshness will be spoiled'. It shows the sense of servitude of the *tulaḥ* towards the Lord. If asked, 'if the *tulaḥ* said as such, does it have consciousness to utter as such?'. As answer, the following lines of the *Paushkara Samhitai* shall be pointed out. That is, 'the flower garlands, holy cloths of the Lord, decorative jewelleryes of Him, etc., apt for the divine *śarīra* of Lord and they are incomparable, possess knowledge/ consciousness, self luminous without the support of anything'⁹. If asked, 'why the *cetanas* assumed in the forms of holy plants, *tiryaks*?', it is answered that, some of the *nityasūris* became as the *Garuḍālvār*, the *tulaḥ*, etc., for the Lord's pleasure. 'Do they have ignorance as that of the plants, etc?'. It is answered that, just like the clown, hunch back are in the king's court for his joy¹⁰, in the spiritual realm, all the forms of the *cetanas* have assumed the forms as such only because of their desire and not based on their *karmas*, which caused the ignorance as that of the worldly order. 'Is it possible to get the wishful *śarīra* out of the sheer desire?'. It is answered that, in the material world, the plants, *tiryaks* are because of their *karmas*, but, at the *paramapada*, all the forms of the bodies of the *cetanas* have become as such only because of their spiritual wish and aspiration.

1.8:1.2.3. The Lord cannot sustain without the company of the *nityasūris*

The Commentator starts to comment about the *nityasūris*. It is asked, 'if only *samsaris* alone have the differences of ambition and lack of sincerity and since to the *nityasūris*, the Lord Śrīman Nārāyaṇa alone is the devoted object, are they have differences of spiritual standard and lack of sincerity?'. At the *paramapada*, though the Lord is same for all¹¹, but, out of differences in the intensity of performing the *kaiṅkarya*¹², the *nityasūris* also have the

differentiated ranks of inclinations within the spiritual realm. ‘Those entities that are eternal’. It is commented that, in the worldly order, if there are activities, that are because of the effect of individuals’ *karmas* only and they are considered as temporary. But, since at the *paramapada*, all the engagements, which are glorified due to the nature of Lord and the *nityasūris*, they are considered as permanent and eternal. In order to convey the truth only, the *Ālvār* says as, ‘those entities that are eternal’. Moreover, the Lord cannot sustain without the company of the *nityasūris*, as well, they also cannot sustain themselves without the blessings of Lord. To declare the particular fact only, the *Ālvār* used the specific word, ‘eternal’.

1.8:1.2.4. At the *paramapada*, all the entities are joyfully engaging with the Lord

Apart from the above stated factor, since at the *paramapada*, there are the *Garuḍālvār*, the *tuḷacī*, etc., the *Ālvār* uses the phrase, ‘those entities’ and ‘joyfully engages’. Since the Lord’s engagement with them is just like the thirsty person or tired one jumped into a cool pond and enjoy the cold water, the *Ālvār* conveys the engagement not as, ‘the Lord will engage them and they will engage the Lord’, but as, ‘joyfully engages’.

1.8:1.2.5. The Lord is the master of the *nityasūris* and the *nityasamsāris*

‘Our own master’. Since the Lord is the master to whether they are the *nityasūris* or the *nityasamsāris*, He is generously engaging with them as such. To reveal the fact only, Nammālvār with much of affection claims the Lord as, ‘our own master’.

1.8:2. The Lord Śrīman Nārāyaṇa eliminates the enemies of His devotees

Transliteration

*“Anmānāy pīṇṇum, enmāṇṇum āṇāṇ
venmāvāy kīṇṭa, cem mā kaṇṇaṇē”.*

Verbal Translation

Anmānāy: the Lord of all; *pīṇṇum*: further; *enmāṇṇum*: the greatness; *āṇāṇ*: became; *ven*: fierce; *mā*: the horse named *Keśi*; *vāy*: the mouth; *kīṇṭa*: tore; *cem*: the reddish; *mā*: the big; *kaṇṇaṇē*: Oh! the Lord Kṛṣṇa.

Translation

‘Though the Lord of all, He took birth as the reddish big eyed Lord Kṛṣṇa, tore the mouth of fierce Keśi’s jaw and further acquired the greatness’.

1.8:2.1. Introduction: The Lord bonded together with the *samsāris*

Nammālvār, in this stanza explicates that, how the Lord descends from the *nityavibhūti* into the *līlavibhūti* and eliminates the enemies of His devotees and bonds together sincerely with the *samsāris*.

1.8:2.2. Commentary

1.8:2.2.1. Since the Lord killed the Keśi, His big eyes became blossomed

‘Though the Lord of all’. The Lord is the omniscient and omnipresence. ‘Tore the mouth of fierce Keśi’s jaw’. When Nārathabagavan saw the Keśi with opened mouth in front of the Lord Kṛṣṇa feared as, ‘the world is going to be destroyed’ and fall down before the Lord. Nārathabagavan who feared at that time, as such the *Ālvār* also at present feared because of the death of Keśi, the *asura*. To explicit the fact, the *Ālvār* praises the Lord as, ‘fierce Keśi’. ‘He took the *avatāra* as the reddish big eyed Lord Kṛṣṇa’. Since the Lord Kṛṣṇa killed the fierce Keśi, out of joy, His big eyes became blossomed and transformed into reddish colour. ‘Further acquired the greatness’. As outlined, ‘both you and I have had many births, O Arjun. You have forgotten them, while I remember them all, O Parantapa’¹³, after killing the *asura*, without end, the Lord takes so many *avatāras*. ‘Acquired the greatness’. Though the Lord is so beautiful in His *paratva* state¹⁴, He is also as such in the human form with much of practical values for the uplifter of His devotees. So, the *Ālvār* gloriously adores the Lord Śrīman Nārāyaṇa as, ‘acquired the greatness’.

1.8:3. The Lord Śrīman Nārāyaṇa stationed at Vēṅkaṭam

Transliteration

“Kaṇṇāvāṇ eṇṇum, maṇṇōrōṇ ṇōrkkut
taṇṇār vēṅkaṭa, viṇṇōr verpaṇē”.

Verbal Translation

Kaṇṇāvān: one who dear-as-eye; *eṇṇum*: for always; *maṇṇōr*: the mortals; *viṇṇōrkku*: to the celestials; *taṇṇār*: abundantly cool; *vēṅkaṭa*: Vēṅkaṭam; *viṇṇōr*: the *nityasūris*; *verpaṇē*: who are worshippable by.

Translation

‘Always dear-as-eye to celestials and mortals, He resides in the abundantly cool Vēṅkaṭam, which is worshippable by the *nityasūris*’.

1.8:3.1. Introduction: The Lord is mother of the *nityasūris* and the *samsāris*

Nammālvār, in this stanza clarifies that, just like a mother who positioned in the midst to breast feed her twins¹⁵, the Lord mercifully stationed at Vēṅkaṭam, i.e., Tirumalai for both the *nityasūris* as well as the *samsāris*.

1.8:3.2. Commentary

1.8:3.2.1. The Lord Śrīman Nārāyaṇa is the controller of celestials and mortals

‘Dear-as-eye’. As stated, ‘the Lord is dear as eye to the celestials and mortals’¹⁶, the *Ālvār* glorifies the Lord as, ‘He is the ‘controller’ as well as ‘Savior’ to them’. ‘Always dear-as-eye to celestials and mortals’. Here, the *Ālvār* gives preference to the first meaning, i.e., the Lord is ‘controller’ of all, whether they are the *nityasūris* or the *samsāris*. ‘Why He is the controller of the *nityasūris*, who are all fully knowledgeable to know Him as such?’. Though they are as such, they are also fully dependent upon the holy feet of Lord and they consider Him as their controller.

1.8:3.2.2. The Lord at Vēṅkaṭam shows Himself to *nityasūris* and *samsāris*

‘He resides in the abundantly cool Vēṅkaṭam’. As expressed, ‘the Lord of cool-springs-Vēṅkaṭam’¹⁷, the place is removing the distress of both the Lord, who is not having somebody to be protected and the *jīvatmas*, who are not having someone, but the Lord Śrīman Nārāyaṇa only as their protector. ‘Vēṅkaṭam, which is worshippable by the *nityasūris*’. As indicated, ‘the mountain of the *nityasūris*’¹⁸, the *Ālvār* venerates the holy mountain as

such. Since the Lord, by showing his beautiful face to the monkeys in the forest, the *Ālvār* astonishingly thinks as, ‘what is this simplicity!’ and glorifies as, ‘Vēṅkaṭam, which is worshippingable by the *nityasūris*’. So, though the Lord presenting Himself equally to the both the *nityasūris* as well as the *samsāris*, the *Ālvār* specifies the Vēṅkaṭam as the sanctified place of the *nityasūris*.

1.8:4. The Lord’s *ārjavaguna* is blessed upon Nammālvār

Transliteration

“*Verpai onrueṭuttu, orkam inriyē
niṅkum amṁāncīr, karpaṇ vaikalē*”.

Verbal Translation

Verpai: the mountain; *onru*: the one; *eṭuttu*: by lifted up; *orkam*: feeling tired; *inriyē*: without; *niṅkum*: by standing; *amṁāṇ*: the Lord; *cīr*: the glory; *karpaṇ*: to meditate upon; *vaikalē*: forever.

Translation

‘Forever I shall eternally meditate upon the Lord, who lifted up a mountain high without feeling tired that revealed His glory’.

1.8:4.1. Introduction: The Lord Śrīman Nārāyaṇa’s *ārjavaguna* is the grateful

Nammālvār through this stanza amiably interprets that, how the Lord’s *ārjavaguna*¹⁹ is being blessed upon him.

1.8:4.2. Commentary

1.8:4.2.1. The Lord Śrīman Nārāyaṇa is the divine personality

‘The Lord, who lifted up a mountain high’. When there was heavy rain poured, due to it, the cows and the cow-herd boys were suffered. The Lord Kṛṣṇa, without any other options lifted up a mountain high and protected them from their sufferings. ‘If a boy, at the age of seven, lifted a mountain high, did he not tire out of it?’. To it, the *Ālvār* answered, ‘without feeling tired that revealed His glory’. Again if asked, ‘though the

Lord Kṛṣṇa carried the mountain for seven days why He didn't get tiresome?', To it, the *Ālvār* glorifies the Lord as, 'the Lord (*ammān*)'. Since the Lord is the naturally destined divine personality for all, he stood there without tiresomeness just like the mother never gets tired while protecting her child.

1.8:4.2.2. Nammālvār meditates upon the auspicious qualities of the Lord

'Meditate upon the Lord'. As conveyed by Śrī Lakṣmaṇa, 'I am his younger half-brother 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'²⁰, the *Ālvār*, by sensing the distinctive spiritual excellences of the Lord Śrīman Nārāyaṇa, he praises Him as, 'meditate upon the Lord'. 'Forever I shall eternally'. As declared in the *Ṛg Veda*, 'they are always meditating upon the glories of the Lord'²¹, as the *nityasūris*, the *Ālvār* also eternally meditates upon the Lord's auspicious qualities.

1.8:5. The Lord Śrīman Nārāyaṇa enjoys Nammālvār's *śarīra*

Transliteration

*"Vaikalum veṇṇey, kaikalantu uṇṭān
poykala vātueṇ, meykalan tāṇē"*.

Verbal Translation

Vaikalum: for always; *veṇṇey*: the butter; *kaikalantu*: with both hands; *uṇṭān*: ate; *poykalavātu*: without a doubt; *eṇ*: me/my; *mey*: *śarīra*'; *kalantāṇē*: blended in.

Translation

'Without a doubt, the Lord, who stole butter always and ate with both hands, is blended with my *śarīra*'.

1.8:5.1. Introduction: Nammālvār enjoyed the Lord's auspicious qualities

If asked Nammālvār, 'if you enjoy the religious nobilities of the Lord Śrīman Nārāyaṇa, what does He do?'²². To it, the *Ālvār* replies, 'just like I delight to enjoy the spiritual characteristic features of the Lord, he too enjoys my *śarīra*'.

1.8:5.2. Commentary

1.8:5.2.1 The Lord Kṛṣṇa ate the butter smartly

‘The Lord, who stole butter always and ate with both hands’. There are three kinds of commentaries to this statement. As the first, the Lord out of spiritual appetite received butter and ate the same. As the second that, as expressed, ‘got up and lowered his arm deep into the pot’²³, since the Lord as child Kaṇṇan, He, by fetching much butter in His hand and ate the same considered that, His stomach will be filled. As the third, when the Lord Kṛṣṇa was blamed for the theft²⁴, He mingled with the cow-herd people, who were searching Him and He ate the butter very smartly.

1.8:5.2.2. Nammālvār shied from the Lord Śrīman Nārāyaṇa

‘Always’. As referred to in the previous stanza, ‘forever I shall eternally meditate upon the Lord’, just like the Lord’s auspicious qualities maintain the *Ālvār*’s sustenance, the Lord also maintains His sustenance out of the things, which are touched by His devotees. ‘Without a doubt, the Lord is blended with my *śarīra*’. If asked, ‘does it acceptable to state that, the Lord, who is *Sarvādhikan*, wished very much to touch the *śarīra* of the *Ālvār*, who is eternally *samsāri* as He desired the butter at Tiruvāyppāṭi?’ to it, the *Ālvār* affirms, ‘without a doubt, the Lord is blended with my *śarīra*’. It is commented that, just like the Lord Kṛṣṇa as Kaṇṇan without doubt craving for the butter at Tiruvāyppāṭi, the Lord blended with the *śarīra* of the *Ālvār*. ‘My *śarīra*’. As pointed out, ‘filth-ridden-body’²⁵, though the *Ālvār* rejected his *śarīra*, it is gratefully aspired by the Lord Śrīman Nārāyaṇa. From this commentation, it is inferred that, the Lord shows much interest upon the *śarīra* of the *Ālvār*, but he shies a lot from Him.

1.8:6. The Lord Śrīman Nārāyaṇa blended into Nammālvār’s *ātma*

Transliteration

“Kalantueṇ āvi, nalamkoḷ nātaṇ
pulaṅkoḷ māṇāy, nilamkoṇ ṭāṇē”.

Verbal Translation

Kalanyu: by blending; *ei*: my; *āvi*: the *ātma*; *nalankol*: bears my good; *nātan*: the Lord; *pulan̄kol*: by enchanting for the *indriyas*; *māṇāy*: as the *Vāmana*; *nilamkoṇṭāṇē*: He measured the earth.

Translation

‘Blending into my *ātma*, the Lord bears my goodness. As the *Vāmana*, that is enchanting for the *indriyas*, He measured the earth’.

1.8:6.1. Introduction: The Lord bears Nammālvār’s goodness

When Nammālvār was asked, ‘what did the Lord do after mixing with you?’²⁶, he answered that, the Lord not only liked my *śarīra*, but also blended into my *ātma* and borne my goodness.

1.8:6.2. Commentary

1.8:6.2.1. The Lord made Nammālvār as His sincere slave devotee

‘Blending into my *ātma*, the Lord bears my goodness’. The Lord blended with the *Ālvār* as water into water and subsequently, his *ātma* established to perform the eternal *kainkarya* to Him. ‘The Lord’. As averred, ‘the Lord made me a slave’²⁷, the Lord made the *Ālvār* as His divine slave and eliminated the thinking that, he exists not for his own. If asked, ‘are you the only one caught up by the Lord?’. As that of the *Ālvār*, Mahābali also caught up by the Lord. He didn’t give Himself to Mahābali’s *ātma*, but, the Lord gave only bit of land to him²⁸. ‘As the *Vāmana*, that is enchanting for the *indriyas*, He measured the earth’. The Lord by taking the *Vāmana avatāra*, the form of enchanting all the *indriyas*, captured the earth, which was thought of his own by Mahābali.

1.8:7. The Lord Śrīman Nārāyaṇa desires Nammālvār as that of *paramapada*

Transliteration

“Koṇṭāṇ ēlvaiṭai, uṇṭāṇ ēlvaiyam
taṇṭāmam ceytuen, eṇṭāṇ āṇāṇē”.

Verbal Translation

Koṇṭāṇi: the Lord killed/possessed; *ēlvaitai*: the seven bulls; *uṇṭāṇi*: He swallowed; *ēlvaiyam*: the seven worlds; *taṇṭāman ceytu*: showed a desire towards the cool *paramapada*; *ei*: mine; *eṇṭāṇi āṇāṇē*: He showed desire towards me.

Translation

‘The Lord swallowed the seven worlds and killed the seven bulls. He showed desire towards me as that, He showed towards the cool *paramapada*’.

1.8:7.1. Introduction: The Lord made Nammālvār as His subservient servant

Nammālvār declares that, the Lord Śrīman Nārāyaṇa made him as subservient towards Him²⁹ and showed a desire towards him as that, He showed the *paramapada*.

1.8:7.2. Commentary

1.8:7.2.1. The Lord considered Nammālvār as the residents of the *paramapada*

‘The Lord killed the seven bulls’³⁰. The Lord Kṛṣṇa killed the seven bulls, which are standing as stoppage for Him to unite with Nappiṇṇaippirāṭṭi. ‘The Lord swallowed the seven worlds’. Just like, if the world does not enter into His stomach, the Lord cannot bear the danger of it at *pralaya*, He cannot bear the separation from the *Ālvār*. So, He united with him. Moreover, the Lord helped the devotees who are all desired for His association as friends and at the same time He also protected them, who willfully accepted His protection. ‘As that He showed desire towards the cool *paramapada*’. The Lord showed desire towards me as that, He showed towards the cool *paramapada*. The proposition also shall be commented that, though the *Ālvār* is in this material world, but, the Lord considered him as one of the residents of the *paramapada*³¹.

1.8:7.2.2. The Lord arrived Tirunagari to enjoy the servitude of Nammālvār

‘He showed desire towards me’. The Lord fulfilled the *Ālvār*’s wishful thinking as he wanted. The proclamation shall be commented in a different

version that, the Lord took the *Āḷvār's* desire as His own. In other words, as mentioned, 'my heart hankers night and day for one vision of the *paramapada*'³² and 'due to my longing to see the Lord's *paramapada*, I am becoming weak and my bangles are falling off as I become leaner'³³, as Nammāḷvār wished very much to reach over the *paramapada* and longed to enjoy the auspicious qualities of the Lord, He also wished very much to reach over *Āḷvār* Tirunagari, the birth place of Nammāḷvār and longed to enjoy the servitude of him.

1.8:8. The Lord Śrīman Nārāyaṇa took so many *avatāras* for Nammāḷvār

Transliteration

“*Āṇāṇi āṇāyaṇi, mīṇōṭu ēṇamum*
tāṇā nāṇemil, tāṇāya caṅkē”.

Verbal Translation

Āṇāṇi: one who became; *āṇāyaṇi*: the cow-herd boy; *mīṇōṭu*: and the Fish; *ēṇamum*: and the Boar too; *tāṇi*: the one who too; *āṇāṇi*: the Lord became; *emil*: while saying that; *tāṇāya*: the distinct incarnation of the Lord; *caṅkē*: for the love towards me.

Translation

'For the love of me, the Lord became the cow-herd boy and also the Fish and Boar'.

1.8:8.1. Introduction: The Lord's *avatāras* are aimed towards Nammāḷvār

Nammāḷvār through this stanza claims, 'the Lord Śrīman Nārāyaṇa takes the limitless *avatāras*, which are aimed for me'³⁴.

1.8:8.2. Commentary

1.8:8.2.1. The Lord Śrīman Nārāyaṇa's *avatāras* are considered as *vidyāvatāras*

'The Lord became the cow-herd boy'. The Lord, by taking birth as Kṛṣṇa in the cow-herd community, herding the cattle with respect to His commitment of birth³⁵, instead of desiring to be crowned as king. 'The

Lord became also the Fish and the Boar'. *Sarveśvaraṇ* also became as the species of Fish and Boar. Though the Lord took the *avatāras* in sequence with specific purpose of the time factor, over here, the *Ālvār*, out of hurry glorifies the *avatāras* of Fish and Boar, which appeared as at the time of his existence. So, he praises the *avatāras* in single context as, 'the Lord became also the Fish and Boar'. In this background, since the form, activity and words of the Lord's *avatāras* are as such with respect to that time factor and the species form, the *Ālvār* praises the Lord as, 'the Lord became (*āṇāṇ*)'. Here it should be realized that, these *avatāras* are considered as *vidyāvavatāras*³⁶, i. e., the *avatāras*, which import knowledge.

1.8:8.2.2. For the sake of Nammālvār, the Lord took so many *avatāras*

If compared the prominence of the Lord's *avatāras*³⁷, *Kṛṣṇāvatāra* is considered as the chief of the *nityasūris*. 'What is the reason to consider the *Kṛṣṇāvatāra* as the chief of the *nityasūris*?'. The *Ālvār* answers as, 'for the love of me'³⁸. The Lord took *Kṛṣṇāvatāra* to show His excessive affection towards the *Ālvār*. There is another kind of commentation. For the sake of the *Ālvār*, the Lord took the limitless *avatāras*. It is further commented that, as declared, 'both you and I have had many births, O Arjuna. You have forgotten them, while I remember them all, O Parantapa'³⁹, for the sake of the *Ālvār*, the Lord took the limitless *avatāras* and there is no end of them.

1.8:9. The Lord Śrīman Nārāyaṇa manifests with the distinct symbols

Transliteration

*"Caṅku cakkaram, aṅkaiyil koṅṭāṇ
eṅkum tāṇāya, naṅkaḷ nātaṇē"*.

Verbal Translation

Caṅku: the conch; *cakkaram*: the discus; *aṅkaiyil*: the divine hands; *koṅṭāṇ*: one who bears; *eṅkumtāṇāya*: manifested in all the forms; *naṅkaḷ*: our; *nātaṇē*: the master.

Translation

'Our master who manifested in all the forms bears discus and conch on divine hands'.

1.8:9.1. Introduction: The Lord Śrīman Nārāyaṇa's symbols show His *aiśvarya*

Nammālṅvār in this stanza says, 'when the Lord Śrīman Nārāyaṇa takes the *avatāras*, He manifests with His distinct symbols, which show His *aiśvarya* 'divine wealth'⁴⁰.

1.8:9.2. Commentary

1.8:9.2.1. In the Lord Śrīman Nārāyaṇa's *avatāras*, at times His weapons visible

'Our master bears discus and conch on divine hands'. Just like those wish to attract somebody used to carry drug⁴¹, the Lord while taking the *avatāras*, carries the divine weapons. 'If so, does the Lord take weapons in all His *avatāras*?'. When the king proceeds to check his own state of kingdom, he used to secretly conceal himself⁴² and his confidantes follow in distance. Like that, as prayed, 'will you not come to this wicked self-one day, with your conch and discus in hand'⁴³, the Lord always wears the weapons, which may sometime visible outside and sometime they may hidden. To explicit the fact, the *Āḷvār* glorifies the Lord as, 'bears discus and conch on divine hands'.

1.8:9.2.2. The Lord Śrīman Nārāyaṇa's aim is to capture His entire devotees

'Our master who manifested in all the forms'. The Lord manifested in all the forms like the *Devas*, human forms, etc. The statement shall be commented in different direction that, just like the king's army rounded up a whole city to capture a single criminal, the Lord being manifested in all the forms to capture Nammālṅvār. 'Our master'. The Lord as master, His whole aim is to capture His entire devotees.

1.8:10. The *Veda* gratefully glorifies the Lord Śrīman Nārāyaṇa

Transliteration

"Nātaṅ jñālamkoḷ, pātaṅ eṅ anumāṅ
ōtam pōlkiḷar, vēta nīraṅē".

Verbal Translation

Nātaṅ: the master; *jñālamkoḷ*: measured the earth; *pātaṅ*: the one who have the divine feet; *eṅ*: my; *anumāṅ*: the Lord; *ōtam pōl*: like waves of the

ocean; *kiḷar*: by rising high; *vēta*: the *Vedas*; *nīraṇē*: one who possesses *ārjavaguṇa*.

Translation

‘My Lord, the master has the divine feet measured the earth. His *ārjavaguṇa*⁴⁴ is praised by the *Vedas*, like rising high waves of the ocean’.

1.8:10.1. Introduction: The *Veda* fiercely spoken about the eminences of Lord

Nammālvār through this stanza glorifies the Lord as, ‘is it possible for me to talk about the eminences of the Lord Śrīman Nārāyaṇa, would it not be spoken by the *Veda* fiercely like the tides rising in the ocean.

1.8:10.2. Commentary

1.8:10.2.1. The Lord Śrīman Nārāyaṇa transformed the existence of Nammālvār

‘The master’. The Lord is controller of all. ‘The master has the divine feet that measured the earth’. The Lord as master placed His holy feet upon the heads of all the people without the differentiation as Vasiṣṭha or *caṇḍāla*. ‘My Lord’. The Lord, by showing His two qualities of supremacy and simplicity transformed the existence and the attitude of the *Ālvār* as His own⁴⁵.

1.8:10.2.2. The *Veda* glorifies the Lord Śrīman Nārāyaṇa

There is another commentation for the statement, ‘my Lord, the master has the divine feet measured the earth’ of this stanza. ‘My master’. That is, as expressed in the first stanza of this decade, the Lord possesses the supreme quality as *Śeṣi* ‘master’. ‘The Lord has the divine feet measured the earth’. The assertion means the Lord’s simplicity in His *avatāras*, which is delineated in the second stanza of this decade. ‘My Lord’. As communicated in the third stanza, *kaṇṇāvāṇi* ‘dear-as-eye’, the Lord, by standing at Vēnkaṭam, i.e., Tirumalai, accepted the *Ālvār* as His *śeṣa*. ‘His *ārjavaguṇa* is praised by the *Vedas*, like rising high waves of the ocean’. It expresses that, when one speaks about the grandeur qualities of the Lord such as these, one has to depend upon the *Veda*, which glorifies the His quality of simplicity as that of the fierce of the great ocean with its rising tides. Here, the Lord Śrīman Nārāyaṇa’s quality of simplicity refers to His *ārjavaguṇa*, i.e., His adorable quality of honesty.

1.8:11. This decade sings the glories of *ārjavaguṇa* of Lord Śrīman Nārāyaṇa

Transliteration

*“Nīrpurai vaṇṇaṇ, cīrcaṭa kōpaṇ
nērtal āyirattu, ōrtal ivaiyē”.*

Verbal Translation

Nīrpurai vaṇṇaṇ: the ocean hued Lord; *cīr*: the glories of *ārjavaguṇa*; *caṭakōpaṇ*: Śaṭhakōpaṇ; *nērtal*: sings; *āyirattu*: the thousand songs; *ōrtal*: to be understood; *ivaiyē*: this decade.

Translation

‘This decade by Śaṭhakōpaṇ, in the thousand songs, sings the glories of *ārjavaguṇa* of the ocean hued Lord, which is to be understood’.

1.8:11.1. Introduction: The Lord Śrīman Nārāyaṇa’s *ārjavaguṇa* is glorified

In the end, Nammālṅvār says that, this decade glorifies the Lord Śrīman Nārāyaṇa’s *ārjavaguṇa*, which is analyzed throughout the decades of the text, *Tiruvāymoli*.

1.8:11.2. Commentary

1.8:11.2.1. Nammālṅvār, out of the empathy composed this decade

‘The glories of *ārjavaguṇa* of the ocean hued Lord’. It denotes the *ārjavaguṇa* of the Lord, who has the similar nature as that of water. *Ārjavaguṇa* means that, when the *samsāris* avoid the Lord, but to take care of their facilities, He sincerely follows them. From this, it is delineated that, this decade has fully discussed about the *Sarveśvara*’s *ārjavaguṇa*. ‘Śaṭhakōpaṇ sings’. This decade is mercifully composed by Nammālṅvār, who is the target of the Lord’s *ārjavaguṇa*. In other words, this decade is not composed by someone, who is disconnected to sing. In order to stress the fact only, the *Ālṅvār* properly used the phrase as, ‘Śaṭhakōpaṇ sings’. ‘This decade by Śaṭhakōpaṇ, in the thousand songs, which is to be understood’. After analyzing the whole of text, *Tiruvāymoli* only, this decade is affirmatively composed by the *Ālṅvār*. Since the *samsāris* are of insincere nature, there is the possibility for them to loose the Lord Śrīman Nārāyaṇa. So, out of empathy towards them and in order to instruct the spiritual

value of the Lord's *ārjavaguṇa*, the *Ālvār* carefully analyses the Lord's sincerity, which is revealed through this decade. There is another way of commentation. This decade by Śaṭhakōpaṇ in the thousand songs, is to be properly analyzed and understood by the *samsāris* for their final emancipation.

1.8.3. The condensed version of the decade

In the first stanza, Nammālvār has graciously analyzed the Lord's sincere engagement with the residents of the *nityavibhūti*. In the second stanza, he wonderfully clarified the Lord's sincere engagement with the residents of the *līlavibhūti*. In the third stanza, he excellently described the Lord's presence in the Tirumalai to show His blooming face to the residents of both the *nityavibhūti* as well as the *līlavibhūti*. In the fourth stanza, the *Ālvār* cheerfully explicated that, the Lord's *ārjavaguṇa* is encompassed upon him. In the fifth stanza, he said, 'I like the Lord's felicitous excellences, as such the Lord also likes my *śarīra*'. In the sixth stanza he said, 'the Lord not only liked my *śarīra*, but also accepted my *ātma*'. In the seventh stanza, he declared, 'apart from that, the Lord Śrīman Nārāyaṇa expressed His desire towards me as that of the same showed towards the *nityavibhūti*'. In the eighth stanza, he announced, 'for the sake of myself, the Lord took the endless *avatāras*'. In the ninth stanza, he expressed, 'whenever the Lord took the *avatāras*, He took them with His divine weapons'. In the tenth stanza, he added, 'whenever the Lord's *ārjavaguṇa* is spoken, the Veda should speak about it'. In this stanza, Nammālvār concluded that, this decade should be meditated by the *samsāris* to obtain their final *puruṣārtha* of performing the *kaiikarya* upon the holy feet of the Lord Śrīman Nārāyaṇa at the *paramapada*, the spiritual abode of Him.

1.8.4. The Saint Maṇavālamāmuni glorifies this decade

The Saint Maṇavālamāmuni thought provokingly evaluates this decade and comments as, 'the stance of the lofty Lord who intercedes and accepts service even with things that have not the wavering mind, actions and speech in unison (inanimate objects and dumb creatures) which Māraṇ observed closely and wrote with full knowledge for the understanding of people, is an outstanding asset'⁴⁶.

REFERENCES

1. The Commentator, by thinking of the following phrases, *ōṭum puḷ ēri* ‘the Lord rides the Garuḍa bird’ and *cūṭuntantūlāy* ‘the Lord wears the *tuḷacī*’ (TVM 1.8:1) and *nīrpurai vaiṇṇaṇ* ‘the oceanhued Lord’ (TVM 1.8:11) etc., comments that, this decade explains the Lord’s *ārjavaguṇa*.
2. The Commentator, by using the proper Tamil word, ‘*parimārutal*’ described the context very well. *Parimārutal* - the sense of mixing.
3. “*Vaśi vadānyo guṇavān ṛjuḷ śucilī nṛdur dayālur madhuraḷ sthiraḷ samaḷ/ kṛtī kṛtjñastvamasi svabhāvataḷ samastakalyāṇaguṇāmṛtodadhi/ /*”
- *Stotra Ratna* 18.
4. A group of the *Śrīvaiṣṇava* scholars, by thinking of the lines, *kaṇṇāvāṇ* *eṇrum maiṇṇōr viṇṇōrkku* ‘always dear-as-eye to celestials and mortals’ (TVM 1.8:3), etc., says that, this decade reveals the Lord’s *paratvaguṇa*. The others, by minding the 630 A Translation of the *Īṭu 36,000 Paṭi* Commentary lines, *ōṭum puḷ ēri* ‘the Lord rides the Garuḍa bird’ (1.8:1), *caṅku cakkaram aiṅkaiyil koṇṭāṇ* ‘our Lord bears a discus and conch on beautiful hands’ (1.8:9), etc., says that, this decade elucidates the Lord’s characteristic features of the *paratva*. Some of the other *Śrīvaiṣṇava* scholars, by thinking the line, *ammāṇ cīr karpaṇ vaikalē* ‘forever I shall praise His glory’ (TVM 1.8:4), says that, the *Āḷvār* through this decade enjoys the Lord’s auspicious qualities. Here the subject matters are so clearly delineated. If the reader needs more clarification, it is better to consult with the traditional *Śrīvaiṣṇava* scholar.
5. *Śrī Parāśara Bhaṭṭar*, by considering the lines like, *nīrpurai vaiṇṇaṇ* ‘the ocean-hued Lord’ (TVM 1.8:11), confirms that, this decade glorifies the Lord’s *ārjavaguṇa* only.
6. In this place, the commentary part of line, *piṇaiki amarar pitarrum guṇaṅkelu kolḷikaiyinaṇē* ‘the Lord is the natural repository of qualities in abundance, leaving the *nityasūris* argue and rave about’ (TVM 1.6:4) shall be remembered.

7. *Bhogacilmaikaḷ* - the love marks. It concerns that, during the time of love making, the love marks made by her lover shall be in the breast of lady lover. The subject matter shall be remembered with the meaning of following verses:

*“Ilaṅkuoḷi vayirap painpūṅ ilamulai vaṭukkanṭu ēṅkip,
polaṅkiṭi nāṅi nōṭum poyttuyil kūrntāḷ aṅrē”*

‘Damayanti who appears to be a golden lace wearing the *vaccirāparanam* (jewel look like thunderbolt), a dazzling jewel on her young and voluptuous breast glanced at the love marks made by her husband (Naḷa) assumed a feigned sleep with all her shyness’.

- *Naiṭatam* 14, *Maṅampuripaṭalam* 42.

8. *“Dāsassakhā vāhanam āsanam dhvajo yaste vitānam vyajanam trayimayaḷi/
upasthitam tena puro garutmata tvada aṅghri sanmarda kiṅṅāṅka śobhinā / /”*
- *Stotra Ratnam* 41.

9. *“Sragvastrābharaṅairiyuktam svānurūpairanūpanaiḷi/
cinnmayais svaprakāśaiśca anyonyarçiraṅṅjakaiḷi / /”*

- *Pauskara Samhitai*. Refer to

Bhagavadviṣayam, vol. 1B, (1999), *op.cit.*, p. 873. In this place, the phrase, ‘they are incomparable possess knowledge/consciousness’ is to be underlined.

10. *Kūṅum kuraḷum ūmum kūṭiya, kuruntol ililṅarcerintu cūltara* ‘the low level maid servants who are hunch backed, dwarfish and dumb mouthed come closer around’

- *Cilappatikāram*, *Madhurai Kāṅṅam* 10, *Valakkuraikātai* 15.

11. The Commentator, by using the phrase, ‘*viṣayam ouru*’ explained the context very well. *Viṣayam ouru* - there is only one God.

12. The Commentator, by using the ‘*vṛtti*’ explained the context very well. *Vṛtti* - the *kaiṅkarya*.

13. See the reference number 16 of the third decade.

14. The Commentator says that, since the Lord’s wonderful activities in the human form are associated with His qualities of the *paratva* and *saulabhya*, they are admirable and they explicit greater values than the same at the *paramapada*.

15. In this context, the subject matters shall be compared with the following verse of the *Kamba Rāmāyaṇam*.

*“Iruviṇaiyūm iṭaiṇiṭā veṇṇaiyūm iyarrātē imaiyōr ēttum
tiruṇaiyū miṭupatanṭēr cirumaiyāyūm nuraioppat telintu nōkkik
karuṇaiyātu ippiravikku eṇṇuruntaiṇ katukalāiyūm kaṭaiyil jñānattu
aruṇaiyūṇi perumpakaijñar āṇṭulār īṇ ṭiruntumaṭi vaṇaiṅkar pālār”*

‘There you will find wise men whom we should worship even from here Enemies to those acts good and bad which bind, Knowing they cause our birth, Looking alike with clear eyes And taking with equal thanks Grant fortune the gods, may covet And poverty depending on alms’

- *Kamba Ramayanam, Kishkindha Kandam: 12. The Dispatch 27.*

*“Mūṇiṇvarum maraiṇa lōru muntaināṭ cintai pūṇṭa
viṇaiṇvaru neriyai mārrum meyyuṇar vōrum viṇṇōr
eṇaiṇvarum amarar mātar yāvarum cittar eṇṇōr
aṇaiṇvarum aruvi nanṇūr nālunṇan tāṭu kiṇṇār”*

‘Rishis, Vedic Brahmins and those, with the knowledge which could undo the past, Gods, Goddesses and *siddhas* frequent that place for their sacred path’

- *Kamba Ramayanam, KishkindaKandam 14. The Journey Onwards 34.*

16. *“Cakṣurdevānānūta martyānām”* - *Yajūr Veda 4.6:8.*

17. *“Kuḷir aruvi vēṅkaṭam”* - *Nāyiciyār Tirumoli 8:3.*

For more clarification of the statement, ‘the place is removing the distress of both the Lord, who is not having somebody to be protected and the *jīvātmas*, which are not having someone as their protector’ (see 1.8:3.2.2) the original part of the *Īṭu* Commentary is placed herewith: *“avanukku (to the Lord Śrīman Nārāyaṇa) rakṣyam perāmaiyaḷ varum tāpattaiyūm arri, ivarkalukku (to the devotees) rakṣakaṇaiṇ perāmaiyaḷ varum tāpattaiyūm ārravarraiyirukkai”*. The *maṇippravāla* statement is translated as in the commentary part. Vide: *Bhagavadviṣayam*, vol. 1B (1999), *op.cit.*, p. 880.

18. *“Vāṇavar nāṭu”* - *TVM 3.9:9.*

19. The Commentator, by thinking of the *Ālvār's* sayings, 'the Lord, who lifted up a mountain high without feeling tired' (see the translation of the verse (TVM 1.8:4)), points out the Lord's *ārjavaguṇa*.
20. See the reference number 86 of the 'THE MAHĀPRAVEŚAM: The *Tirumakaḷ Kēḷvaṇ* - The First'.
21. See the reference number 153 of the third decade. Refer to *Bhagavadviṣayam*, vol. 1B (1999), *op.cit.*, p. 884.
22. The Commentator, by thinking of the line, 'the Lord is blended with my *śarīra*', places his introduction to this stanza.
23. "*Tār ār taṭam tōḷkaḷ uḷ aḷavum kai nūṭṭi*" - *Ciriya Tirumaṭal*, line 32.
24. The Commentator, by using the Tamil word, '*cilaku*', defines the context very well. *Cilaku* - the quarrel. For the word, 'both hands', there are three kinds of explanations. The third one explicates the Lord Kṛṣṇa's capability of performing the act of holy theft.
25. "*Aḷukkūṭampu*" - *Tiruviruttam* 1.
26. The Commentator, by considering the line, 'blending into my *ātma*, the Lord bears my goodness', placed the introduction of this stanza.
27. "*Eṇṇalanum eṇṇiraiyum eṇ cintaiyum eṇ vaḷaiyum koṇṭu; eṇṇai aḷum koṇṭu; poṇ alarnta naruṇ ceruntip poḷilinūṭṭē, puṇal araṅkam ūr euru pōyinjāre!*"
'The Lord stole my thoughts, my well-being and my peace, made me a slave and left saying He lives in the fertile Śrīraṅgam amid groves of gold-blossoming *Serundi* trees' - *Tiruneṭuntāṇṭakam* 25.
28. The Commentator, by using the Tamil word, '*kaḷaṅcu*' explicated the context very well. *Kaḷaṅcu* - the measurement of quantity.
29. The Commentator, by thinking of the *Ālvār's* words, 'the Lord showed a desire towards the cool *paramapada*', placed his introduction to this stanza. The expression He (Him) means the Lord Śrīman Nārāyaṇa and he (him) refers to Nammālvār.
30. In this context, the Commentator places an apt reference from *Akanānūru*, i.e., *cerumalaintu kaḷaṅkoḷ maḷḷariṇ mullaṅkum attam* 'played with the dust on the earth and trumpeted like victorious warriors in a battlefield' (*Akaththiṇai iyal, Ahanānūru* 227, 10-11). Over here, the

truth value of the word, *kol* 'trumpeted like victorious warriors' shall be compared with the Tamil expression *ēlviṭai koṇṭāṇ* 'the Lord killed the seven bulls'.

31. In this verse, the phrase, "*taṇ tāmam ceytu*" means, 'the Lord showed desire towards the cooled *paramapada*'. The Tamil word, *tāmam* 'attachment towards the *paramapada*' is *iṭavākupeyar* 'that kind of metonymy wherein the name of container is used for the name of the contained'. The Tamil word, '*tāmam*' refers to the *paramapada*.
32. "*Māka vaikuntam kāṇpatarku eṇ maṇam ēkam eṇṇuṇ irāppakal iṇṇiyē*"
- TVM 9.3:7.
33. "*Kiṇṇaṇ viṇṇūr toḷavē. carikiṇṇratu caṇkam*" - *Tiruviruttam* 47.
34. The Commentator, by thinking of the *Ālvār*'s word, 'for the love of me', placed his introduction to this stanza.
35. Here, the following line shall be remembered: *kaṇṇu mēyttu viḷaiyāṭa vallāṇai; varaimī kāṇil taṭam paruku karu nuukilai* 'He played with calves and grazed them in upland forest, teaching them to drink water from the lakes'
- *Periya Tirumoli* 2.5:3.
36. Since the Lord Śrīman Nārāyaṇa through the *avatāras* explicates the great *sāstras* like *Bhagavad Gītā*, they are glorified as, '*vidyāvātāras*'.
37. When comparing the Fish and Boar with *Kṛṣṇāvatāra*, due to the dignity in birth, *Kṛṣṇāvatāra* is considered as high.
38. To the phrase, 'for the love of me', there are two kinds of meanings. To it, the first one proclaims the aspect of love. To it, the second one conveys a kind of mental thinking. To the phrase, there is one more meaning also. That is, the phrase indicates the specific connotation, i.e., 'only for the sake to express the intended love upon the *Ālvār*, the Lord took so many *avatāras*'.
39. See the reference number 16 of the third decade.
40. The Commentator, by thinking of the *Ālvār*'s saying, 'our master bears a discus and conch on divine hands', placed his introduction of this stanza.

41. The statement, 'those wish to attract somebody used to carry drug' shall be compared with the following line, *āṭkollat tōṇriya āyartam kōvīnai* 'the Lord who appeared as the king of the cow-herd clan to redeem the world' (*Periyālvār Tirumōḷi* 1.7:11). It means the Lord's benignant activity of accepting the servitude of His devotees.
42. The Commentator, by using the proper Tamil word, '*karuppuṭuttup purappaṭal*' explains the context very well. *Karuppuṭuttup purappaṭal* - to check his state of kingdom, usually the king goes on disguise.
43. "*Kūr ār āḷi veṇ caṅku ēntik koṭiyēṇpāl*" - TVM 6.9:1.
44. *Ārjava* - the honesty.
45. In this stanza, 'master (*nātaṇ*)' connotes the Lord's quality of supremacy and 'the Lord (*ammāṇ*)' refers to His accessible quality of simplicity.
46. "*ōṭumanam ceykaiurai ouṇiṇṇillā tāruṭaṇē kūṭineṭu mālaṭimai kolluṇilai - nāṭuariya ōṇtavanṭaṇ cemmai uraiceyṭa māraṇena ēyṇtuniṇkum vālvām ivai*" - *Tiruvāymōḷi Nūṇṇantāti* 8.

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

NINTH DECADE (1.9)

INTRODUCTION

The Lord Śrīman Nārāyaṇa fulfilled Nammālvār's desires

Nammālvār, in the previous decade fully contemplated upon the *Sarveśvara's āṛjavaguṇa*. He, in this decade delineates the Lord's sincere engagement with the devotees, who contemplate upon His auspicious qualities. The *Sarveśvaraṇ*, as the husband of Śrī Mahālakṣmī and as being spiritually tasteful to His devotees became fascinated towards Nammālvār's absolute devotion and transformed Himself as an inseparable divine entity with the *Ālvār*¹. As in response, the *Ālvār* too, out of the Lord's *āṛjavaguṇa*, became very much attached towards Him. By gratefully sensing the *Ālvār's* in depth devotional attitude, the Lord Śrīman Nārāyaṇa too, by thinking, 'it is a lovable opportunity', graciously fulfilled Nammālvār's ambition of getting unbreakable eternal union with Him.

The Lord Śrīman Nārāyaṇa shares His spiritual enjoyment with Nammālvār

This spiritual situation noted above shall be compared with Arjuna's status as elucidated in the *Bhagavad Gītā*. Arjuna asked the Lord Kṛṣṇa to reveal His full glories². The Lord Kṛṣṇa also, as specified, 'but, you cannot see my cosmic form with these physical eyes of yours. Therefore, I grant you divine vision. Behold my majestic opulence!³, by granting the divine

eye to him and blissfully revealed His *viśvarūpa* ‘universal form’ to Arjuna. As such to Arjuna, the Lord Śrīman Nārāyaṇa provides great desire⁴ to the *Ālvār* to enjoy His spiritual qualities. Eventually, the Lord shares His sacred experiences with the *Ālvār*, as such He shares the same with the *nityasūris* at the *paramapada*.

Nammālvār chants the glories of the Lord Śrīman Nārāyaṇa

In the above said context, the Lord’s treatment with others shall be pointed out and thus the way His engagement with the *Ālvār* shall be compared. He treats His consorts and engages with them as His wives, He treats *Tiruvāṭi*, i.e., *Garuḍālvār* as His vehicle and He treats *Tiruvanantālvān*, i.e., *Ādiśeṣaṇ* as His bed. As such, the Lord gloriously engages with the *Ālvār* as the totality of His engagements with the above cited divine personalities⁵. That too, as holding the whole ocean into the hoof marks, the Lord instead of engaging with him at once, He used to do it again and again⁶. As in response, the *Ālvār* also wholeheartedly enjoyed the spiritual aspects of the Lord through his all the *indriyas* and parts of the *śarīra* in all the possible manners and through the divine experiences, he gets the full spiritual satisfaction⁷. Apart from this, the *Ālvār*, not only enjoys the aesthetic experiences, but, consequently joyfully sings the supreme glories of the Lord out of his sanctified wisdom.

1.9:1. The Lord Śrīman Nārāyaṇa never leaves from Nammālvār’s vicinity

Transliteration

*“Ivāiyum avāiyum uvāiyum ivarum avarum uvarum
yavāiyum yavarum taṇṇuḷḷē ākiyum ākiyum kākkum
avāiyuḷ taṇṇimutal emṇāṇ kaṇṇa pirāṇēṇ anutam
cuvāiyaṇ tiruvīṇ maṇāḷaṇ emṇuṭaiḥ cūla luḷāṇē”*.

Verbal Translation

Ivāiyum avāiyum uvāiyum: the *acetanas* which are near, far and in between; *ivarum avarum uvarum*: the *cetanas* which are near, far and in between; *yavāiyum*: the independent entity of everything; *yavarum*: the indwelling *ātma* of everything; *taṇṇuḷḷē*: contains all in Himself; *ākiyum*:

being their existence; *ākkīyumu*: creates; *kākkumu*: protects; *avaiyuḷ*: the indwelling *ātma* of everything; *taṇimūtal*: the sole first cause; *emūmāṇ*: my Lord; *kaṇṇapīrāṇ*: the Lord Kaṇṇan/ the Lord Śrīman Nārāyaṇa; *eṇ anuṭaṇ*: my ambrosia; *cuvaiyaṇ*: the taste of sweetness; *tiruvīṇ maṇṇāḷaṇ*: the consort of Śrī Lakṣmī; *emūṭai*: in my; *cūlalulāṇē*: entered the vicinity.

Translation

‘The Lord is the sole first cause of the *acetanas*, which are near, far and in between and the *cetanas*, which are also near, far and in between and existing everywhere. He is the indwelling *ātma* of everything and independent entity of everything. He, being their existence contains all in Himself, creates them again and protects them. My Lord Kaṇṇan/the Lord Śrīman Nārāyaṇa, my ambrosia, the taste of sweetness is the spouse of Śrī Lakṣmī. He has entered into my vicinity’.

1.9:1.1. Introduction: There is no difference in enjoying the Lord

Nammālvār through this stanza says that, the Lord Śrīman Nārāyaṇa is master for the three duties like creation⁸, etc., the *antarātma* for all the *ātmas* and He shall not leave away from the *Ālvār*’s vicinity. If asked, ‘he enjoys the Lord’s supremacy, divine form and His auspicious qualities. If so, what is the reason, he discusses and enjoys the aspects of Lord’s creation in the material realm such as the *acetanas*, which are near, far and in between and the *cetana*, which are near, far and in between?. It is answered that, for Nammālvār, there are no differences in enjoying the Lord’s spiritual excellences and His *vibhūti* ‘spiritual wealth’. Moreover though he enjoyed the Lord’s *vibhūti* in his first decade, since they present explicitly over here, he enjoyed the same in abundance⁹.

1.9:1.2. Commentary

1.9:1.2.1. All the references of the entities lead to the Lord Śrīman Nārāyaṇa

‘The Lord is the sole first cause of the *acetanas*, which are near, far and in between and the *cetanas*, which are also near, far and in between and existing everywhere’. The *Ālvār* pointed out the collectivity of the *cetanas* as well as the *acetanas*. ‘He is the indwelling *ātma* of everything and

independent entity of everything'. The *Ālvār* says that, since 'Lord is one'¹⁰, it should not be mentioned as the *cetanas* and the *acetanas* as differentiated entities. It is because the Lord is the indwelling *ātma* of everything and independent entity of everything. 'Creates'. It means that, as stated, 'let me become many'¹¹, Nammālvār separately identified the *jīvātmas* from the Lord and distinguished them with the differentiated names and forms accordingly with their eligibility. 'Protects them'. The Lord protects the entities which are created by them. 'The Lord is sole first cause'. In this context, the *Ālvār* says that, Lord stands as the *antarātma* with respect to the *cetanas*, which are eligible for *pravṛtti* 'action' and *nivṛtti* 'inaction'. 'Is it not the Lord's condition of the *antarātma* is referred to within the word, 'creates'?. As said, 'the Lord after creating the objects entered in to them'¹², the Lord entered into the created objects as the *antarātma* in order to establish their identity with specified names and forms. Here, it should be known that, the Lord entered into the objects because all the words referring to the entities, which ultimately lead only to the Lord Śrīman Nārāyaṇa.

1.9:1.2.2. Nammālvār's ambrosia became as the Divine Couple

'My Lord'. The Lord exists for the *Ālvār* to show His affection within His spiritual wealth¹³. 'The Lord Kaṇṇan'. The Lord is nobody else, but, the Lord Kṛṣṇa, who bestows the great favour to all. The phrase, 'the Lord Kaṇṇan' shall be commented as, 'one who appears before us and mercifully graces'. 'My ambrosia'. Unlike the ambrosia, which was obtained out of churning the milky ocean, that is consumed by individuals, who have higher qualifications like the *Devas*¹⁴, but over here, the Lord as ambrosia is easily obtainable by the all. 'The taste of sweetness'. The ambrosia cannot become as an enjoyer, but, it can be tasted by others. In other words, as ambrosia, the Lord is the *paramarasika* 'great enjoyer', who is enjoyed by the *Ālvār* and other fellow devotees. In this context, the Commentator gives the reason for the Lord's attitude in par with the enjoyment of *Ālvār*. 'The spouse of Śrī Lakṣmī'. The *Ālvār's* ambrosia became as the couple, i. e., the Lord Śrīman Nārāyaṇa and Śrī Mahālakṣmī¹⁵. Thus, through this explanation, the Commentator affably gives proper commentation for the term 'ambrosia', i.e., the Lord and Nammālvār. Whereas, the *Ālvār* is the sincere enjoyer of the auspicious qualities of the Lord.

1.9:1.2.3. The Lord Śrīman Nārāyaṇa possesses the merciful qualities

‘He has entered into my vicinity’. As affirmed, ‘Oh! Lord you bear the inseparable lotus dame on your chest!¹⁶, the glorified Lord Śrīman Nārāyaṇa along with His consort Śrī Mahālakṣmī, approached the *Ālvār* and entered into his area of vicinity. The *Ālvār* considered the situation as his incomparable benefit. ‘The Lord is the sole first cause, being their existence contains all in Himself, creates them again and protects them’. As stated, ‘that Rāma in whose happiness and favour the subjects found their felicity, seeketh the good graces of Sugrīva¹⁷ and ‘having given away profuse wealth and attained high fame, this one formerly was the Lord of the worlds, now wishes to make Sugrīva as master’¹⁸, the Lord, who is the sole first cause, being their existence contains all in Himself, creates them again and protects them. In this context, the *Ālvār* claims that, the Lord, who has the above mentioned merciful qualities, is not having the mind to be ideal without his association and presence. To explicate the truth only, Nammālvār mentions as, ‘the Lord has entered into my vicinity’.

1.9:2. The Lord Śrīman Nārāyaṇa came nearer to Nammālvār

Transliteration

*“Cūlal palapala vallāṇi tollaiam kālattu ulakaik
kēlalōṇi rāki iṭanta kēcavaṇi eṇṇuṭai animāṇi
vēla muruppai ocittāṇi viṇṇavarkku eṇṇal ariyāṇi
āla neṭuikaṭal cērntāṇi avanēṇi aruka lilāṇē”.*

Verbal Translation

Cūlal: the incarnations; *palapala*: many; *vallāṇi*: capable to assume; *tollai*: the ancient; *am*: the beautiful; *kālattu*: in the time; *ulakai*: the universe; *kēlal ouṇrāki*: assumed the form of wild Boar; *iṭanta*: to rescue; *kēcavaṇi*: one, who have attractive hair; *eṇṇuṭai*: being my; *animāṇi*: the master; *vēla*: *Kuvalayāpīḍam*, the elephant; *muruppai*: the tusk; *ocittāṇi*: the one who have broken; *viṇṇavarkku*: to the celestials; *eṇṇal ariyāṇi*: cannot be comprehended; *āla*: the deep; *neṭum*: the wide; *kaṭal*: the ocean; *cērntāṇi* : He reclines; *avanēṇi*: He; *eṇṇi*: me/my; *arukalilāṇē*: He is nearly before me now.

Translation

‘Being my master capable of assuming many incarnations, who assumed the form of wild Boar having attractive hair, during the ancient beautiful time, to rescue the universe and broke the tusk of *Kuvalayāpīḍam*. He reclines in the deep and wide ocean, who cannot comprehend by celestials. He is nearly now before me’.

1.9:2.1. Introduction: The Lord Śrīman Nārāyaṇa moved towards Nammālvār

Nammālvār in this stanza says, ‘the Lord whose presence was into my vicinity and maintained His dignity. But, at present, He came and stood near to me’.

1.9:2.2. Commentary

1.9:2.2.1. The Lord takes the *avatāras* with the *jātibheda* and the *avāntarabheda*

‘Being my master capable of assuming many incarnations (*cūlal*)’. The Tamil word *cūlal* ‘surrounding’ denotes the *avatāras*. Since the Lord surrounds His devotees through His *avatāras*, it is mentioned as such. ‘Many (*palapala*)’. The *Ālvār*, by mentioning as, ‘many’ points out the *jātibheda* ‘distinct species’ as well as *avāntarabheda* ‘different categories within the species’¹⁹. This explanation refers to the fact, that, the Lord takes the *avatāras*, which possess *jātibheda* as well as *avāntarabheda*. He takes the *avatāras* not to perform any activities but, only shower His grace to His devotees. The Lord is capable of taking the *avatāras* that cannot be possible for the *jīvātmas*, who takes births due to their *karmas*. In other words, *karmas* are limited to the *jīvātmas* only, but, not to the Lord because He possesses the capability to do anything and everything. To express the fact, the *Ālvār* praises the Lord as, ‘my master capable of assuming (*vallān*)’. To explicate this fact, the *Ālvār* explains one such *avatāra* as, ‘my master capable of assuming many incarnations, who assumed the form of wild Boar having attractive hair, during the ancient beautiful time, to rescue the universe and broke the tusk of *Kuvalayāpīḍam*’.

1.9:2.2.2. Though the Boar *avatāra* is lowly, but, it has become radiant

‘Ancient time’. Since the Lord took the form of wild Boar at the beginning of *varāha kalpanam*, the *Āḷvār* has noted it as, ‘ancient time’. ‘Beautiful time’. Since the Lord showed His form to the eyesight of His devotees, the *Āḷvār* pointed out it as, ‘beautiful time’. ‘The universe’. The Lord took the *avatāra* as wild Boar not for *Tiruvaṭi* or ‘*Ādiśeṣan*’, but, to the earth, which is not at all having the qualification to think about the Lord’s form²⁰. ‘Assumed the form of wild Boar having attractive hair’. Since the Boar *avatāra* is appropriately associated with the Lord’s supremacy, the *Āḷvār* quoted it as such. This phrase shall be commented in a different direction. Though the Lord with all powerfulness takes the form, which is unique because even if the Lord wants to take this form once again, perhaps He will not have the capability for it. Moreover, the Lord took the Boar *avatāra*, which does not shy away from the mud and water. Since the form is taken by the Lord, though it is lowly one, but, it becomes so radiant because of the His glories. *Āṇḍāl* appropriately praises the form as, ‘unwashed dirty swine’²¹. ‘To rescue’. Naturally the Boar is so prideful. Since the Lord, husband *Śrī Lakṣmī*, took the form, naturally He also should have possessed the sense of pride. So, the Lord ferociously dug out the earth from the wall of oval shaped *aṇḍam*. In order to explicate the fact, the *Āḷvār* put the apt word, ‘to rescue (*iṭanta*)’. ‘Wild Boar having attractive hair’. At the time of rescuing the earth, the Lord possessed the form of Boar with the hair at its nap of neck²². In this context, the name, ‘*Keśavaṇ*’ derived from the word, ‘*kēcam*’. Here, *kēcam* in Tamil means the hair.

1.9:2.2.3. The Lord *Śrīman Nārāyaṇa* stayed very close to *Nammāḷvār*

‘Being my master’. The Lord rescued the *Āḷvār* from the *samsāra*, which is at present annihilated. ‘Broke the tusk of *Kuvalayāpīḍam*’. The Lord without effort broke the tusk of elephant named *Kuvalayāpīḍam*. Here, the intended truth is that, the Lord destroyed the materialistic attitude of *Āḷvār’s* *indriyas*²³. It also indicates the truth that, He destroyed the obstacles, which restrict the *Āḷvār* to enjoy the Lord’s holy nobilities. ‘He cannot comprehend by celestials’. The Lord as single personality fought with the elephant and He is beyond the thinking of *Brahmā*, *Śiva*, etc. ‘He reclines in the deep and wide ocean’. The Lord is performing *yoganidrā* for the sake

to hear the complaints of the *Devas* like *Brahmā*. The statement is further commented. As informed, ‘the Lord, who lays on the cool oceanic waters He did create, with outstretched feet, shoulders and crowns, many and matchless’²⁴, the *Ālvār* announces that, the Lord performs His *yoganidrā* upon the deep and wide ocean in all the possible ways with respect to His nature of wishes. To communicate the fact only, the *Ālvār* conveys as, ‘the deep and wide ocean’. ‘He is nearly now before me’. The Lord does not stand in between the near and far away distance as that of *Brahmā* and *Śiva*, but, He stays very close to the *Ālvār*.

1.9:3. The Lord Śrīman Nārāyaṇa wouldn’t leave Nammālvār

Transliteration

“*Arukal ilāya peruñcīr amararkaḷ āti mutalvaṇ*
karukiya nīlanāṇ mēni vaṇṇāncen tāmaraik kaṇṇaṇ
poruciraiṇ pul uvantu ērum pūmaka ḷārtanik kēḷvaṇ
orukati yinḥuvai tantitṭu olivilaṇ enṇō ṭuṭaṇē”.

Verbal Translation

Arukal ilāya: the faultless; *peruñcīr*: the Lord of infinite glories; *amararkaḷ*: the celestials; *āti mutalvaṇ*: the first cause; *karukiya*: the darkish; *nīlanāṇ mēni vaṇṇāṇ*: the bluish gem hued complexion; *centāmaraik kaṇṇaṇ*: the one who has lotus red divine eyes; *porucirai*: the abundant feathers; *pul*: the Garuḍa bird; *uvantu*: to delight in; *ērum*: in riding; *pūmakallār*: Śrī Lakṣmī who is to like the embodiment of the flower’s fragrance; *tanikkēḷvaṇ*: the singular enjoyer of the most enjoyable spouse; *orukatiyṇ*: the particular aspect of; *uvai tantitṭu*: by giving the bliss of the union; *olivilaṇ*: one who does not leave; *enṇōṭuṭaṇē*: He has entered into me.

Translation

‘The faultless Lord of infinite glory, the first cause of the celestials, darkish bluish gem hued complexion of lotus red divine eyes, singular enjoyer of the most enjoyable spouse of Śrī Lakṣmī, who is like the embodiment of flower’s fragrance. He delights in riding the Garuḍa bird that has abundant feathers. He has entered into me, giving me one particular aspect of the bliss of union’.

1.9:3.1. Introduction: The Lord engages differently with *Tiruvaṭi*, etc.,

Nammālvār in this stanza declares, ‘the Lord, who engages differently with His consorts, *Tiruvaṭi*, *Tiruvanantālvān* who the ‘*Ādiśeṣan*’, etc., wouldn’t leave me after having engagement with me in just one aspect’²⁵.

1.9:3.2. Commentary

1.9:3.2.1. The *nityasūris* enjoy the auspicious qualities of Lord for sustenance

‘The faultless Lord of infinite glory, the first cause of the celestials’. ‘Faultless’. Fault means, ‘quality of reduction’. That is, absence of defects or blemishes. It expresses that, the Lord is the *Heyapratyanīkan* ‘one, who is free from all defects’ and the *Kalyāṇaikatānan* ‘possessing unlimited auspicious qualities’²⁶. He possesses such qualities for the sake of the *nityasūris* and He along with the qualities, being the controller becomes as the basic source of existence for them. ‘The Lord is darkish bluish gem hued complexion’²⁷. The Lord is darkish bluish gem hued complexion, which is not explainable through words. This statement shall be commented in a different direction. The Lord possesses the distinct divine form of darkish bluish gem hued complex. So, in this context, the *Ālvār* beautifully clarifies the fact that, the *nityasūris* always enjoy the Lord and that spiritual enjoyment becomes as their source of sustenance²⁸.

1.9:3.2.2. The Lord Śrīman Nārāyaṇa delights to accept Nammālvār’s service

‘(The Lord possesses) lotus red divine eyes’. The Lord’s eyes show His innate nature of mercifulness, compassion, etc. ‘He delights in riding the Garuḍa bird, that has abundant feathers’. When *Sarveśvaran* calls the *Garuḍālvār* for a ride, he feels joy for the Lord’s acknowledgment of his sincere service and out of the joy, his feather starts rising like the great river bends its direction²⁹. ‘He delights in riding’. By seeing the pleasurable action of *Garuḍālvār*, the Lord also delights to accept his sincere service.

1.9:3.2.3. The Lord engages with Nammālvār like He with the *nityasūris*

‘Singular enjoyer of the most enjoyable spouse of Śrī Lakṣmī, who is like the embodiment of flower’s fragrance’. The Lord possesses the supremacy and there is nothing to be comparable³⁰ because He is the singular enjoyer of the great *aiśvarya*, i.e., the most enjoyable spouse Śrī Lakṣmī, who is like the embodiment of the fragrance within the flower. ‘He has entered into me, giving me one particular aspect of the bliss of union’. The Lord is not as engaging with the *nityasūris* in one aspect and leave them, but, He engages with the *Ālvār* in all the possible manner³¹. ‘Entered into me’. The Lord does not treat the *Ālvār* indifferently as the *Vibhūtimān*, the *Anyaparaṇ*, etc.,³², but, He addresses the concern of the *nityasūris* by standing nearby the *Ālvār*, who presents even within the *līlāvibūti*. In the previous decade, as stated, ‘He shows towards the cool *paramapada*’ (TVM 1.8:7)³³, the *Ālvār* claimed that, the Lord showed inclination towards him as He shows towards the cool *paramapada*. He, in this stanza expresses that, the Lord engages with him in the entire possible manners like He engages with the *nityasūris* at the *paramapada*.

1.9:4. The Lord Śrīman Nārāyaṇa is performing the impossible activities

Transliteration

“Uṭṭaṇ amar kātal maḱalir tirumakaḱ maṇṇmakaḱ āyar
maṭamakaḱ eṇṇivar mūvar āḷum ulakanum mūṇṇrē
uṭṭaṇavai okka viḷuṇiki ālilai cērntāvaṇ enmāṇ
kaṭalmali māyap perumāṇ kaṇṇaṇeṇ okkalai yāṇē”.

Verbal Translation

Uṭṭaṇ: being together; *amar*: seated; *kātal*: the love; *maḱalir*: the queens/ consorts; *tirumakaḱ*: Śrī Mahālakṣmī; *maṇṇmakaḱ*: Śrī Bhūmidevī; *āyar maṭamakaḱ*: Śrī Nīlādevī; *eṇṇivar mūvar*: these three well known; *āḷum*: rules; *ulakanum*: the worlds; *mūṇṇrē*: also the three; *uṭṭaṇavai*: without any distinction; *okka*: evenly; *viḷuṇiki*: swallowed; *ālilai*: the fig leaf; *cērntāvaṇ*: one who lied down; *enmāṇ*: my Lord, the master; *kaṭalmali māyap perumāṇ*: the more wondrous than the ocean; *kaṇṇaṇeṇ*: the Lord Kaṇṇaṇ; *eṇ*: mine; *okkalaiyāṇē*: He has raised to my lap now.

Translation

‘Three well known queens, Śrī Mahālakṣmī, Śrī Bhūmidevī and Śrī Nīlādevī love to be seated with Him. The worlds that He rules are also three. My Lord, the master is more wondrous than the ocean, He swallowed them all during the total annihilation evenly without any distinction and lied down as a child floating on a fig leaf. The Lord Kaṇṇan has raised to my lap now’.

1.9:4.1. Introduction: The Lord seated at Nammālvār’s hip

The *Ālvār*, in this stanza asserts that, the Lord is capable of performing impossible activities. But, He has seated Himself in the *Ālvār*’s hip just like He was seated on Yaśodā’s hip. The Lord thought that, He being seated in the *Ālvār*’s hip is His great fortune³⁴.

1.9:4.2. Commentary

1.9:4.2.1. The Lord’s three queens establish the Lord’s supremacy

‘Love to be seated with Him’. The divine consorts possess great love upon the Lord Śrīman Nārāyaṇa and to be always seated along with Him. Since it is averred as, ‘Oh, the Lord, you bear the inseparable lotus dame on your chest!’³⁵, the *Ālvār* praises, ‘love to be seated with Him’. ‘Who they are all?’. ‘Śrī Mahālakṣmī, Śrī Bhūmidevī and Śrī Nīlādevī’. ‘Śrī Mahālakṣmī’. As referred to, ‘I heard from you, the *Deva* about the great virtue of keeping patience towards others’ mistakes³⁶, Śrī Mahālakṣmī is the principal consort of the Lord and she is always keeping patience towards others, even though they commit mistakes. ‘Śrī Bhūmidevī’. She is the one, who teaches³⁷ the Lord as, ‘have you even see the mistakes?’ and also she is one, who possesses forbearance, the core. ‘Śrī Nīlādevī’. She is the one, who keeps the Lord engaged by her beauty and also she hides the mistakes of others from the Lord. To the three consorts, there is another way of explanation. Śrī Mahālakṣmī is the Lord’s *aiśvarya* ‘spiritual wealth’, wherever Śrī Bhūmidevī is present, there the wealth is growing and Śrī Nīlādevī is the one, who enjoys the wealth³⁸. ‘Three well known queens’. These three queens are separately engaging to establish the Lord’s supremacy and separately performing *puruṣakāra* in between the Lord and

His devotees. 'The worlds that He rules are also three'. It intends the dowry of the Lord's three queens³⁹. This assertion shall be commented in a different direction. It means the top, middle and bottom layers of the universe. This shall be also commented in another way. By considering the three world as, *ākupeyar* 'a name or word, which by long usage is secondarily applied to denote something connected with the thing originally denoted by it', these three represents the three types of the *cetanas*, i.e., *nityanukta* 'the eternally freed *ātma*', *nukta* 'the liberated *ātma*' and *baddha* 'the bounded *ātma*'.

1.9:4.2.2. The Lord descends from the *paramapada* to the milky ocean

'He swallowed them all during the total annihilation evenly without any distinction'. The Lord consumed the three worlds without missing anything and protects the same within His stomach. 'Has He consumed the three kinds of the *cetanas*?'. It is not so. Though the *Ālvār* generally referred to as, 'without any distinction (*uṭṭanavai*)', the utterance does not mean the three kinds of the *cetanas*⁴⁰, but, only the *baddhātmas*, which are being taken back by the Lord during *praḷaya*. 'Lied down as a child floating on a fig leaf'. The Lord, by consuming all the worlds in His stomach and He rested on a banyan leaf. It directly signifies that, the Lord possesses the *aghaṭitaghaṭanāsāmartyam*⁴¹. Also, it refers to the fact that, the Lord, through making written bond with His devotees and accepted their servitude⁴². It is considered that, adding one more *aghaṭitaghaṭanāsāmartyam* along with the Lord's previously stated one. In this context, the *Ālvār* has maintained the individual standing as, 'bend I never will'⁴³, but, now the Lord, out of His grace made him as His own property. 'My Lord, the master is more wondrous than the ocean'. The Lord from the *paramapada* descending into the milky ocean (*Tiruppārkaṭal*) and resting over there without any defects with all the kinds of religious attributes. The statement shall be commented in a new direction. That is, the Lord is one, who have much amazing qualities which are greater than the ocean. 'The Lord Kaṇṇan'. The Lord Kṛṣṇa manifests with all the above mentioned aspects in the glorified form. 'The Lord Kaṇṇan has raised to my lap now'. It explains that, just like Lord Kṛṣṇa as Kaṇṇan sat on His mother Yaśodā's hip, at present, He as child sat on the *Ālvār*'s hip⁴⁴.

1.9:5. The Lord Śrīman Nārāyaṇa destroys the enemies of His devotees

Transliteration

“*Okkaḷai vaiṭṭu mūlaippāl uṇṇuru tantīṭa vāṅki*
cekkañ cekaṇṇuru avaḷpāl uyirceka uṇṭa perumān
nakka pirāṇōṭu ayaṇṇum intira ṇumṇuta lāka
okkavum tōṇriya iṇaṇ māyaṇṇeṇ neṇciṇṇu ḷāṇē”.

Verbal Translation

Okkaḷai vaiṭṭu: like mother Yasodāprāṭṭī placed child Kṛṣṇa on her lap; *mūlaippāl*: the breast milk; *uṇṇu*: to drink; *ṇṇuru*: by saying; *tantīṭa*: gave; *vāṅki*: by accepting the same; *cekkañceka*: with the intention of killing Him; *ṇṇuru*: on that day; *avaḷpāl*: her breast milk; *uyirceka uṇṭa*: consumed her vital air; *perumān*: the master; *nakka pirāṇōṭu*: Śiva who wears *ākāśa* as the cloth; *ayaṇṇum*: *Brahmā*; *intiraṇṇum*: *Indra* also; *mutalāka*: and all the other gods and all the worlds; *okkavum*: instantly by His will; *tōṇriya*: created; *iṇaṇ*: being the *Sarveśvaraṇ*; *māyaṇṇ*: the wondrous Lord; *eṇ neṇciṇṇuḷāṇē*: My Lord has now raised to my heart.

Translation

‘The wondrous Lord, being *Sarveśvaraṇ* instantly by His will created Śiva who wears *ākāśa* as cloth, *Brahmā*, *Indra*, all the other gods and all the worlds. The child Kṛṣṇa, the master, who while Pūtaṇā picked up like mother Yasodā would do and placed Him on her lap with the intention of killing Him, saying, ‘drink breast milk’ and gave, on that day accepting the same and through it consumed her vital air. My Lord has now raised to my heart’.

1.9:5.1. Introduction: The Lord entered into Nammālvār’s heart

Nammālvār, in this stanza declares, ‘the Lord Śrīman Nārāyaṇa, who is capable of destroying the enemies of His devotees and the cause for all the created things, entered into my heart’.

1.9:5.2. Commentary

1.9:5.2.1. The Lord Kṛṣṇa shows the gratitude towards Pūtaṇā

‘Like mother Yaśodā would do, Pūtaṇā picked up the child Kṛṣṇa, the master and placed Him on her lap’. Just like Yaśodā with motherly

affection placed child Kṛṣṇa in her lap, Pūtanā picked up the child Kṛṣṇa in her lap. 'Saying, 'drink breast milk' and gave'. Pūtanā forcefully says, 'since you are not consuming the breast milk, I am having pain in my breast. So, please immediately drink the breast milk'. As alerted, 'behold, there comes a Rākṣasa, armed with various weapons and followed by four demons to slay us and there is not the least doubt about it'⁴⁵, just like Sugrīva on seeing Vibhīṣaṇa with his assistance approaching Śrī Rāma to surrender, instead of conveying, 'they are coming to kill Śrī Rāma', he utters, 'they are coming to kill us'. Like that, the *Ālṅvār* just feels that, the poisonous milk given by Pūtanā to the child Kṛṣṇa is given to him. To convey the principle, the *Ālṅvār* states it as, 'gave (*tantita*)'⁴⁶. The word shall be commented in a simple way. That is, 'Pūtanā gave'⁴⁷. 'Accepting the same (the breast milk)'. Just like, if Pūtanā is not giving her breast to child Kṛṣṇa, she will not even to live, child Kṛṣṇa also feels that, if He is not drinking the Pūtanā's breast milk, He wouldn't live. It specifies that, the child Kṛṣṇa drank Pūtanā's breast milk. 'With the intention of killing Him (*cekkañ ceka*)'. The Tamiḷ phrase, '*cekkañ ceka*' means the act of death. To this phrase, there are three kinds of explanations. The first one is, though Pūtanā wished very much the death of child Kṛṣṇa, she alone died at the end. As the second, the Tamiḷ word, '*cekkam*' indicates the red colour. The red colour refers to anger. As Tirumaṅgaiyāḷvār stated, 'burnt Laṅkā city with fire'⁴⁸, anger is represented by fire in red colour. With this background, it is commented that, the Pūtanā's anger turned back towards her only and out of it she died. As the third, the word, '*cekkam*' also means the lips. In this context, the phrase, '*cekkañ ceka*'⁴⁹ explicits the content as, 'lips turned into red colour'. So, the child Kṛṣṇa smiles with reddish lips, which shows the merciful gratitude towards Pūtanā for her act of breast feeding to Him.

1.9:5.2.2. The Lord, by consuming Pūtanā's breast milk and killed her

'On that day'. That day, when Pūtanā planned to destroy the world. The intended meaning is that, if the Lord Kṛṣṇa is killed, then, the whole universe shall be ceased to exist. The phrase shall be also commented as follows, i.e., 'that day, Pūtanā planned to kill child Kṛṣṇa in a secluded place'. 'Her vital air'. The vital air, which clings on within the Pūtanā's deplorable *śarīra*. 'Through it consumed her vital air'. In this place the

Ālvār's word, '*ceka*' designates, 'the vital air of Pūtanā'. Moreover, the remark, 'consumed her vital air' also means that Pūtanā's milk as well as her life had been destroyed. As such, Tirumaṅgaiyālvār also praises the Lord Kṛṣṇa as, 'Our Kṛṣṇa took the milk from the big breast and took her life as well with His mouth and dried her to the bones, worship in Vadari'⁵⁰. In this context, Tirumaṅgaiyālvār uses the Tamil word, *mulai uṇṭān* 'the Lord ate the breast' actually refers to the word, *mulaiappāluṇṭān* 'the Lord ate the milk of the breast'. He also uses the Tamil word, *mulaiyūṭu* 'from the big breast'. So, here, the Tamil word *mulai* 'breast' indicates, 'milk of the breast'. 'Accepting the same'. The Lord drank the Pūtanā's breast milk. Moreover, the phrase is beautifully commented as follows. As reported in the *Śrī Viṣṇu Purāṇa*, 'He, by drinking the milk, which is coming out from Pūtanā's breast, He Himself stands as, 'great *Guru* to the world''⁵¹, the Lord, by consuming Pūtanā's milk and by killing her, stands as, '*Śeṣi*, 'the master'' to the world.

1.9:5.2.3. The Lord stationed within the *śarīra* of Nammālvār

'The wondrous Lord, being *Sarveśvaraṇ* instantly by His will created *Śiva*, who wears *ākāśa* as cloth, *Brahmā*, *Indra*, all other gods and all the worlds'. *Sarveśvaraṇ* is protecting *Śiva* who protects his devotees, *Brahmā* who is the father of *Śiva*, *Indra* who is very closer to the material realm in proximity and the other gods and all the worlds as *aṛumāṇ* 'a kind of worm'⁵² within the *attikkāy* 'fruit of the country fig (*fiscus glomerata*)⁵³. 'The wondrous Lord'. The Lord is one, who is wondrously capable of entering into the world which was created by Him with amazingly multifarious factors⁵⁴. 'My Lord has now raised to my heart'. The statement gloriously professes the truth that, the Lord magnanimously stationed within the heart of Nammālvār's sanctified *śarīra*.

1.9:6. The Lord Śrīman Nārāyaṇa engaged with Nammālvār

Transliteration

*"Māyaṇ eṇṇēñcin̄ uḷḷāṇ⁵⁵ mar̄ṛum evarkkum atuvē
kāyanum cīvaṇum tāṇē kālum eriyum avanē
cēyaṇ aṇiyaṇ evarkkum cīntaikkum kōcaram allāṇ
tūyaṇ tuyakkaṇ mayakkaṇ eṇṇuṭait tōḷiṇai yāṇē"*.

Verbal Translation

Māyaṇi: the enchanting and deceitful; *eṇṇeñciṇi uḷḷāṇi*: the Lord is in my heart; *maṟṟum*: also; *evarkkum atuṇē*: also for others' hearts; *kāyaṇum*: bodies; *cīvaṇum*: and the *ātmas*; *tāṇē*: He is; *kālum*: the wind; *eriyum*: and the fire; *avaṇē*: the Lord alone; *cēyaṇi*: He is afar; *aṇiyaṇi*: He is near; *evarkkum*: for whom; *cintaikkum*: through the thought; *kōcaram allāṇi*: none can be comprehensible; *tūyaṇi*: He is the pure, *tuyakkaṇi*: He creates the doubts; *mayakkaṇi*: He creates the errors; *eṇṇuṇṇait tōḷiṇaiyāṇē*: He has ascended to my shoulders.

Translation

'The Lord, enchanting and deceitful is in my heart and also for others' hearts, He is all the *śarīras* and the *ātmas*. He is the wind and fire, afar and near, whom none can comprehend through thought. He is pure and the one, who creates doubts and errors. He has ascended my shoulders'.

1.9:6.1. Introduction: The Lord Śrīman Nārāyaṇa is the *Sarveśvaraṇ*

Nammālvār, in this stanza adds, 'the Lord Śrīman Nārāyaṇa is the *sarvāntarātma*, who catch hold of my shoulder and engaged with me'⁵⁶.

1.9:6.2. Commentary

1.9:6.2.1. The Lord through His devotees' hands as the tools reveals Himself

'The Lord, enchanting and deceitful is in my heart and also for others' heart'. The Lord with amazing qualities and activities entered into the *Ālvār's* heart and because of it, he was wonder struck. At the same time, he gained the Lord's great blessing. In this regard, there is nobody else as that of him. If asked the *Ālvār*, 'what you gained from the Lord?', he answered, 'He is all the *śarīras* and the *ātmas*'. It means that, all the beings of world and *ātmas*, which control the *śarīras*, seem to be under the supreme control of the Lord. 'He is the wind and fire'. It refers to the fact that, wind and fire are under the Lord's control. Since the *Ālvār* mentions only wind and fire, the other *bhūtas* shall be taken into account as the *upalakṣaṇa*⁵⁷. 'He is afar'. If one tries to examine the Lord, it is very difficult

and hard to get His blessings. ‘He is near’. If the devotee approaches the Lord without the self effort but, with his grace only, he attains Him very easily. So, the grace of the Lord assumes as the tool to His devotee’s hand and through the medium He reveals Himself.

1.9:6.2.2. The Lord Śrīman Nārāyaṇa stayed on Nammālvār’s shoulder

‘Whom none can comprehend through thought’. Though somebody have the higher intellectual capability, the Lord is not comprehensible, as such, he cannot even think about Him. To express the fact only, the *Ālvār* points out the nature of the Lord as, ‘He is afar’. ‘He is pure’. As clarified, ‘when the Lord Kṛṣṇa caught while stealing butter, Yaśodā without 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’⁵⁸, the Lord as such to Yaśodā, etc., He will be so nearer. Through this incident, the *Ālvār* explains the Lord’s graceful nature as, ‘He is pure and near’. ‘The one who creates doubts and errors’. This report delineated the fact that, if anybody not attached with the Lord, to them, He creates doubts and errors about the subject matter of Him. For this, there is another interpretation. The *Ālvār*, as noted, ‘hapless me’⁵⁹, once mentally went away from the Lord. But, at the same time the *Ālvār* requests the Lord as, ‘grant that, this hapless self attain your nectar lotus feet!’⁶⁰. The Lord in response to his plea, mixed with him. ‘He has ascended my shoulders’. It refers to the truth that, the Lord as seated upon the *Ciriya Tiruvaṭi*, who is Hanumān, He affectionately stayed upon the Nammālvār’s shoulder, whereas he doesn’t have doubts and errors, but, possesses only the pure heart to know the *svabhāva* ‘inner nature’ of the Lord Śrīman Nārāyaṇa⁶¹.

1.9:7. The Lord decorated Himself for Nammālvār’s delightfulness

Transliteration

*“Tōḷiṇai mēlunṇaṇ nārpiṇ mēlum cuṭarmuṭi mēlum
tāḷiṇai mēlum puṇainta taṇam tuḷāyuṭai amṇāṇ
kēḷiṇai oṇṇum ilātāṇ kiḷarum cuṭaroḷi mūrṭti
nāḷaṇaintu oṇṇum akalāṇ eṇṇuṭai nāṇi ṇuḷāṇē”.*

Verbal Translation

Tōḷiṅṅai mēlum: on the shoulders; *naṅ*: the good; *mārpiṅṅ mēlum*: over the chest; *cuṭar*: the radiant; *muṭi mēlum*: on the crown; *tāḷiṅṅai mēlum*: on both the feet; *puṅainta*: wears; *taṅam tuḷāyūṭai*: the cool and the beautiful garland of the woven *tuḷacī* flowers; *amṁāṅ*: He, the master; *kēḷiṅṅai*: comparable to; *oṅṅurum ilātāṅ*: none to Him; *kīḷarum cuṭar*: the icon of radiant light; *oḷi mūrṭti*: by having the divine form; *nāḷaṅaintu*: approached me day by day; *oṅṅurum*: even in a single aspect; *akalāṅ*: being inseparable; *eṁṁuṭai nāvīṅṅulāṅē*: He is in my tongue now.

Translation

‘He, the master is an icon of radiant light, brilliance beyond comparison. On His shoulders, over His broad chest, on His radiant crown and His radiant feet, He wears the cool and the beautiful garland of the woven *tuḷacī* flowers. My Lord’s divine form is incomparable with any one even in a single aspect, being approached me day by day and being inseparable, is on my tongue now’.

1.9:7.1. Introduction: The Lord enters into Nammāḷvār’s tongue

Nammāḷvār in this stanza reports, ‘the Lord Śrīman Nārāyaṅa decorated Himself in accordance to my delightfulness and entered into my tongue’.

1.9:7.2. Commentary

1.9:7.2.1. The Lord Śrīman Nārāyaṅa gives the *tuḷacī* only to Nammāḷvār

The Commentator, after introducing the stanza, raised a question, ‘what is the reason for the Lord Śrīman Nārāyaṅa to reach over the *Āḷvār* for his delightfulness?’. When somebody goes to meet his lover, he used to decorate himself as his lover’s wishes to please her. Like that, when the Lord goes to the place of *Āḷvār*, He used to wear Himself with the *tuḷacī* everywhere as in response to the *Āḷvār*’s wishes. In this context, the *Āḷvār* wishes to get the *tuḷacī* from the Lord, as such, the Lord also wishes to give the same to him. If so, as stated, ‘her heart which craves for the nectar laden flowers of the *tuḷacī* wreath worn by the birds rider Lord’⁶², the *Āḷvār* has pleased much. If asked, ‘how?’, for it, he, as the words of Śrī Mahālakṣmī

as mother to him conveys as, ‘you don’t give her your *tuḷacī*’⁶³. Again the *Ālvār*, as the words of daughter to her mother tells as, “the dew blossom *tuḷacī*’, she says’⁶⁴ and ‘she withers for the *tuḷacī* garland from the jewelled Lord Kṛṣṇa’s feet, as the only proper ornament for her gold girdled breasts’⁶⁵. So, as praised, ‘the Lord Kṛṣṇa will not deny you *tuḷacī* on His radiant lotus feet’⁶⁶, the Lord offers the *tuḷacī* to the *Ālvār* only.

1.9:7.2.2. Since the Lord wore the *tuḷacī* leaves, His Lordship is glorified

‘He, the master is an icon of radiant light, brilliance beyond comparison’. The statement is self explicative. ‘On His shoulders’. It means, as informed, ‘the Lord Kṛṣṇa, out of love tightly embraced Akrūrar’⁶⁷, the Lord embraced His devotees. Because of it, the Lord’s shoulder is glorified. ‘Over His broad chest’. The Lord is having the chest, which facilitates the embrace of Śrī Mahālakṣmī. ‘On His radiant crown’. After the embrace, if the Lord looks upon His creation, the radiant crown explicates His Lordship. Thus, the Lord’s crown is glorified. By covering the Lord’s shoulder, chest and crown, they are glorified as such because He wears the *tuḷacī* in those parts. ‘His radiant feet, He wears the cool and the beautiful garland of the woven *tuḷacī* flowers’. The *Śarveśvara*’s Lordship is established, out of His lotus feet, whereas He wears the *tuḷacī* flowers in all His parts of the divine *śarīra*.

1.9:7.2.3. The Lord Śrīman Nārāyaṇa’s lotus feet protect Him

To the proclamation, ‘His radiant feet, He wears the cool and the beautiful garland of the woven *tuḷacī* flowers’, Śrī Parāśara Bhaṭṭar gracefully with pleasing sense (*rasokti*) gave wonderful commentation. Herewith, one thing should be borne in mind that, though the commentation upon the text, *Tiruvāymoli* seems to be slipped a little pit, since the *nayam* ‘subtlety’ of the context is so nice, Vaṭakkuttiruvītipillai over here added Śrī Bhaṭṭar’s commentation about the *tuḷacī* leaves. Moreover, this kind of subtleties are expressed then and there of the entirety of the *Īṭu* Commentary and they are appropriately added and explained through out the commentary part. Śrī Parāśara Bhaṭṭar’s expression is placed as follows: ‘In the worldly order, brave men, at the first, decorate their weapons. So, the Lord decorates His shoulder with the *tuḷacī*. The lover will decorate his lady lover. So, the

Lord decorates His chest with the *tulaḥī*, where His dear most consort lives (*antappuram*)⁶⁸. After decorating the weapons and the lovers, the lovers wear the *tulaḥī* by themselves. So, the Lord wore the *tulaḥī* on His crown. Naturally after wearing the *tulaḥī* by the Lord, the remnant will be given to His devotees. So, the Lord placed the *tulaḥī* to His Own lotus feet. In this context, it is to be remembered that, the Lord's devotees have the tendency to rescue the others, who are all in danger. Moreover, when Sahaṣāśura attacked the Lord Kṛṣṇa, the Lord kicked him by His leg to death and protected Himself. In this situation, if asked, 'if so, apart from the danger of His devotees, does the Lord's holy feet also protect Him?'. It is answered that, just like the Lord's feet protect His devotees, His lotus feet also protects Him.

1.9:7.2.4. The Lord is within the subject matters of Nammālvār's words

'The Lord is incomparable with any one even in a single aspect'. In this place, the Tamil word, '*kēḷ*' shall be changed into, '*kēḷ*' and combine it with the other word, '*iṇai*', then the combined phrase, '*kēḷ iṇai*' is derived. The collective words as well as the individual word point out as, 'comparable'. In this context, this word refers to that, the Lord is not comparable with anybody individually as well as collectively. There is another way of commentation. That is, '*kēḷ*' denotes, 'like', '*iṇai*' means, 'comparable'. In this context, it is derived that, there is none like the Lord to compare. 'My Lord's divine form'. The Lord possesses unlimited divine as well as auspicious forms. In this context, '*cuṭar*' as well as, '*oḷi*' individually means, 'light' and the combined word, '*cuṭar oḷi*' means, 'too much of light'. In another way *oḷi* 'light' elucidates the beautifulness. 'Divine form'. The Lord possesses the divine form, which is as explained above, exceeding the beautiful and there is no necessity of additional decoration to it. 'The Lord being approached me day by day and being inseparable'. The Lord is eternally with Nammālvār and He will never give up the association with him. 'The Lord is on my tongue now'. The Lord is the subject matter, to be praised by the *Ālvār*. It also refers to the truth that, the Lord is within the subject matter of *Ālvār's vāḱku* 'words' as well as He controls the *Ālvār's* speech. In this sense, the phrase shall be also defined as, 'He is the *antaryāmi* to speech, which is one of the *Ālvār's indriyas*'.

1.9:8. The Lord Śrīman Nārāyaṇa is the wisdom, arts and manifested forms

Transliteration

“Nāvīnuḷ niṇṇu malarum jñānak kalaikaḷukku ellām
āviyūm ākkaiyūm tāṇē aḷippoṭu aḷippavaṇ tāṇē
pūviyaḷ nāḷtaṭaṇ tōḷaṇ poruṭaṭai āḷicaṅku ēntum
kāviṇaṇ mēṇik kamalak kaṇṇaṇeṇ kaṇṇi nuḷḷāṇē”.

Verbal Translation

Nāvīnuḷ niṇṇu: from the tongue; *malarum*: blossom; *jñānam*: the wisdom; *kalaikaḷum ellām*: all the arts; *āviyūm*: meanings, which is the *ātma*; *ākkaiyūm*: which is the *śarīra*; *tāṇē*: He Himself; *aḷippoṭu aḷippavaṇ tāṇē*: by having their creation and destruction at the Lord’s disposal; *pūviyaḷ*: the flowery soft; *nāḷtaṭaṇ tōḷaṇ*: the four armed Lord; *poruṭaṭai*: the battle fierce; *āḷicaṅku*: the discus and conch; *ēntum*: by holding on; *kāviṇaṇ mēṇi*: by having the divine complexion of *kāvi* flower; *kamalak kaṇṇaṇ*: the lotus eyed Lord; *eṇ kaṇṇinuḷḷāṇē*: the Lord is in my eyes.

Translation

‘In the wisdom of all arts that blossom from the tongue, He is their words and meanings, protector and destroyer too. The Lord has the divine complexion of *kāvi* flower. The flower soft, the four armed Lord holding on battle fierce discus and conch, the lotus eyed Lord is in my eyes’.

1.9:8.1. Introduction: Nammālvār realized the Lord through the *pramāṇas*

In this stanza, Nammālvār says, ‘the Lord Śrīman Nārāyaṇa is realizable through the wisdom of all the kinds of arts and possessed the divine forms, which are identified through *pramāṇas*. He became the subject matter to my eye’⁶⁹.

1.9:8.2. Commentary

1.9:8.2.1. The Lord, out of His grace destroys as well as creates the world

‘In the wisdom of all arts that blossom from the tongue’. For all the wisdom of arts, which are tools that are revealing the knowledgeable aspects and they are blossomed from the tongue. ‘He is their words and meanings’.

The Lord establishes, 'this word means this particular object'. That is, the Lord is the supreme controller, who destines the relationship between the word and its meaning. 'He is protector and destroyer too'. When the original connotation of words diminish because of the errors in the memory by the short sighted scholars, when the mistakes committed while writing about the subject matters by the ignorants and the mistakes committed out of differences in recordings by the ignorant recorders, if the Lord wishes, He destroys the words. At the appropriate time, if the words are necessary, He also creates the same. To this announcement, there is another way of interpretation, i.e., the Lord, out of His grace destroys as well as creates the world⁷⁰.

1.9:8.2.2. The Lord has the divine complexion as that of the *kavi* flower

'The flowery soft, the four armed Lord'. The Lord Śrīman Nārāyaṇa possesses the four armed shoulders, which are tender as well as decorated beautifully with the flowers⁷¹. Also, His shoulders are well expanded as that of *karpakatharu* and there are four arms. 'Holding on battle fierce discus and conch'. Since the Lord holding the battle fierce discus and conch, His shoulders are well expanded and they appear to be decorated His weapons as the flowers blossomed in the *karpakatharu*. Since the weapons are used in the war field, the *Ālvār* utilized the proper phrase as, 'battle fierce (*porupaṭai*)'. 'The Lord has the divine complexion of *kāvi* flower'. Since the Lord's weapons eliminated the obstacles of His devotees to enjoy His bliss, the Lord possesses the beautiful divine form. In this context, since the complex of the Lord's bodies look as that the colour of *kāvi* flower, the *Ālvār* praises Him as, 'He has the divine complexion'.

1.9:8.2.3. The Lord Śrīman Nārāyaṇa is always within the sight of Nammālvār

'The lotus eyed Lord'. Since the Lord's eyes seem to be swirl in a great flood, the *Ālvār* praises Him as such. 'The Lord is in my eyes'. The Lord Himself gloriously became visible to the *Ālvār's* eyes, which are enjoying the external worldly beauties. The Commentator, by giving an example, interpreted the relationship between the Lord and *Ālvār*. If a friend is not fulfilling his own friend's requirement, then, he (*kaṇvaṭṭak*

kaḷḷaṇ) will find guilty by himself and shall get hesitation and fear complex to come in front of his friend⁷². Like that, if the Lord also goes away from the sight of *Ālvār*'s eyes, as the friend gets fear complex, the Lord gets the same. In this back ground, since the Lord is always within the sight of *Ālvār*, he with specific intention, praised the Lord as, 'the Lord is in my eyes'.

1.9:9. The Lord Śrīman Nārāyaṇa has raised over Nammālvār's forehead

Transliteration

*“Kamalak kaṇṇaṇeṇ kaṇṇiṇ uḷḷāṇ⁷³ kāṇṇaṇ avaṇkaṇka ḷālē
amalaṇka ḷāka viḷikkum aimpula unṇunavaṇ mūrṭti
kamalattu ayaṇṇaṇṇi taṇṇaiṇ kaṇṇuta lāṇoṭum tōrri
amalat teyvattōṭu ulakam ākkieṇ nerrī yuḷāṇē”.*

Verbal Translation

Kamalak kaṇṇaṇ: the lotus eyed Lord; *eṇ*: my; *kaṇṇiṇ*: in my eye; *uḷḷāṇ*: presence; *kāṇṇaṇ*: He sees; *avaṇ*: His; *kaṇkaḷālē*: out of His eyes; *amalaṇkaḷāka*: the ignorance, etc.; *viḷikkum*: glance over me; *aimpulaṇṇum*: the five *indriyas*; *avaṇ*: He; *mūrṭti*: subservient to Him; *kamalattu ayaṇ*: lotus born *Brahmā*; *ṇaṇṇi taṇṇai*: the Lord who is; *kaṇṇutalāṇoṭum*: and the forehead eyed *Śiva*; *tōrri*: created; *amalatteyvattōṭu*: along with the pure gods; *ulakam ākki*: created all their worlds; *eṇ*: my; *nerrīyuḷāṇē*: He is in my forehead.

Translation

'He created the lotus born *Brahmā* and the forehead eyed *Śiva*. He created the pure gods and all their worlds. I see the lotus eyed Lord in my eyes, He too sees me clearly. He glances over me mercifully to eliminate my ignorance, etc., and thus, my five *indriyas* became subservient to Him. He is in my forehead'.

1.9:9.1. Introduction: The Lord raised over Nammālvār forehead

Nammālvār, in this stanza asseverates, 'after being satisfied the presence of the Lord in my eyes, he raised over my forehead and stands over there'.

1.9:9.2. Commentary

1.9:9.2.1. Nammālvār's *indriyas* became subservient to the Lord

'I see the lotus eyed Lord in my eyes. He too sees clearly'. The Lord, who is lotus eyed became as object of the *Ālvār's* vision. Because of the Lord's presence as such, the value of statement, 'the Lord wouldn't visible for eyes'⁷⁴, is nullified. When asked the *Ālvār*, 'if the Lord shows His vision to your eye, then, what you are going to do?', he answers, 'I see the lotus eyed Lord in my eyes'. That is, the *Ālvār* saw the Lord and enjoyed His beauties. Again if asked the *Ālvār*, 'how it is possible for you to watch Him who is indifferent with the nature of the world?', he answers as, 'He glances over me mercifully to eliminate my ignorance, etc.'. The Lord with divine eyes mercifully glanced over the *Ālvār*, so that, his ignorance, etc., removed and also He facilitated the *Ālvār's* vision to perfectly view Him. Again if asked the *Ālvār*, 'though as such, to see the Lord crystal clearly, don't the *indriyas* stop from perceiving Him?, for it, what one has to do?', to it, the *Ālvār* says, 'thus, my five *indriyas* became subservient to Him'. As such, the *indriyas* wouldn't stand to stop the *Ālvār's* vision because those five *indriyas* already became subservient to the Lord just like a *śarīra* to the *ātma*⁷⁵.

1.9:9.2.2. The Lord Śrīman Nārāyaṇa stayed in Nammālvār's forehead

'He created the lotus born *Brahmā* and the forehead eyed *Śiva*. He created the pure gods and all their worlds'. The *Brahmā* borns directly from the navel part of the Lord and as such, his birth is indifferent from others because one has to get birth from the women. When *Brahmā* creates the others, he never goes back to the Lord to clarify the doubts because he possesses the full fledged *jñāna* for creation of entireties of the universe. As such, He created *Śiva* with forehead eyed and the *Devas* with abundance of *satva guṇas*, as well, he also created all the other worlds. In this context, the word, 'created (*ākki*)' refers to the fact that, the Lord is supreme commander even to *Brahmā* and He is the first cause and the natural creator of all. 'He is in my forehead'. The Lord created the worlds in accordance with the *karma*⁷⁶. On the other hand, the Lord without any expectation from the side of *Ālvār*, showered all the kinds of mercy to him and stayed into his forehead⁷⁷.

1.9:10. The Lord Śrīman Nārāyaṇa has raised over Nammālṽvār's head

Transliteration

*“Nerriyuḷ niṅṅruenai āḷum niṛaimalarp pātaṅkaḷ cūṭik
karrait tuḷāymuṭik kōlak kaṅṅa pirāṅnait toḷuvār
orraip piṛaiāṅṅin tāṅṅum nāṅṅmuka ṅṅṅṅin tiraṅṅum
marrai amararum ellām vantuenatu ucciyu ḷāṅṅē”.*

Verbal Translation

Nerriyuḷ niṅṅru: being friendly from my forehead; *enai*: mine; *āḷum*: being protecting; *niṛaimalarp pātaṅkaḷ cūṭi*: the Lord's lotus feet which is having rows of flowers submitted by the devotees; *karrait tuḷāymuṭik kōlak kaṅṅapirāṅṅai*: the Lord Kṛṣṇa whose crown is decorated with the abundant *tuḷacī* leaves; *toḷuvār*: one who worships Him; *orraippiraiāṅṅintāṅṅum*: the crescent crowned Śiva; *nāṅṅmukaṅṅum*: the four faced *Brahmā* and; *intiraṅṅum*: *Indra* and; *marrai amararum ellām*: and all the other gods; *vantu*: arrived; *enatu*: my/mine; *ucciyuḷāṅṅē*: He has raised and stationed at my head.

Translation

‘The crescent crowned Śiva, the four faced *Brahmā*, *Indra* and all the other gods arrived and placed their heads at the Lord's lotus feet, having rows of flowers submitted by the devotees and worship Him. The Lord Kṛṣṇa, whose crown is decorated with the abundant *tuḷacī* leaves, being friendly protecting me from my forehead. He has raised and stationed upon my head’.

1.9:10.1. Introduction: The Lord is difficult to approach even by *Brahmā*, etc.,

Nammālṽvār, in this stanza said that, while even *Brahmā*, Śiva, etc., are worshipping the Lord, He is very difficult to approach for them. But, the Lord, by ignoring them, reached his place and has raised from the forehead to his head⁷⁸.

1.9:10.2. Commentary

1.9:10.2.1. The Lord Śrīman Nārāyaṇa's crown is ornated with the *tuḷacī* leaves

‘The Lord Kṛṣṇa, being friendly protecting me from my forehead’. The Lord is so friendly, by all the means protecting and accepting the

Ālvār's servitude. 'All the other gods arrived and placed their heads at the Lord's lotus feet, having rows of flowers submitted by the devotees'. This statement is commented that, all the gods including the Lord's devotees arrived the post of Lord and placed their heads at His lotus feet, which seem to be like a row of beautiful flowers. 'Worship the Lord Kṛṣṇa, whose crown is decorated with the abundant *tulaḥ* leaves'. The devotees are worshipping the Lord Kṛṣṇa, whose crown is decorated with the abundant *tulaḥ* leaves. Here, it is to be known that, though the *tulaḥ* leaves are dry but, when they decorated with the Lord's crown, due to the connection with the Lord's divine hair, they become so fresh and grow abundantly. To express the truth only, the *Ālvār* glorifies the Lord's crown as, 'crown is decorated with the abundant *tulaḥ* leaves'. Moreover, the Lord Kṛṣṇa with this decoration is beautiful to look at and He with the decoration is always helping His devotees very well. In this context, the Tamil word, '*karrai*' indicates the other Tamil word, '*talaittal*'. This word refers to the fact, 'grow abundantly or grow luxuriously.' So, Nammālvār astonishingly uses the appropriate phrase, *talaikkum tulaḥ* 'the abundant *tulaḥ* garland' to make the context in crystal clear⁷⁹.

1.9:10.2.2. All the little gods placed their heads at the lotus feet of the Lord

'The crescent crowned *Śiva*'. *Śiva*, who wears the crescent crown upon his matted hair and showers happiness to his devotees. 'The four faced *Brahmā*'. *Brahmā* is the father of *Śiva*. '*Indra*'. *Indra*, who controls the other *Devas*⁸⁰. 'And all the other gods'. The other gods, who are all serving the Lord Śrīman Nārāyaṇa. 'The Lord has raised his head'. Though the *Devas* tried their level best to get the Lord, but, without minding the efforts of the *Devas*, He tries to capture the *Ālvār* and claimed from the forehead to his head. When the king is in happy mood, he moves inside his private quarters from one place to another, at that time, the confidants of the king will interfere and get the king's tasks done. Just like that, when the Lord moves from the *Ālvār's* forehead to head, at that time *Brahmā* etc., approaches over there and they solved their problems. So, to reveal the truth only, the *Ālvār* praises the Lord as, 'all the other gods arrived and placed their heads at the Lord's lotus feet and worship Him. Thus, the Lord has raised my head'.

1.9:11. The Lord's holy feet will be upon the head of the reciter of this decade

Transliteration

*“Ucciyuḷ ḷēnir̥kum tēva tēvar̥kkuk kaṇṇa pirān̥ukku
iccaiṅṅuḷ cella uṅartti vaṅkuru kūrccaṭa kōpaṅ
icconna āyi rattuḷ ivaiyumōr pattuem pirārku
niccalum viṅṅappam ceyya nīḷkalal ceṅṅiporumē”.*

Verbal Translation

Ucciyuḷḷēnir̥kum: the one who stays in his head; *tēva tēvar̥kku*: to the Lord of gods; *kaṇṇa pirān̥ukku*: to the Lord Kṛṣṇa; *iccaiṅṅuḷ cella*: with the affection; *uṅartti*: by addressing; *vaṅkurukūrccaṭakōpaṅ*: the praiseworthy Kurukūr Śaṭhakōpaṅ; *icconna āyirattuḷ*: of the thousand songs; *ivaiyumōr pattu*: this decade, *empirārku*: to the Lord, *niccalum*: for ever; *viṅṅappam ceyya*: sing it to the Lord; *nīḷkalal*: His holy lotus feet; *ceṅṅiporumē*: his head will be abidingly secured.

Translation

‘This decade of the thousand songs by praiseworthy Kurukūr Śaṭhakōpaṅ with affection, addressing the Lord Kṛṣṇa, the Lord of gods with love, who stays in his head will abidingly secure His holy lotus feet to those who forever sing it to the Lord’.

1.9:11.1. Introduction: This decade unites the devotees with the Lord

Nammālṅvār, at the end says, ‘when this decade is recited by the devotees before the Lord, then, His feet will be eternally upon their heads’.

1.9:11.2. Commentary

1.9:11.2.1. The Lord Śrīman Nārāyaṇa became the chief of the little gods

‘The Lord of gods with love, who stays in his head’. ‘Where the Lord wants to go?’. It is answered as follows. He is the flower that decorated at the heads of the *nityasūris*. The Lord realizes that, the fragrance of flower at the heads of the *nityasūris* is nothing more fragrance than the head of *Āḷvār*. So, He stayed over there. At the same time, the Lord didn’t give importance to the status of the ever wakeful celestials, but, respect

His presence at the head of *Ālvār* as great. So, He is considered as, 'the Lord of gods with love, who stays in his head'. In another way, the above statement shall be commented. The Lord after entering into the head of *Ālvār*, He didn't go out and eternally stayed over there. The statement shall be explained in a unique way. Since the Lord Śrīman Nārāyaṇa is upon the head of Nammālvār, the Lord became the chief of the little gods.

1.9.3. If one learns this decade, the Lord will be stayed in his head

'The Lord Kṛṣṇa'. The Lord Kṛṣṇa is glorified that, He is always helping His devotees. 'With affection, addressing the Lord Kṛṣṇa'. The *Ālvār* informs the greatness of holy heart of the Lord that, how much affection and eagerness He has towards him. 'By praiseworthy Kurukūr Śāṭhakōpaṇ with affection'. Kurukūr Śāṭhakōpaṇ is so magnanimous because he not only informs the Lord about his affection upon Him, but, also to the humanity informs about the Lord's affection towards them. 'This decade of the thousand songs'. Nammālvār with this intension composed this decade, which occurs within the thousand songs of the text, *Tiruvāymoli*. 'Addressing the Lord Kṛṣṇa, who stays in his head, will abidingly secure His holy lotus feet to those who forever sing it to the Lord'. If a devotee, by reciting this decade with desire of associating with the Lord at his convenient time, at least for one time or for every day, subsequently, his head will abidingly secure by the Lord's holy lotus feet. In this background, it is to be known that, the Lord's magnanimous act of approaching the *Ālvār* makes him to forget his past time until he was blessed by Him. To express the glorified act of the Lord, the *Ālvār* with cooled heart praises Him as, 'the Lord (*empirāṇ*)'⁸¹. In this place, the Commentator honours the individual that, the *Ālvār* received the Lord's graceful mercy step by step, but, if one recites and learns this decade at least once, he will also receive the same mercy immediately⁸². In this context, the last Tamil word of the verse '*porumē*' shall be commented. '*Poru*' signifies the another Tamil word, *oppu* 'equal'. Then the word, '*oppāvatu*' means *cērtal* 'to unite with'. So, it is derived that, the word, '*poru*' indicates, 'the sense of unite with'. Hence, if one recites and learns this decade at least once, the Lord with the sense of 'unite with' will stay in his head and abidingly secure His holy lotus feet⁸³.

1.9.4. The condensed version of this decade

Nammālvār, in the first stanza said that, the Lord entered into his vicinity. The *Ālvār*, in the second stanza added that, the Lord approached his proximity after his first stage of understanding Him. He, in the third stanza claimed that, the Lord stood next to him. Nammālvār, in the fourth stanza declared that, the Lord has raised to his lap and sat. The *Ālvār*, in the fifth stanza mentioned that, the Lord has raised to his heart and stationed over there. He, in the sixth stanza conveyed that, the Lord has ascended his shoulder. He, in the seventh stanza expressed that, the Lord approached him day by day and being inseparable, He is on his tongue. Nammālvār, in the eighth stanza delivered that, the lotus eyed Lord is in his eyes. He, in the ninth stanza averred that, the Lord is in his forehead. He, in the tenth stanza conveyed that, the Lord has raised upon his head. Nammālvār, in this stanza, stated the *phala* of this decade. Moreover, since the Lord bonded with *Ālvār*, he honorably placed the Lord Śrīman Nārāyaṇa on his head for ever.

1.9.5. The Saint Maṇavālamāmuni glorifies this decade

The Saint Maṇavālamāmuni, by spiritually enjoying the inner meaning of the entirety of this decade expresses its panoramic view as, 'our heads will bear the precious feet of those who, realizing intoxicated to the extent of their abilities, repeat the words uttered fondly by Māraṇ the pleasant feeling of the Lord mighty pleased to come in contact with His various bodily parts'⁸⁴.

REFERENCES

1. The Commentator, by thinking of the first stanza of this decade comments about the Lord Śrīman Nārāyaṇa as, '*Sarveśvaraṇ*, as the husband of Śrī Mahālakṣmī and as being tasteful to His devotees'. In this context, the following phrases shall be remembered. *Taṇimutal emmāṇ* 'the Lord is first cause of all things', *enanutam cuvaiyaṇ* 'my ambrosia, the taste of sweetness' and *tiruvīṇ maṇāḷaṇ* 'the Lord is the spouse of Śrī Lakṣmī' (TVM 1.9:1).

2. The Commentator, by using the apt word, '*vibhūtiśravaṇam*' and '*vibhūtimān*' analyzed the context very well. The *Vibhūtiśravaṇam* requesting to show the nature of wealth of the world. *Vibhūtimān* - the universal form of the God.
3. "*Na tu nām śakṣyase draṣṭum anenaiva svacakṣuṣa/
divyam dadāmi te cakṣuḥ paśya me yogamaiśvaram//*"
- *Bhagavad Gītā* 11:8.
4. The Commentator, by using the proper Tamil word, *viṭāyaip piṟappittu* 'by creating the thirstiness' explained the context very well. *Viṭāyaip piṟappittu bhaktirūpapanna jñāna* 'divine knowledge in the form of devotion'.
5. In this context, the commentary part of the phrase, *oru katiyiṅ cuvai tantiṭṭu* 'giving me one particular aspect of the bliss of union' (TVM 1.9:3) shall be looked into it.
6. In this place, since the *Ālvār* says as, 'He has entered into my vicinity' (TVM 1.9:1), 'He is nearly now before me' (TVM 1.9:2), etc., the Commentator comments as, 'the Lord instead of engaging with him at once, He used to do it again and again'.
7. The Commentator, by thinking of the *Ālvār*'s words, *eṅ neṅciṅ uḷāṅē* 'My Lord has now raised to my heart' (TVM 1.9:5), *eṅ kaṇṇiṅ uḷāṅē* 'the Lord is in my eyes' (1.9:8), etc., commented as, 'all the *indriyas*'. He, by minding *eṅ okkalaiyāṅē* 'He has raised to my lap now' (1.9:4), *eṅ nerriyuḷāṅē* 'He (the Lord) is in my forehead' (TVM 1.9:9), etc., comments as, 'all the *indriyas* and parts of the *śarīra*'.
8. The Commentator, by thinking of this line of the stanza, 'the Lord is sole first cause of the *acetanas*, which are near, far and in between and the *cetanas*, which are also near, far and in between and existing everywhere. He is the indwelling *ātma* of everything and independent entity of everything', placed the introduction of the commentary of this stanza (TVM 1.9:1).
9. In the context, the first decade means the verse starting, *nām avan* 'we the masculine beings' (TVM 1.1:4).
10. See the reference number 37 of the fifth decade.
11. See the reference number 139 of the first decade.

12. See the reference number 88 of the first decade.
13. The Commentator, by using the Tamil word, '*oram*' defined the context very well. In the context of this verse, the word, *oram* refers to *pakṣapātam* which means the affection, kindness, friendship, etc.
14. In this context, the essence of the sentence is having specific connotation with word, '*en*'. *En* - mine.
15. The Commentator, by using the Tamil word, '*nithuṇam*' delineated the context very well. *Mithuṇam* double. Double refers to the Lord Śrīman Nārāyaṇa and Śrī Mahālakṣmī.
16. "*Akalakillēṇ iraiyūm eṇṇu alarṁēl maṅkai urai mārpā!*" - TVM 6.10:10.
17. "*Yasya prasāde satatam prasādeyurimāḥi prajāḥi /
sa rāmo vānarendrasya prasādamabhikāṅkṣate / /*"
- Śrī Rāmāyaṇa KiṣkindhāKāṇḍa 4:21.
18. "*Eṣa datvā ca vittāni prāpya cānuttamam yaśaḥ /
lokanāthaḥ purā bhūtvā sugrīvam nāthamicchati / /*"
- Śrī Rāmāyaṇa KiṣkindhāKāṇḍa 4:18.
19. In this place, the Commentator properly explained the context.
20. The Commentator, by using the following description in Tamil, *caṅkalpattukkum pāttam pōrāta pūmi* explicated the concept very well. *Caṅkalpattukkum pāttam pōrāta pūmi* the earth, which is not at all having the eligibility to think about the Lord Śrīman Nārāyaṇa's form.
21. '*Paṇṇi ām tēcu*' - Nāycciyār Tirumōḷi 11.8.
22. The Commentator, by using the proper Tamil word, '*uḷai*' cleared up the context very well. *Uḷai* Hair at its nap of the neck.
23. *Vāri curukki matak kaḷṇṇu aintiṇaiyūm cēri tiriyāmal cenniṇṇi* 'those who tame their five rutted elephant like the *indriyas* and fix their hearts in steadfast contemplation' - *Mutal Tiruvantāti* 47.
24. "*Nāḷum vāykka naiṅkaṅku naḷir nīrk kaṭalaip paṭaittu taṅ tāḷum tōḷum,
muṭikaḷum camāṇilāta palaparappi*" - TVM 8.10:8.
25. The Commentator, by thinking of the *Ālvār*'s explanation, 'the Lord is the singular enjoyer of the most enjoyable spouse of Śrī Lakṣmī, who is like the embodiment of flower's fragrance. He delights in riding the Garuḍa bird, that has abundant feathers', placed the introduction of this stanza.

26. 'Heyam' refers to the things, which are to be avoided and 'pratyāṅikam' means indifferent. So, *heyapratyakatvam* expresses the indifferent from the things which are to be avoided. So, the term connotes the things which are to be acceptable. *Kalyāṇa ekatānaṅ* means, a place, where all the auspicious qualities are assembled.
27. To the report, 'the Lord is darkish bluish gem hued complexion', there are two kinds of elucidations. In the first, the phrase, 'darkish bluish gem hued' is the adjective to the colour. In the second, 'darkish bluish Complexion' refers to the colour (darkish blue) and the Lord's holy *śarīra* (complexion).
28. In this context, the Commentator uses the Tamil word, 'paṭi'. It is paronomasia. The word means, 'livelihood as well as the holy *śarīra* (*Tirumēṇi*).
29. In this context the following line of *Paripāṭal* shall be remembered, *avaṅ maṭimēl valantatau pāmpu* 'his body is covered with snakes' (*Paripāṭal* 4:43). As such, the glory of Garuda flag is mentioned.
30. In this context, it is better to refer to the sixth decade, the 9th stanza of the reference number 50.
31. In this context, it is better to see the introductory part of this decade.
32. In this place, 'the *vibhūtimāṅ*' indicates the wealthy person and the *anyaparaṅ* refers to a person, who is interested in some other things, except the sacred qualities of the Lord Śrīman Nārāyaṇa.
33. "Taṅ tāmam ceytu" - TVM 1.8:7.
34. The Commentator, by thinking of *Ālvār*'s words, '(He) lied down as a child floating on a fig leaf. The Lord Kaṅṅaṅ has risen to my lap now', properly placed the introduction of this stanza (TVM 1.9:4).
35. "Akakillēṅ iraiyum eṅru alarmēl maṅkai urai mārpā!" - TVM 6.10:10.
36. See the reference number 120 of the fourth decade.
37. The Commentator, by using the Tamil word, 'uvāttāy' explained the context very well. *Uvāttāy upāttiyāyāyāy* the teachings of a *guru*. Refer to the line, '*aracaṅ uvāttiyāṅ tāy tantai tanmunṅ* 'there is no comparable personalities before the nobles, who are all the King, *guru*, Mother, Father and Brother'. - *Ācārakkōvai* 16.
38. The Commentator, by using the proper word, '*bhōktāvāṅavaḷ*' described the context very well. *Bhōktāvāṅavaḷ* the lady, who enjoys.

39. The Commentator, by using the proper word, '*paṭukkaipparru*' delineated the context very well. *Paṭukkaipparru* - the dowry of the ladies.
40. Refer to the line, *paṇṇaiyumu orumaiyumu pālari vanta* 'the appellative verb, denoting plural and singular in such manner, are not different from these of gender already mentioned' (*Tolkāppiyam (sol.) Vinai Iyal 221 cūttiram*). Note: *Tolkāppiyānār*, the author of *Tolkāppiyam* through the *sūtra* expresses that, in the end or termination of the sentence, the noun along with the explicative verb denoting personal class of beings including men, the gods and demons (*uyartiṇaitterinilaiṇṇai*) shall be also used for the sentence, possessing the boundaries (*īru*), which are used as specified verb (*kurippu ṇṇai*). In the sentence, though the *uyartiṇaitterinilaiṇṇai* possessed the twenty three boundaries, among them, the eleven boundaries, showing the time factors are not used but, only the twelve boundaries, not showing the time factor are used for the explanation. In the same way, though there is the statement related with three kinds of the *cetanas*, i.e., the *nityanuktas*, the *muktas* and the *baddhātmas*, but, among them, this context means the *baddhātmas* only, which are annihilated during the *mahāpraḷaya*. Here, the other two *cetanas* are not counted for this fruitful expression. Note: The author of the book knows *Tamiḷ Grammar*, but, he is not expert within the area. So, he humbly requests the reader that, if he wants to know the theme within the background of *Tamiḷ Grammar*, it is better to consult with the traditional scholar, who is expert in *Tamiḷ Grammar*.
41. *Aghaṭitaghaṭanā sāmaryam* the ability to do the rare activities.
42. The Commentator, by using the word, '*pattirāmbaṇam*' explained the context very well. *Pattirāmbaṇam* recording in the palmyra leaf. This is a kind of written bond for making somebody as one's slave.
43. See the reference number 131 of the third decade.
44. The Commentator, by thinking of the Lord *Kaṇṇaṇ*, comments as, 'just like the Lord *Kṛṣṇa* as *Kaṇṇaṇ* sat on His mother *Yaśodāprāṭṭi*'s hip, at present the Lord as child sat on the *Ālvār*'s hip'.
45. "*Eṣa sarvāyudhopetaḷ caturpbhissaha rākṣasaiḷ/*
rākṣasoabhṇyeti paśyadhvamasmān hantum na samśayaḷ/ /"
- *Śrī Rāmāyaṇa UaddhaKāṇḍa 17:5.*

46. The Commentator, by thinking of the following *sūtra* of *Tolkāppiyam*, “*Avarruḷ, tarucol varucol āyiru kiḷaviyum taṇmai munṇilai yāyī riṭatta*’ among these, the words derived from, ‘*selavu*’, ‘*varavu*’, ‘*tharavu*’ and ‘*kodai*’ belongs to the three persons, first, second and third’ (*Tolkāppiyam, sol, Kilaviyākkam, Sūtra 29*), thought provokingly uses the word *tantīṭa* ‘gave’. Note: In this context, since Nammālvār felt that, the poison given by Pūtanā to the Lord Kṛṣṇa is given to him, he used the apt Tamil word, ‘*tantīṭa* ‘gave’’. It is the special approach in the commentation given by the Commentator, Vaṭakkuttiruvītipillai. If the reader wants to have better knowledge about this context, it is better to consult with the traditional Tamil scholar who knows the *Śrīvaiṣṇava* theo-philosophy.
47. The Commentator, by thinking of the following *sūtra* of *Tolkāppiyam*, *celaviṇum varaviṇum taraviṇum koṭaiyiṇum, nilaiperaṭ tōṇru mannār collum, taṇmai munṇilai paṭarkkai enṇum, anunū viṭattum uriya enpa* ‘the words derived from ‘*selavu*’, ‘*varavu*’, ‘*tharavu*’ and ‘*kodai*’ belong to the three persons, first, second, third’ (*Tolkāppiyam, sol., Kilaviyākkam, Sūtra 28*), uses the Tamil word, ‘*tantīṭa*’ within the context of Pūtaṇa. In this place, the same word is used in other form of the word, ‘*tarukai*’. *Tarukai* the word traditionally personifies the sense of, ‘act of giving’. If the reader wants to have better knowledge about this context, it is better to consult with the traditional Tamil grammarian.
48. “*Ilaṅkai cen tī uṇṇa, civaṇtu*” - *Periya Tirumoli* 8.6:6.
49. The Commentator, for the two words of the phrase, ‘*cekaṅ ceka*’ means the red colour. Here the phrase indicates, ‘thickly reddish’.
50. “*Perumulai ūṭuyirai varra vāṅki uṇṇa vāyāṇ vatari vaṇaṅkutumē*” - *Periya Tirumoli* 1.3:1.
51. See the reference number 75 of the fifth decade.
52. *Arumāṇ-kocuku* ‘mosquito’.
53. The Commentator, by using the Tamil word, ‘*arumpikkunpaṭi*’ clears the context very well. *Arumpikkunpaṭi* sprout, to put forth the leaves.
54. The Commentator, by using the word, ‘*anupraveṣam*’ analyzed the context very well. *Anupraveṣam* continuously entering into it (*toṭarntu pūkutaḷ*).

55. There is another way of interpretation of the first line of stanza as, *māyaṇ en neñciṇil uḷḷāṇ* 'the enchanting and deceitful Lord is within my inner heart'.
56. The Commentator, by thinking of the *Āḷvār's* remarks, 'He is all the *śarīras* and the *ātmas*' and 'He has ascended my shoulders', placed the introduction of this stanza.
57. As such , the Commentator in the commentary part of 1.1:10 says as, 'here it shall be noted that, among the *pañcabhūtas*, since he is referred to only three, i.e., the water, the earth and the sky, the other two are considered as the *upalakṣaṇa*'. Please see the commentary part of 1.1:10.2.1: 'The Lord comfortably exists within the *paramāṇu* and *pañchabhūtas*'.
58. See the reference number 61 of the third decade.
59. "*Aruvinaiyēṇ*" - TVM 1.5:1.
60. "*Uṇ tēnē malarum tiruppātam cērumāru veṇaiyēṇē*" - TVM 1.5:5.
61. In this place, the Commentator, by using the Tamil word, '*aiṇṇaṇṇirikkē*', properly explained the context. *Aiṇṇaṇṇirikkē* the word refers to the fact that, the doubts (*aiyyam*) and errors (*tiripu*) are not emerging out from the *Āḷvār's* heart.
62. "*Puḷ ūrti kaḷ ūrum tuḷāk koyalvāy malarmēl maṇattoṭu*" - *Tiruviruttam* 24.
63. "*Vaṇṭu tivaḷum taṇ am tuḷāy koṭīr*" - TVM 2.4:5.
64. "*Virai maṭṭu alar taṇ tuḷāy eṇṇum*" - TVM 2.4:9. Though this is the statement of the mother, since there is the word, *eṇṇum* 'as such, she says', there is nothing wrong to mention that, this is daughter's statement.
65. "*Kaṇṇaṇ kalal tuḷāy poi cey pūṇ meṇ mūlaikku eṇṇu meliyumē*" - TVM 4.2:10. This line also shall be considered as stated in the previous reference. The references 62 to 65 are referring to the truth, that, the Lord wishes only the holy *tuḷāy*.
66. "*Taṇ maṇṇu nīḷ kaḷalmēl taṇ tuḷāy namaḱku aṇṇi nalkāṇ*" - TVM 6.8:6. This quotation means that, the Lord also gives the *tuḷāy* to His devotees.

67. See the reference number 150 of the third decade.
68. For better understanding of the Sanskrit word, '*rasokti*', the author requests the reader to consult with the traditional scholars of *Srīvāṣṇavism* who have the knowledge of Sanskrit language. In this context, the Commentator, by using the Tamil phrase, '*kōyil kaṭṭanam*' properly explicated the context. *Kōyil kaṭṭanam* - *antappuram* 'the Lord's personal quarters, where Śrī Lakṣmī resides. In this context, Śrī Parāśara Bhaṭṭar's explanation is added for the above cited statement only. By minding this special expression, the reader need not expect the continuity of commentation. It is included to give importance to the context, i.e., 'the Lord wears cool and the beautiful garland of the woven *tulaḥ* flowers'.
69. The Commentator, by thinking of the *Ālvār*'s statement, 'in the wisdom of all arts that blossom from the tongue, He is their words and meanings, protector and destroyer too', he wrote the introductory part of the commentary of this verse (TVM 1.9:8).
70. The Commentator properly comments the context.
71. The Commentator, by deriving the proper understanding of the verse, comments this context very well.
72. The Commentator, by using the Tamil phrase, '*kaṇvaṭṭak kaḷḷan*' described the context very well. The phrase, '*kaṇvaṭṭak kaḷḷan*' and its implied meaning are properly elucidated along with the course of commentary.
73. There is another declaration as, "*Kamalakkaṇṇan kaṇṇilullān*". The phrase is properly commented along with the course of commentation.
74. "*Na cakṣuṣā grhyate*" - *Bṛahadāranya Upaniṣad* 4.6:62.
75. The Commentator, by using the Tamil word, '*paṭai aruṭal*' explained the context very well. *Paṭai aruṭal* - becoming as a slave.
76. Since previous portion of the para, the *vīyaṣṭi sṛṣṭi* 'creation of the universe in the manifested form by *Brahmā*' is explained, here, the Commentator remarked as, 'the Lord created the worlds in accordance with the *karma*'.
77. Since there is no *karma* factor in between the Lord and the *Ālvār*, in this context, the Commentator specified as, 'the Lord without any

- expectation from the side of *Ālvār*, showered all kinds of mercy to him and stayed within his forehead’.
78. The Commentator, by thinking of the *Ālvār*’s proclamation, ‘(the Lord) has raised and stationed upon my head’, in the introductory part comments as, ‘while even *Brahmā*, *Śiva*, etc., are worshipping the Lord’.
79. *Periya Tiruvantāti* 39. In this context, ‘*karrai*’ intends, ‘group’. Here, the Commentator, for the sake to convey the necessary truth, he derived the meaning as, *talaittal* ‘abundance’.
80. The Commentator, by using the proper Tamil word, ‘*meykāṭṭu*’ explained the context well. *Meykāṭṭu* - come and appear personally. The same kind of treatment is handled in the commentary part of *Īṭu* 3.6:4 : *tevarakaḷai caṇṇiyum putanum meykkāṭṭukonṭu avarkaḷ nikuti kuraikaḷ arāyantu pōrukira intiranum* ‘*Indra* who counts his subordinate *Devas* on Sundays and Wednesdays and inquires their complaints etc’ (Adiyen Sarathy Ramanuja Dasen, *divyaprabandham*. Koyil.org/index.php/2016/09/thiruvAimozhi - 3.6.4 - *vaimmin nunmanaththu*).
81. The name of the Lord, ‘*Kaṇṇapirān*’ (see *TVM* 1.9:11) means that, the Lord helps all the subjects of world. The name, ‘*Empirān*’ specifies that, the Lord helps *Nammālvār*.
82. The statement, ‘in this place, the Commentator honours the individual that, the *Ālvār* received the Lord’s graceful mercy step by step, but, if one recites and learns this decade at least once, he will receive the same mercy immediately’ means that, the affinity of *Nammālvār* towards the Lord possesses greater value than the acceptance of *Nammālvār* by the Lord.
83. In this context, there is no differentiation and variation in providing the *phalam* ‘fruit’ of this decade to the devotees, who learned this. In this context, *Nammālvār*’s *phalam* possesses the specific value.
84. “*Toaiarintōr tammaḷavil icaṇṇuvan tārra avayavaṅkaḷ tōrum aṇaiyumu - civaivatanaip perṇuārvat tūlmāraṇ pēciṇacol pēcamāl porrāḷṇam cenṇī porum*” - *Tiruvāymoli Nūṛrantāti* 9.

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

TENTH DECADE (1.10)

INTRODUCTION

After the *sarvāṅga samśleṣa*, there is no further requirements for Nammālvār

The previous *Śrīvaiṣṇava Ācāryas* have explained that, Nammālvār, in the ninth decade expressed his *sarvāṅga samśleṣa* and through it, he fully satisfied and enjoyed the auspicious qualities of the Lord Śrīman Nārāyaṇa. As in response, the Lord also completely mingled with every part of the *śarīra* of Nammālvār. In this decade, as the follow up, the *Ālvār* defined his *nirvṛtti* of joyful experience. Thus, the *Śrīvaiṣṇava Ācāryas* appropriately correlate the previous decade with this one. But, to this decade, Śrī Parāśara Bhaṭṭar, based on the concept of *sarvāṅga samśleṣa* of Nammālvār with the Lord, gives a special introduction¹. In the previous decade, the *Ālvār* stated that, the Lord has raised to his head. Within this background, it is to be comprehended that, apart from this, there is nothing for the *Ālvār's* final emancipation accomplished from the side of the Lord. Hence, Nammālvār has maintained the situation that, the Lord has continued His gracious attitude towards him without any break as separation.

The Lord Śrīman Nārāyaṇa is the cause for Nammālvār's goodness

In the context noted above, for the benefit gained out of the ord's grace, there is nothing from the devotee's side to consider as the proper

reciprocation. As in response to the benefit gained, the *Āḷvār* thought about his nature of great fortune, i.e., the Lord being stationed upon his head. In this circumstance, the *Āḷvār* with this intended thinking, inquired himself as, 'how I acquired this matchless spiritual result?'. Regarding this, he through this decade has sincerely thought as follows. Though he got the result as such, there is nothing from his side as reciprocation in par with this result². Even if he thought of the acquired things, he possessed only the *advēṣam* 'non-enmity' and the *ābhīnuḷḷiyam* 'inclination toward the Lord and not opposing the invasion of the Lord' only. They are certainly cannot be considered as the proper medium for the acquisition of the result, received from the Lord. 'Why?'. Though one gets the *paramabhakti*, it will not be equated with the great result, i.e., the eternal *kaiṅkarya* to the holy feet of the Lord. When somebody, though out of overwhelmed affection presented a lemon to the king and in response, the individual as gift received a part of the kingdom from him, the lemon is not the actual worth before the kingdom. Like that, as specified, 'there no way to return. Ah, this new life is sweet!'³, for the benefit gained out of the Lord's grace, there is nothing from the side of the devotee to be considered as the proper reciprocation. Since the Lord is supreme commander and controller, He alone is the cause for goodness, which Nammāḷvār gained from Him.

Nammāḷvār's spiritual joyfulness with the Lord Śrīman Nārāyaṇa

When the Lord creates the individual, He provides the tools for him to pursue the good path and to avoid the bad. Whatever the goodness possessed from the individual's side, the Lord alone would be the cause for it too. Since the Lord is the supreme commander and controller of everybody's *buddhi* 'intellect', etc., He alone is the cause for everything starting from the *advēṣam*, the *pariḡaṇanai* 'intended contemplation' and even up to the *paramabhakti*. Though as such, the Lord, out of His incomparable mercy blessed the all, who toiled themselves within the ocean of the *samsāra*⁴. Moreover, within this background, the bliss enjoyed by the *samsāris* are equated with the enjoyment of the *nityasūris*. Thus, as conveyed in the previous decade, Nammāḷvār, by thinking of the Lord's unsurpassed supreme grace, through this decade, as the result of his union with the Lord Śrīman Nārāyaṇa, explicated his spiritual joyfulness of His presence upon his head.

1.10:1. The Lord Śrīman Nārāyaṇa showed His innate form to Nammālvār

Transliteration

*“Porumā nīlpaṭai ālicaṅ kattoṭu
tirumā nīlkaḷal ēḷula kumtola
orumā ṇikkura ḷāki nimirntaak
karumā ṇikkameṇ kaṇṇuḷa tākumē”.*

Verbal Translation

Porumā: it is great that destroys enemies; *nīlpaṭai*: the weapons that also grew; *ālicaṅkattoṭu*: with discus and conch; *tirumā*: the master of Śrī Lakṣmī; *nīlkaḷal*: the extended lotus feet; *ēḷulakum*: the seven worlds; *tola*: became worshipped; *oru māṇi*: a *brahmachāri*; *kuṛaḷāki*: came/became as a manikin; *nimirnta ak*: that gloriously grew into a great form; *karumāṇikkam*: the dark gem hues Lord; *eṇ*: my; *kaṇṇuḷatākumē*: saw in my eyes.

Translation

‘I saw in my eyes the dark gem hues Lord, resplendent with the great war waging discus and conch that destroy enemies. He came as a manikin *brahmachāri*, then and strode the earth with extended lotus feet, O! How He grew into a great form with the weapons that also gloriously grew into great form along with Him that indicate, He is the master of Śrī Lakṣmī and became worshipped by the seven worlds!’.

1.10:1.1. Introduction: The Lord received the earth from Mahābali

Nammālvār, in this stanza consolidates the subject matters discussed within this decade. He, more specifically, through this stanza contemplates the truth that, though Mahābali was not expecting the Lord’s arrival, He went to his place and received the earth, which already belongs to Him only. Like that, though the *Ālvār* was not thinking of the Lord Śrīman Nārāyaṇa, but, He arrived at the place of him, showed His divinely beautiful form and made him to please much.

1.10:1.2. Commentary

1.10:1.2.1. The Lord's weapons themselves compete with each other

‘Resplendent with the great war waging discus and conch destroy enemies (*poru*)’. When the Lord measuring the worlds, His weapons expressed their anger upon Namuci, the son of Mahābali. To this phrase, there is another way of commentation. While fighting with the enemies of Lord, His different kinds of weapons compete with each other. Pūtattālvār mentions this as, ‘when the ocean-hued Lord-on-the-fire-spitting-venomous-serpent raised his petal-soft foot to measure the earth, the dexterously coiled conch on his left blew a clarion call, while the radiant discus on his right subdued his detractors and shone like the day’⁵. It is also described that, while stating, ‘different kinds of weapons of the Lord compete with each other’, the weapons themselves out of fear, which raises in the inappropriate place and out of the doubts raised among them and compete with each other. In this context, the truth should be known that, though the weapons of the Lord compete with each other, but, they without doubt destroyed His enemies. Moreover it is also to be learned that, the Lord Śrīman Nārāyaṇa’s great war waging discus and conch are adding glories to the greatness of His omnipotence.

1.10:1.2.2. Sugrīva and Śrī Lakṣmaṇa doubt Vibhīṣaṇa and Bharata

As that of the Lord’s weapons, His devotees also due to the overwhelmed affection towards the Lord, had the sense of fear and doubt⁶. It is disclosed in *Śrī Rāmāyaṇa*. When Vibhīṣaṇa, by stating, ‘I surrender to Śrī Rāma’, as indicated, ‘this *rākṣasa* has come here and secretly by virtue of his illusive powers he shall slay you, O innocent one, when you shall place confidence in him’⁷, Sugrīva had the doubt upon Vibhīṣaṇa and advised Śrī Rāma to kill him. In a different context, as averred, ‘surely, Bharata should be slain by me. O Rāghava, fault find I none in slaying Bharata’⁸, Śrī Lakṣmaṇa, due to the affection upon Śrī Rāma, unnecessarily doubted the Bharata’s intention.

1.10:1.2.3. The Lord Śrīman Nārāyaṇa’s weapons protect His devotees

‘Great (*mā*)’. The word denotes the great form of the Lord’s weapons. It also refers to the fact that, the weapons showed partiality towards the

devotees of the Lord. As stated, 'to the devotees who worshipped the Lord Śrīman Nārāyaṇa, His weapons like discus, which are unrestricted by anything, protect them from their danger'⁹, the Lord's weapons protect the devotees. As well, they also threaten the Lord's enemy without notice of the Lord Himself¹⁰. Thus, the capabilities of the Lord's weapons are glorified.

1.10:1.2.4. The individuals without following the *sādhanas* can worship the Lord

'The weapons that also gloriously grew'. The Lord grew into a great form with the weapons that also gloriously grew along with Him. As specified, 'if the mother bird fly five hundred *kātams*, its offspring shall fly thousand *kātams* (the one *kātam* is equal to the 10 miles)', the Lord's weapons are over acting with the Lord in His glorified efforts. In order to express the fact only, the *Ālvār* praises the Lord's weapon as, 'the weapons that also gloriously grew'. 'Oh! How He grew into a great form with the weapons that also gloriously grew into a great form along with Him that indicate, He is the master of Śrī Lakṣmī and became worshipped by the seven worlds!'. The long statement specifically means the Lord Śrīman Nārāyaṇa's generosity that, His gracious lotus feet, desired by the *Ālvār* is also on the heads of individuals, who are all not desired by as such of him¹¹. Here, the statement, 'master of Śrī Lakṣmī' means that, the Lord possesses the auspicious symbols like flag, lotus flower, etc., which are indicating the Lord's spiritual wealth. 'Great'. The word refers to the fact that, the Lord is more worshippable. 'Weapons that also gloriously grew' indicates the truth that, the Lord's lotus feet will be stretched further and further towards His devotees, who have fraction of ambition to worship His lotus feet. The statement, 'became worshipped by the seven worlds!' means that, though the individuals are not performing any *sādhanas* such as the *karma*, *jñāna*, *bhakti yogas*, etc., also eligible to worship the Lord's lotus feet. So, as stated, 'may your lotus feet-that-measured-the earth decorate our heads one day'¹², though the Lord's feet are wished by His beloved devotees, He also places the same upon the head of individuals, who are all not having the wishes to obtain His grace.

1.10:1.2.5. Nammālvār perceived the Lord Śrīman Nārāyaṇa through his eyes

‘As a (*oru*)’. If the Lord wishes to take such distinct form of manikin for the second time, perhaps it is most impossible for Him. Through this, the greatness of manikin form is revered. ‘Manikin *brahmachāri*’. The Lord, by hiding the actual form of master of Śrī Lakṣmī, assumed Himself as the form, which is qualified for asking alms. ‘He came as a manikin *brahmacari*, then and strode the earth with extended lotus feet’. Just like making the very larger one into very small, the Lord reduced His immeasurable great form into a very small form of manikin. The other parts of the statement are self explicative. ‘Gloriously grew into a great form’. As soon as the water was poured by Mahābali, the manikin form of the Lord grew up and up beyond the measured height. ‘The dark gem hued Lord gloriously grew into a great form’. It means that, as the forest of white Indian lily (*nymphaea lotus alba*) (*neytarkāṭu*) flourished abundantly, the Lord spread out His beautiful form within the entirety of sky. Though the *Ālvār* is one who dispels all doubts and grants pure knowledge by Him, he is not able to comprehend this Lord’s original form. To express the fact only, the *Ālvār* praises the Lord as, ‘the dark gem hued Lord resplendent with the great war waging discus and conch’. ‘I saw in my eyes’. The people of the world don’t know the glories of the Lord, but, since the *Ālvār* knows them he praises the Lord as, ‘I saw in my eyes’. It is simply commented in a different direction, i.e., since the *Ālvār* glorifies the Lord as, ‘the dark gem hued Lord’, he appropriately praises Him as, ‘I saw the Lord Śrīman Nārāyaṇa original form in my eyes’.

1.10:2. Śrīman Nārāyaṇa is available for the *paramabhakti* and *paraḡaṇanai*

Transliteration

“Kaṇṇuḷ ḷēnirkum kātaiṁmai yāltolil
eṇṇi lumvarum eṇṇi vēṇṭṭivam
maṇṇum nīrum eriyummal vāyuvum
viṇṇu māyōiri yummepi rāṇaiyē”.

Verbal Translation

Kaṇṇullē: into my eyes; *nīrkum*: fills my heart; *kātaṇṇmaiyaḷ*: with the love; *tolil*: if worship; *eṇṇilum varum*: whenever I worship Him, He will appear; *eṇṇi*: what more; *vēṇṇīṇvum*: do I want?; *maṇṇum*: the earth; *nīrum*: the water; *eriyum*: the fire; *nal vāyavum*: the pure wind; *viṇṇumāy*: and the sky; *viriyum*: unfolds; *empirāṇaiyē*: my Lord, the master.

Translation

‘My Lord, the master unfolds Himself as the Earth, Water, Fire, pure Wind and Sky. Whenever I worship Him with love, He enters into my eyes and fills my heart. What more do I want?’.

1.10:2.1. Introduction: The Lord is graciously available for His devotees

Nammālvār, in this stanza says, ‘the Lord graciously becomes available for the *paramabhakti* ‘supreme devotion’ as well as the *parigaṇanai* ‘intently in depth thinking’¹³.

1.10:2.2. Commentary

1.10:2.2.1. The Lord enters into Nammālvār’s eyes and fills his heart

‘With Love, He enters into my eyes and fills my heart’. When the devotee worships the Lord with the *paramabhakti*, He uses to eternally present in his vicinity. Also, when the devotees cannot prolong their existence without the Lord, He too will not be separated from them and He will be always stayed in front of their eyes. To reveal the fact only, the *Ālvār* adds as, ‘into my eyes’. ‘Whenever I worship Him¹⁴’. To this statement, there are three kinds of explanations. As the first, if a devotee even counts the Lord along with pot, cloth, etc, He certainly arrives the devotee’s place with the thinking, ‘atleast he counted Me along with these objects without denying My existence’. As the second, if the devotee conveys, ‘there are twenty four *acit tattvas*, the twenty fifth is the *jīvātma* and twenty sixth is *Īśvara*’, certainly the Lord arrives at his place with the thinking, ‘he counted me along with the other *tattvas* without denying My existence’. As the third, if the devotee counts as twenty four, twenty five, twenty six, the Lord undoubtedly appears before him by declaring, ‘I am the twenty sixth *tattva*’. Apart from this way of expression, there is also one more

commentation to this statement. That is, the Lord arrives in front of His devotees, even if they are not thinking about Him¹⁵. Moreover, the utterance also shall be commented in a unique way. That is, out of the devotee's request, when the Lord is in front of him, then, if he says, 'You, the Lord go', for that also, He presents Himself before the devotee. Thus, by covering all these descriptions, the *Ālvār* appropriately praises the Lord as, 'whenever I worship Him with Love, He enters into my eyes and fills my heart'.

1.10:2.2.2. The devotee needs only *apraṭiṣedha* to get the Lord's grace

'What more do I want?'. The *Ālvār* outlines as, 'since the Lord appeared before me for my *paramabhakti* as well as my *paraṅṅanaṁ* 'intended contemplation' upon Him, then, is there any worry for me?'. In this context, the Lord's greatness should be realized. When the Lord very simply looks the *apraṭiṣedha* 'non-prohibition' from the side of devotee and arrives at his place at an opportune time, then, the devotee need not worry for his welfare. In this place, the fact should be delineated. A *prapaṁna* is one, who understands the inner nature of the Lord. Since as the Lord advised, 'abandon all varieties of *dharma*s and simply surrender unto me alone. I shall liberate you from all sinful reactions, do not fear¹⁶, the *Ālvār*, by thinking of the Lord's merciful inner nature avers as, 'what more do I want?'. From this, it is grasped that, for the acquisition of final goal, there is only *apraṭiṣedha* from the side of devotee and apart from this, nothing is necessary as qualification or disqualification to get the Lord's supreme grace.

1.10:2.2.3. The qualified person need not to give up his qualification

Once *Vēlvetti Nambiyār* enquired *Nampiḷḷai*, 'when *Śrī Rāma* surrendered to the the ocean, he did certain rituals like facing east. If so, does this *prappatti* need certain rules as that of other *upāyas*?'. *Nampiḷḷai* has answered well. As informed, 'it behoveth the king *Rāghava*, to seek refuge from the ocean by performing certain rituals¹⁷, *Vibhīṣaṅālvār* advised *Śrī Rāma* to surrender to the ocean. But, when *Vibhīṣaṅālvār* surrendered to *Śrī Rāma*, he not even took a dip in the ocean, but, surrendered to *Śrī Rāma*. From this, it is perceived that, since *Śrī Rāma* belongs to *Ikṣavāku* clan, he performed rituals. Moreover, since *Vibhīṣaṅālvār* belongs to *rākṣasa*

clan, without following any ritual surrendered to Śrī Rāma. From this, it is derived that, for surrendering to the Lord, as Śrī Rāma need not give up the qualification and at the same time, as Vibhīṣaṇālvār is an unqualified person, he need not acquire the qualification. So, *prapatti upāya*, i.e., *śaraṇāgati* possesses the *sarvādhikāraṁ*, i. e., without discrimination anybody can follow this *upāya* to get blessings from the Lord. Also, those who discerns the greatness of the Lord used to follow this *upāya* with great faith in Him. But, at the same time, those who give importance to the rituals only, they wouldn't have clearcut understanding of this *prapatti upāya*.

1.10:2.2.4. Since the Lord takes care of the *ātma*, it wouldn't be worried

'My Lord, the master unfolds Himself as the Earth, Water, Fire, Wind and Sky'. As asserted, 'let me be many'¹⁸, the Lord, who the most magnanimous personality and *antaryāmi*, manifested Himself into five elements. In this context, since the wind is sustaining all other elements, the *Ālvār* mentioned it as, 'pure Wind (*nalvāyu*)'. Moreover, since the *sruti* expresses, 'let me be many', the *Ālvār* uses the word, 'unfold (*viriyyum*)'. 'My Lord, the master'. The *Ālvār* through this glorified affirmation avers that, since whenever he worships the Lord with love, He enters into the *Ālvār's* eyes and fills his heart, if so, what more does he want?'. At the outset of this stanza, it is to be recognized that, since except the *Sarveśvaraṇ*, all the others things exist out of His sheer *saiikalpa* only, certainly He also regulates His devotee's will¹⁹. So, if we analyze the relation between the *jīvātma* and the *Paramātma*, it is realized that, the devotees need not worry because the Lord will take care of them at every minute.

1.10:3. Nammālvār instructs his heart to behave as such of its *svarūpa*

Transliteration

"Empi rāṇaien taitantai tantaikkun
tampi rāṇaittaṇ tāmaraik kaṇṇaṇaik
kompu arāvunuṇ nēriṭai mārpaṇai
empi rāṇait tolāyinaṭa neṅcamē!"

Verbal Translation

Empirāṇai: He, the master; *entai*: my; *tantai*: the father; *tantaikkun*: his forefathers before him; *tampirāṇai*: the absolute master; *taṇ*: the cool; *tāmaraiḱ kaṇṇaṇai*: the lotus eyed Lord!; *konṇu*: twig; *arāv*: snake; *nuṇ*: the leaner than; *nēriṭai*: the hips are leaner than the slenderness; *mārpaṇai*: His chest /on his chest He bears the lotus-dame Śrī Lakṣmī; *empirāṇai*: He, the master; *tolāy*: worship; *maṭa neṇcamē*: Oh! humble heart.

Translation

‘Oh! Humble heart, worship the cool lotus eyed Lord! On His chest He bears the lotus dame Śrī Lakṣmī whose hips are leaner than slender like a snake or a twig. He, the master is the Lord, my father, his father and their forefathers before him’.

1.10:3.1. Introduction: Nammālvār’s heart has realized the *svarūpa* of the Lord

Nammālvār through this stanza, instructs his heart, ‘you have realized the *svarūpa* of the Lord Śrīman Nārāyaṇa²⁰ and it is better that, you too behave in accordance with your own inner nature²¹ towards Him’.

1.10:3.2. Commentary

1.10:3.2.1. The Lord Śrīman Nārāyaṇa looked Nammālvār with cooled mind

‘He, the master’. The *Ālvār*, by thinking of the Lord’s *saṁbhāgyaṅga* praises Him as such. ‘He is the Lord, my father, his father and their forefathers before him’. The Lord has not only helped him with His *nirketuka kṛpā*²², but, he is the master to his entire clan. On hearing the plea of *Ālvār*, the Lord with much of affection looked into him, who knows the distinction between the praising of the *prayojanāntaraparar*²³ and the *ananyaprayojanar*²⁴. In order to explicit the factor only, the *Ālvār* praises the Lord as, ‘the cool lotus eyed Lord!’. If so, though the Lord is affirmed as, ‘these cruel and hateful persons, the vile and vicious of humankind, I constantly hurl into the wombs of those with similar demoniac natures in the cycle of rebirth in the material world. These ignorant *ātmas* take birth

again and again in demoniac wombs. Failing to reach me, O Arjun, they gradually sink to the most abominable type of existence'²⁵, then, 'what would be reason for the Lord Śrīman Nārāyaṇa to lessen the punishments to these cruel and hateful persons?'. In this context, the *Ālvār* astonishingly realized the nature of the Lord, who present in his close proximity and triggers such blessings upon him. Since, the context is to be known by all, in the forthcoming para, the glorified truth is crystal clearly delineated.

1.10:3.2.2. The Divine Couple is the worshippingable

Usually, the Lord, by pushing into the cruel *samsāra* punishes the bad people. In this background, the *Ālvār* thought as, 'though I am not eligible, what would be the reason for the Lord to look at me with such coolness?'. Then, he realized that, it happened as such, because His spouse, Śrī Lakṣmī is present by His side. In this situation, it is through the inference realized that, because of Śrī Lakṣmī's *puruṣakāratva* only, the Lord would have looked the *Ālvār* with cooled mind. Through *upalakṣaṇa*, it is applicable to others also. So, the *Ālvār*, by thinking of the greatness of Śrī Lakṣmī's *puruṣakāratva* praises the Lord as, 'on His chest He bears the lotus dame Śrī Lakṣmī whose hips are leaner than slender like a snake or a twig'. The Tamil word, *aravu* 'snake' transformed in to, '*arāvu*'. In Tamil grammar, it is called as *nīṭṭal vikāram* 'poetic license which consists in the lengthening of a short vowel into a long one'. Within the declaration, '*naccuarā aṇaikkiṭanta nāta!* 'Oh!, the Lord reclining on a snake'²⁶, the Tamil word, '*arāvu*' means reducing or sharpening. In this place, the word refers to the fact that, the lotus dame Śrī Lakṣmī's waist seems to be so thin and reduced in size, which is compared to the twig. 'He, the master'. The phrase means the togetherness of the Lord is with the Goddess Śrī Mahālakṣmī. 'Worship'. The divine couple of the Lord Śrīman Nārāyaṇa and Śrī Mahālakṣmī is worshippingable. 'Oh! Humble heart' (*maṭa neṅcemē*). It indicates the heart of *Ālvār*, which is so obedient and humble to receive the graceful instruction stated as, *tolutu eḷu* 'arise, Oh! heart, worship the feet of the Lord!' (TVM 1.1:1). Here, the Tamil word *maṭam* 'humble' intends the rightful affection of Nammālvār towards the Lord Śrīman Nārāyaṇa.

1.10:4. Nammālvār instructs his heart to hold on the Lord Śrīman Nārāyaṇa

Transliteration

*“Neñca mē!nallai nallaiuṅ naipperrāl
eṅcey yōmiṅi eṅṅa kuraiviṅam
mainṅa naimala rāḷmaṅa vāḷaṅait
tuñcum pōtumvi ṭātu toṭarkaṅṭāy”.*

Verbal Translation

Neñcamē!: Oh! Heart; *nallai nallai*: good, good; *uṅnaipperrāl*: with your help coming; *eṅceyyōm*: what can we not do?; *iṅi*: further; *eṅṅa*: what; *kuraiviṅam*: do we lack?; *mainṅaṅai*: the eternally youthful prince; *malarāl*: the lotus dame Śrī Lakṣmī; *maṅavāḷaṅai*: one who married; *tuñcumpōtum*: if we are finished; *viṭātu*: by holding on; *toṭarkaṅṭāy*: hold on Him relentlessly.

Translation

‘My Lord is the eternally youthful prince who married the lotus dame Śrī Lakṣmī. Good, good, Oh! Heart, with your help coming, what can we not do further? Now what do we lack? Henceforth, if we are finished, hold on Him relentlessly’.

1.10:4.1. Introduction: Nammālvār glorifies his heart

Nammālvār through this stanza glorifies his heart as, ‘at the time of giving instruction to you, you worship the Lord Śrīman Nārāyaṇa and even if I leave Him by thinking of my lowliness, you have to hold Him’²⁷.

1.10:4.2. Commentary

1.10:4.2.1. Nammālvār and his heart jointly glorify the Lord Śrīman Nārāyaṇa

‘Good, good, Oh! Heart’. Just like parents put their children in their lap, who completed the task as their instruction, the *Ālvār* also put his heart in his chest²⁸. As informed, ‘if you see my heart with Vaikuṅṭha the Lord Kṛṣṇa, tell Him — my heart — about me, impress upon Him and ask, ‘do you still not go back? Is this proper?’²⁹, just like the *Ālvār* sent messenger to the Lord, he also sent the messenger to his heart, which is already

reached over the Lord and leaving him behind. To proclaim the fact only the *Ālvār* repeatedly utters, 'good, good, Oh! Heart'. 'Oh! Heart, with your help coming, what can we not do further?'. After hearing the *Ālvār's* word, his heart questions him as, 'why are you praising me like this?'. To it, the *Ālvār* answers as, 'Oh! Heart, when you are synchronized with me, does there anything not to do?'. As in response, the heart reacted, 'have the result for the action is accomplished?' To it, the *Ālvār* replied, 'the Lord is there to grant the result and you are here for non-separation with the Lord, then, is there anything not possible to accomplish?'. So, with the help of heart, the *Ālvār* can get all the things from the Lord. 'Now what do we lack?'. In this context, to his heart, the *Ālvār* delivers, 'it is mistaken to state as, 'is there anything not possible to accomplish?'³⁰, because by sensing yours' act of non-separation with the Lord, He Himself out of *nirketuha kṛpā* grants all the things to me. Since He grants all the possible things to me without expecting the spiritual inclination from my side, 'is there anything not possible to accomplish?'. It means that, out of the supreme grace of the Lord, everything will be accomplished for the spiritual betterment of *Ālvār*. Thus, the discussion between the *Ālvār* and his heart comprehensibly glorifies the Lord's *nirketuha kṛpā*.

1.10:4.2.2. Nammālvār advises his heart as, 'relentlessly hold on the Lord'

The heart again asked the *Ālvār*, 'if it is so, then, what I have to do?'. As answer, the *Ālvār* replied as, 'there is one thing to do, that is, as stated, *vaḷa eḷ ulaku mutalāya* 'cause of the seven worlds'³¹, when the Lord approaches us, you have to catch hold of Him instead of ignoring Him within that ample opportunity'. So, this conversation refers to the fact that, the *Ālvār's* heart is always thinking about the Lord's glory. 'My Lord is the eternally youthful prince'. The devotee shall not leave the Lord, who is the eternally youthful prince³². 'The Lord, who married the lotus dame Śrī Lakṣmī'. As praised, 'Oh, the Lord!, you bear the inseparable lotus dame on your chest'³³, just like the Lord is always associated with the *Ālvār*, the *Ālvār* instructs his heart as, 'you never leave the Lord'. 'Henceforth If we are finished (*tuñcum pōtum*)'. It expresses that, if the *Ālvār* finished by himself with the thinking of his lowliness. In this context, the Tamil word,

tuñcutal ‘finishing’ also connotes the other Tamil word, *pirital* ‘separation’. Here, the word, *pirital* also signifies the state of deadline. With this background, it is to be understood that, the word, ‘*tuñcum pōtum*’ appropriately points out the fact, ‘henceforth if we are finished with the sense of deadline’. ‘Hold on Him relentlessly’. As announced, ‘Oh! Rāghava, deprived of you neither Sītā nor I can live for a moment, like fish taken out of water, without you’³⁴, the *Ālvār* advises his heart as, ‘hold on the Lord relentlessly’. Thus, the *Ālvār* concludes his advice to his heart as, ‘Oh!, my heart! Just like drinking the medicine, you have to enjoy the auspicious qualities of Lord, who bears the inseparable lotus dame Śrī Lakṣmī on His chest. So, you, even if I say to leave the Lord, at any level, you should not leave Him and be with Him always’.

1.10:5. Nammālvār’s heart received the Lord Śrīman Nārāyaṇa’s blessings

Transliteration

*“Kaṇṭāyē neñcē! karumaṅkaḷ vāykinruōr
eṇṭānum inri yēvantu iyalumāru
uṇṭānai ulakuē lumōr mūvaṭi
koṇṭāṇaik kaṇṭu koṇṭānai nīyumē”.*

Verbal Translation

Kaṇṭāyē: you have seen; *neñcē!*: ‘Oh! Heart; *karumaṅkaḷ*: the actions; *vāykinru*: have now yield the fruit; *ōr*: a; *eṇṭānum*: mediating thought; *inriyē*: without; *vantu iyalumāru*: now borne instantly; *uṇṭānai*: one who swallowed; *ulaku*: the worlds; *ēlum*: the seven; *ōr*: distinctly; *mūvaṭi*: the three steps; *koṇṭāṇaik*: measured them; *kaṇṭu koṇṭānai*: received His blessings; *nīyumē*: you too.

Translation

‘Oh! Heart, now you too have seen the Lord and received His blessings. He swallowed the seven worlds and distinctly measured them in three steps. See, without contemplating, our actions have now borne fruit instantly, without a mediating thought’.

1.10:5.1. Introduction: Nammālvār's previous statement seems to be too much

Nammālvār in this stanza conveyed his heart as, 'the previous statement, 'whenever I worship Him with Love, He enters into my eyes and fills my heart (*eṇṇilum varum*)' is too much because the Lord's nature is as such'³⁵.

1.10:5.2. Commentary

1.10:5.2.1. It is hard to delineate the Lord Śrīman Nārāyaṇa's simplicity

'Oh! Heart, now you too have seen the Lord'. The *Ālvār* conveys the message to his heart as, 'Oh! Heart, you see that, what I have stated about the fruited result is true'. 'Oh! Heart'. The *Ālvār* requests his heart/mind that, since it is the place of origin of the *jñāna*, there is no necessity to state explicitly. 'Our actions have now borne fruit instantly'. It hints the fact, 'when the actions fructify'. 'See, without contemplating, our actions have now borne fruit instantly, without a mediating thought'. The *Ālvār* passes the information that, even without the thinking of the Lord, He appeared before the devotees. So, as such, since the Lord is so sincere to appear before the *Ālvār*, the assertion, 'whenever I worship Him with Love, He enters into my eyes and fills my heart (*eṇṇilum varum TVM 1.10:2*)' is too much to utter through the words. In this context, it is to be understood that, the Lord's supremacy shall be very easily explicated, but, it is very hard to explain His simplicity because it is beyond the expression through words. To explicate the Lord's glories, the *Ālvār* expresses that, the results fructify even without the eagerness from his side. 'He swallowed the seven worlds'. When there was *pralaya*, even without the knowledge of the universe, the Lord, by placing it into His stomach, protected the same. 'The Lord distinctly measured them (seven worlds) in three steps'. When the Lord was measuring the seven worlds, the universe may not know the fact that, He is placing His leg upon the head of *Ālvār*.

1.10:5.2.2. When the Lord measured the earth, the people received His mercy

'Oh! Heart, now you too have seen the Lord and received His blessings'. The *Ālvār* expresses his heart, 'though you have the ability to

reject the Lord's favour, but, you have noticed His presence. When *praḷaya* occurs, the worlds do not have the ability to reject the favour of the Lord. But, at preset, we have no reasons to reject the Lord's favour. Moreover, when the Lord was measuring the universe, the people of the world received His mercy unexpectedly. In that case, the people without any kind of doubts³⁶, could not reject the Lord's favour'. In continuation, the *Ālvār* astonishingly avers his heart, 'Oh! Heart, since you are having the knowledgeable aspects to reject the Lord's favour, but, you didn't reject it. So, I should appreciate you'. To explicit the truth only, Nammālvār praised his heart as, 'Oh! Heart, now you too (*nīyume*) received the Lord Śrīman Nārāyaṇa's blessings '.

1.10:6. The Lord Śrīman Nārāyaṇa will not leave His devotees

Transliteration

*"Nīyumu nāṇumīn nērnīrkil mēlmarrōr
nōyumu cārkoṭāṇ neṇcamē! conṇēṇ
tāyumu tantaiyumu māyiv vulakiṇil
vāyumu īcaṇ maṇivaiṇṇaṇ entaiyē"*.

Verbal Translation

Nīyumu: you and; *nāṇum*: and I; *innērnīrkil*: stand before; *mēl*: in future; *marru*: anything else; *ōr nōyumu*: any sickness; *cārkoṭāṇ*: enter us anymore; *neṇcamē!*: Oh! Heart; *conṇēṇ*: just I tell you; *tāyumu*: the mother; *tantaiyumu*: and the father; *ivulakiṇil*: in this worlds; *vāyumu*: protects; *īcaṇ*: the Lord; *maṇivaiṇṇaṇ*: the blackish gem hued Lord; *entaiyē*: the master.

Translation

'O Heart, the blackish gem hued Lord, the master protects all the worlds like father and mother. When you and I stand before Him thus, in future, He shall not let sickness enter us anymore, just I tell you!'

1.10:6.1. Introduction: The Lord Śrīman Nārāyaṇa is easily approachable

In this stanza, the heart of Nammālvār observed him, 'the Lord Śrīman Nārāyaṇa, who is easily approachable, at any cost will not leave us'³⁷. The *Ālvār* responded his heart, 'though we do not leave Him with

the thinking of our disqualification and expecting His help, he wouldn't leave us'.

1.10:6.2. Commentary

1.10:6.2.1 The Lord, out of His graciousness keeps His devotees with Him

'When you and I'. The *Ālvār* said his heart, 'you, who went behind the *Garudālvār* to search the Lord and me, who have you as my assistance'. 'Stand before Him'. It denotes the status of *Ālvār* that, since we are remaining without excluding Him and having the mind to enjoy the *phala* of His eternal association. In another way also the phrase shall be commented to codify the intended status of the *Ālvār* and his heart. As asseverated, 'better that I should be riven in twain, but, bend O never will. This is my native fault and nature is incapable of being overcome'³⁸, if the *Ālvār* and his heart do not have the above quoted thinking of, 'we will not worship the Lord'. 'Thus, in future, He shall not let sickness enter us anymore'³⁹. In this context, the *Ālvār* professed the truth that, the Lord will protect all His devotees from the following five kinds of diseases. As the first, the Lord wouldn't permit His devotee to leave Him with the thinking of his lowliness and leaving Him. As the second, the Lord wouldn't permit His devotee to leave Him by getting ulterior benefits from Him. As the third, though the devotee leaves the Lord with the thinking of himself as disqualified to approach Him, He wouldn't permit the devotee to leave Him. As the fourth, though the devotee pursues the other means like the *karma*, *jñāna*, *bhakti yogas*, He wouldn't permit the devotee to leave Him. As the fifth, He wouldn't permit His devotee to leave Him because of the devotee's status of reaping the result of previous sins, which he earned in his past births. So, the Lord with all His merciful attributes always keeps His devotees with Him only.

1.10:6.2.2. Nammālvār conveys his heart about the Lord Śrīman Nārāyaṇa

'O Heart, just I tell you!'. The announcement is commented in the following three ways of *Ālvār's* exposition to his heart about the subject matter of the Lord. The first explanation follows. The dignity of *Ālvār* is compared with the Tirukkōṭṭiyūr Nambi⁴⁰, who maintained the

confidentiality of subject matter of the Lord from others. It is because, Śrī Rāmānuja went to Tirukkōṭṭiyūr Nambi for 18 times and after getting his vow of not telling the subject matter to others, Nambi elucidated the meaning of *caramaśloka* to him. So, at the first, the *Ālvār* didn't tell the subject matter of the Lord to his heart. As the Lord Kṛṣṇa said Arjuna, 'this instruction should never be explained to those who are not austere or to those who are not devoted. It should also not to be spoken to those who are averse to listening (to the spiritual topics) and especially not to those who are envious of me'⁴¹, after the *Ālvār* pointed out the subject matter of the Lord to his heart, he regrets for it. The second commentation follows. The *Ālvār's* situation is compared with that of the Lord Kṛṣṇa. That is, after witnessing the Draupadi's pitiful condition of loosened hair, revealed the *caramaśloka* to Arjuna. But, after explaining the *śloka*, the Lord, by thinking of the greatness of it, He further thought as, 'Oh! I have thrown the precious gem into the ocean' and repeated as, *patanḥ patanḥ* 'alas! alas!'⁴². The third expression follows. The *Ālvār* said to his heart, 'Oh! Heart, I have told you about the valuable subject matter only, but, if somebody is not having faith in this matter, out of it, he wouldn't get any kind of benefit'. Apart from these, to this assertion, 'Oh! Heart, just I tell you', there is also another kind of interpretation. That is, the *Ālvār* said to his heart as, 'Oh! Heart, the blackish gem hue Lord, the master protects all the worlds like father and mother. When you and I stand before Him thus, in future, He shall not let sickness enter us anymore, just I tell you!'. It is also commented in a different way that, as claimed, 'this is truth, this is truth'⁴³, the *Ālvār*, after conveying the subject matter to his heart, he further adds as, 'this subject matter is the absolute truth'.

1.10:6.2.3. The Lord as the master takes the *avatāras* to maintain His supremacy

The declaration, 'Oh! Heart, the blackish gem hue Lord, the master protects all the worlds like father and mother' is further commented in a different direction. 'Like father and mother'. The Lord's protection of His devotee is greater than the father and mother, who take care of their children. 'The master protects all the worlds'. If a child falls in to the well, the mother also jumps into the same well and protects her child. Like that, the Lord also jumps into the *samsāra* and protects the *jīvātmas* of the world.

‘The master’. Since the Lord is the rightful master to be attained by the *jīvatmas*, He takes the *avatāras* within the ocean of the *samsāra*. It shall be commented in another way also. The Lord takes the *avatāras* within the material world to eliminate the lordship of others and out of it, He maintained His supremacy. ‘The blackish gem hued Lord, the master’. The Lord, by showing His beautiful divine form to the *Ālvār*, eliminated his material aspirations. At the same time, the Lord by showing His holistic excellences as *Śeṣa* ‘master’ to the *Ālvār* established his *śeṣitva* ‘servitude’ towards Him. To explicit this fact only, Nammālvār praises the Lord as, ‘the master’.

1.10:7. Nammālvār leaves from the side of the Lord Śrīman Nārāyaṇa

Transliteration

*“Entaiyē enṛum emperu māṇenṛum
cintaiyuḷ vaippaṇ colluvaṇ pāvīyēṇ
entaiemperu māṇ enṛu vāṇavar
cintaiyuḷ vaittuc collum celvaṇaiyē”.*

Verbal Translation

Entaiyē: my father; *enṛum*: as such; *emperumāṇ*: the Lord, the master; *enṛum*: as such; *cintaiyuḷ vaippaṇ*: I dare to make love to the Lord; *colluvaṇ*: I speak of Him; *pāvīyēṇ*: ‘Oh!, the sinner that I am; *entai*: my father; *emperumāṇ*: the Lord, the master; *enṛu*: as such; *vāṇavar*: the celestials; *cintaiyuḷ vaittu*: contemplating upon and the fortune favored; *collum*: call their father and their Lord; *celvaṇaiyē*: the master, who has the wealth.

Translation

‘Oh, the sinner that I am! I dare to make love to the Lord, the master, who has the wealth and speak of Him as my father, whom celestials contemplate upon and are fortune favored to call their father and their Lord’.

1.10:7.1. Introduction: Nammālvār assumes himself as unqualified

Nammālvār, as he previously feared, at present became in reality now⁴⁴. That is, he assumes himself as unqualified and leaves from the side of the Lord.

1.10:7.2. Commentary

1.10:7.2.1. Nammālvār thinks that, he is not suitable to glorify the Lord

‘As my father’. The *Ālvār* through this phrase delivers, ‘the Lord takes care with much of affection’. ‘The Lord, the master’. He further says, ‘the Lord is the rightful master to me’. ‘I dare to make love to the Lord’. The *Ālvār* keeps many things in his heart, wherein he contemplates upon the things such as lowliness, material things. ‘Speak of Him’. In this context, the *Ālvār* adds, ‘I expressed disrepute to the Lord, by speaking about Him, which became known by others’. ‘Oh, the sinner that I am!’. The *Ālvār* sorrowfully feels as, ‘I am greatest sinner and I simply bring disreputation to the Lord Śrīman Nārāyaṇa, who possesses distinctive spiritual qualities, which are enjoyable by the greatest personalities’. In this place, the *Ālvār*’s drastic condition is explained through an anecdote. A person with *satva guṇa*, but, out of exceeding the *tāmasa guṇa* sets fire on his own house. When he regained the *satva guṇa*, he feels sorry for his act of setting fire to his house. Like that, at the first, the *Ālvār* glorified the Lord, then, he thinks that, they are not suitable to Him⁴⁵. But, after regaining his spiritual consciousness, he, by stating, ‘Oh, the sinner that I am!’, scolds himself for his misconduct. ‘If so, does thinking of the Lord and praising Him be considered as the result of previous sin?’. It is answered that, it is more than the result of the previous sins and it is just like the dog touching the *proḍāśa* ‘purified offering of the *yajñā*’. As such, the *Ālvār*, by thinking himself as lowly personality considers the Lord, who the enjoyable one by the *nityasūris*, the great divine personalities. So, he thought that, just like dog, which touched the offerings⁴⁶, he should not touch or think about the nobleness of the Lord. The *Ālvār* thus explicates the supreme truth that, thinking and speaking of the gloriousness of the Lord are the effect of past sins, which he earned through his previous births.

1.10:7.2.2. Nammālvār destroyed the Lord Śrīman Nārāyaṇa’s *aiśvarya*

‘Whom celestials contemplate upon and are fortune favored to call their father and their Lord, who has the wealth’. The *nityasūris* shall not sustain even for a moment without thinking of the Lord’s glories and out of that overwhelmed divine experience, they praise the Lord as, ‘He

becomes our lovable supreme personality and He is our master'. Thus, the *nityasūris*, by thinking of the Lord's glories as such, praises Him, who possesses the immeasurable *aiśvarya*, i.e., the spiritual wealth. In this context, the *Āḷvār*, by thinking of his lowliness and the disqualification mourned as, 'like the *nityasūris*, I also praise the Lord, who be endowed with such immeasurable *aiśvarya*, but, eventually nobody believes that, I have destroyed the glories of the Lord'.

**1.10:8. Nammālvār, by hearing the name,
'Śrīman Nārāyaṇa', mesmerized**

Transliteration

*"Celva nāraṇaṇ enracol keṭṭalum
malkum kaṇpaṇi nāṭuvaṇ māyamē
allum naṇpaka luṇiṭai vīṭuṇri
nalki enṇaiṇi ṭāṇṇampi naṇpiyē"*.

Verbal Translation

Celva nāraṇaṇi: Śrīman Nārāyaṇa; *enra col keṭṭalum*: even as I hear the name; *malkum kaṇpaṇi*: the tears well in my eyes; *nāṭuvaṇ*: I ask, 'where'; *māyamē*: what a wonder!; *allum*: by night; *naṇ*: by having the goodness; *pakalum*: by day; *iṭaiṇri*: relentlessly; *nalki*: as my faithful friend; *enṇaiṇi*: He stays with me; *naṇpi naṇpiyē*: He stays with me as my faithful friend.

Translation

'Even as I hear the name, 'the Lord Śrīman Nārāyaṇa', tears well in my eyes and I ask, 'where'. What a wonder! Relentlessly by day and night, He stays with me as my faithful friend'.

1.10:8.1. Introduction: It is not possible for Nammālvār to forget the Lord

Nammālvār, in this stanza says, 'previously I have committed a wrong thing upon the Lord and spoke about His glories, but, hereafter I will not do the same mistake'. Also, he, by stating, 'I have to go to a place where His auspicious qualities should not be discussed and stay there', went to a secluded place and stayed there with covered head with cloth

and totally concealed his identity⁴⁷. At the time, a passer by on the way carried the heavy weight. Since the weight is heavy and he is not able to bear the same, he sighed and murmured as, ‘the Lord Śrīman Nārāyaṇa’. The *Ālvār*, at the time of hearing the Lord’s name spiritually astonished much, because, his all the *indriyas* became spiritually mesmerized on hearing the voice of passer by.

1.10:8.2. Commentary

1.10:8.2.1. By hearing the name, ‘Śrīman Nārāyaṇa’, Nammālvār sheds tears

‘Even as I hear the name, ‘the Lord Śrīman Nārāyaṇa’, tears well in my eyes and I ask, ‘where’’. The *Ālvār* says, ‘when I hear the name of the Lord Śrīman Nārāyaṇa, unconsciously tears started flowing without control and my mind asks, ‘where the Lord is?’’. Since the *Ālvār*’s influence, within the circle of him, nobody is there to pronounce as, ‘*Bhramacāri* Nārāyaṇa, but, only talks about the Lord as, ‘the Lord Śrīman Nārāyaṇa’⁴⁸, he pronounce the Lord as, ‘the Lord Śrīman Nārāyaṇa’. Just a time, a *mantra* is removing the poison, if one mere pronounce as, ‘the Lord Śrīman Nārāyaṇa’, his sufferings will be eliminated. But, to the *Ālvār*, even by hearing the Lord’s name as such, it brings distress to him because the name makes him to think about his separation with the Lord. To intimate the truth only, the *Ālvār* asserts as, ‘even as I hear the name, ‘the Lord Śrīman Nārāyaṇa’’. ‘What a wonder!’. Even mere name, ‘the Lord Śrīman Nārāyaṇa’ makes the sense of astonishment to the *Ālvār*. Moreover, though the *Ālvār* does not think of the content of name, ‘the Lord Śrīman Nārāyaṇa’⁴⁹, but, by hearing the mere name, his eyes shed tears and his heart spontaneously longs to unite with Him. There is another way of commentation. To leave the Lord, the existence of *Ālvār* is required, but, at the same time, to unite with Him, there is no need of the his intention. It means that, if the *Ālvār* eliminates his selfishness and forgetfulness of his own existence, then, the Lord, out of His *nirketuka kṛpā* will take care of the his necessitated things. To explicate the truth only, the *Ālvār* praises the Lord as, ‘even as I hear the name, ‘the Lord Śrīman Nārāyaṇa’, tears well in my eyes and I ask, ‘where is the Lord Śrīman Nārāyaṇa?’’.

1.10:8.2.2. The Lord Śrīman Nārāyaṇa, as friend has pursued Nammālvār

Within the above stated situation, if asked, 'what the Lord did after spiritually occupying the *Ālvār*?', it is in the words of *Ālvār* answered as, 'relentlessly by day and night, He stays with me as my faithful friend'. Since it is the time for the Lord Śrīman Nārāyaṇa to captivate him, He, being friendly, out of His spiritual attributes, day and night without variation, shows the affection towards Nammālvār. Moreover, the Lord, by not having the thinking of separation with *Ālvār*, He made him as His own. In this context, by realizing the Lord's lovable affection, though the *Ālvār* specified as, 'Oh, when will I cut my *karmas* by the root, when end this wretched life and join you?'⁵⁰, but, here, he by averring, 'relentlessly by day and night, the Lord stays on with me as my faithful friend', enjoys the Lord's religious distinctions. In another way, the above statement shall be commented. Since he heard the Lord's name, his eyes filled with tears, his heart started to search Him and his *indriyas* experienced the excitement of His divinity, he communicated his fullness of spiritual experience as, 'what a wonder! Relentlessly by day and night, He stays with me as my faithful friend'. Moreover, though he once searched the Lord, then, he gave up the same, but, the Lord continuously pursued him as his faithful friend. To express the truth only, the *Ālvār* uses the apt word, 'relentlessly (*ṭṭaiṇṭṭiṇṭi*)'.

1.10:8.2.3. The great personalities glorify the Lord as the *paripūrṇaṇ*

'The Lord stays with me as my faithful friend'. Here, 'me' means that, since the *Ālvār* is incomplete, the complete Lord, by knowing the *Ālvār*'s inability will not leave him. 'The Lord stays with me'. Since the Lord considers the *Ālvār* as His worthy devotee, He, as a faithful friend, wouldn't give up him and makes him as His own. 'The Lord (*nampiyē*)'. The Lord, by acquiring the *Ālvār*, the *samsāri cetana* 'the bounded *ātma*, which is imperfect', Himself considers the act as His great achievement. Moreover, since the Lord possesses this graceful qualities, the great religious personalities glorify the Lord as the *paripūrṇaṇ* 'most complete personality'.

1.10:9. Nammālvār has no reason to forget the Lord Śrīman Nārāyaṇa

Transliteration

“*Nampi yaitten kuruṅkuṭi niṅraac*
cempo nētika lumturu mūrṭṭiyai
umpar vāṇavar ātiam cōṭiyai
empi rāṇaiē collima rappanō”.

Verbal Translation

Nampiyai: the Lord; *teṅ kuruṅkuṭi*: the Southern Kurukūr; *niṅra*: resides in; *accenponē tikaḷum*: as an icon shining subtly like molten gold; *tiru mūrṭṭiyai*: as an icon of divine form; *umpar vāṇavar*: the celestials above; *āti am cōṭiyai*: the resplendent Lord is the cause; *empirāṇai*: the Lord, who accepted my servitude; *enṅolli*: with what words can I use?; *maṅrappanō*: can I forget Him?

Translation

‘The resplendent Lord is the cause of the celestials above. He resides in Southern Kurukūr, as an icon of divine form shining subtly like molten gold, Oh, with what words can I use and forget Him, who accepted my servitude?’.

1.10:9.1. Introduction: It is not possible for Nammālvār to forget the Lord

When asked Nammālvār, ‘instead of being with the Lord Śrīman Nārāyaṇa and feeling sufferings, ‘why don’t you just forget Him and eat, dress up and move as the *samsāris*?’’, the *Ālvār* graciously replied, ‘what reason I have to say to forget the Lord?’⁵¹.

1.10:9.2. Commentary

1.10:9.2.1. The Lord resides at Southern Kurukūr for Nammālvār

‘The Lord (*Nampiyai*)’. The Lord, who possesses all the good qualities. ‘He resides in Southern Kurukūr’. The Lord, who has the *paramapada*, but, gave it up and descends over at Southern Kurukūr and resides there and waits for the proper opportune time to capture Nammālvār as His own. In this context, it is to be known that, the Lord at the *paramapada* merely

possesses the auspicious qualities⁵², but, at Southern Kurukūr, He explicitly expressed and exercised them towards His devotees. To openly declare the fact only, the *Ālvār* praises the Lord as, 'He resides in Southern Kurukūr'. In this place, the *Ālvār* states that, if the Lord is incomplete in possessing qualities or if He is far away, he may have the chance to forget Him. But, since He is fulfilled personality and standing near to the *Ālvār*, he didn't have the opportunity to forget Him. 'As an icon of divine form shining subtly like molten gold'. The Lord possesses the radiant divine form with all the felicitous nobilities, which is incomparable with any one and He shines like molten pure fed gold⁵³. So, the Lord is not comprehensible through mind, words, etc. Moreover, since the Lord resides in Southern Kurukūr with all the kinds of beautiful divine form, the *Ālvār* does not have any kind of chance to forget Him.

1.10:9.2.2. The Lord favoured Nammālvār by showing His beautiful form

'The resplendent Lord is the cause of the celestials above'. Unlike the *Devas* of the spiritual realm, the *nityasūris* of the *paramapada*, but, the *Ālvār* simply enjoys the divine beauty of the Lord. It is also commented that, the Lord is cause of the sustenance of the *nityasūris* and He possesses the divine form with all the religious characteristic features for the sake of getting spiritual experience by them. 'The Lord (*empirānai*), who accepted my servitude'. The Lord has presented His divine form, which is enjoyed by the *nityasūris*. In this context, the *Ālvār* says as, 'the Lord presented the same importance of enjoyment to me'⁵⁴. 'Oh!, with what words can I use and forget Him?'. There is no reason to be cited to forget the Lord. To it, the *Ālvār* places the following reasons. 'Shall the *Ālvār* has to forget the Lord by stating Him as incomplete?'. It is not possible because the Lord is supremely fulfilled personality. Within this background, 'shall the *Ālvār* has to forget the Lord, by stating that, He is far away?'. It is not possible because He stationed at Southern Kurukūr only for the sake of attracting the *Ālvār*. 'Shall the *Ālvār* has to forget the Lord, by stating that, the Lord is not having the physical beauty?'. It is not possible because He is an icon of divine form shining subtly like molten gold. 'Shall the *Ālvār* has to forget the Lord, by stating that, the Lord is not having the supremacy?'. It is not possible because the Lord is worshipped even by the *nityasūris*.

‘Shall the *Ālvār* has to forget the Lord, by stating that, the Lord has not favours him?’. It is not possible to state as such because the Lord favoured him by showing His beautiful form⁵⁵. Thus, there is no reason from the *Nammālvār*’s side to forget the Lord *Śrīman Nārāyaṇa*.

1.10:10. The Lord *Śrīman Nārāyaṇa* eternally resides at *Nammālvār*’s heart

Transliteration

*“Marappum jñānamum nāṇoruṇu uṇarntilan
marakkum eṇṇucen tāmaraik kaṇṇoṭu
marappa raenuḷ lēmaṇṇi nāntanmai
marappa nōṇi yāṇeṇ maṇiyaiyē?”*

Verbal Translation

Marappum: the forgetfulness; *jñānamum*: the remembrance; *nāṇ*: I; *oru*: one; *uṇarntilan*: know not what is; *marakkum eṇṇu*: considering that, I may forget His blessing; *centāmaraik kaṇṇoṭu*: with the reddish lotus eyes; *marappara*: never forget; *eṇṇuḷlē*: within my heart; *maṇṇināṇ*: one has entered; *tanmai*: He, the Lord; *marappanō ṇi yāṇ eṇ maṇiyaiyē?*: now / then, how can I forget my Lord of gem hue?

Translation

‘I know not what is forgetfulness and remembrance. Considering that, I may forget His blessing, He has entered my heart to ensure that, I never forget Him. My Lord of gem hue and reddish lotus eyes, now how can I ever forget Him?’.

1.10:10.1. Introduction: *Nammālvār* is not able to forget the Lord

When asked *Nammālvār*, ‘why don’t you try hard to forget the Lord?’, he replied, ‘without reason, how can I forget Him, who eternally resides in my heart and glances at me by eradicating the ignorance’.

1.10:10.2. Commentary

1.10:10.2.1. The Lord is eternally dwelling in the heart of *Nammālvār*

‘I know not what is forgetfulness and remembrance’. This utterance has the two kinds of explanations. As the first, if the *Ālvār* considers himself

as the *cetana*, then only, he would have the forgetfulness⁵⁶. As well, since he is not having the knowledgeable aspects, he would not have the thought about or forget about the Lord. In other words, the *Ālvār* through this lucidly expresses as, 'he had never thought of or contemplate upon the glories of the Lord before the time of getting the grace of the Almighty'. As the second explanation, since the *jīvātma* as the *cetana* is the abode of both the *jñāna* and the *ajñāna*, but, before attaining the grace of the Lord, the *jīvātma* maintained his quality as the *acetana*, which possesses no knowledge, but, only ignorance. 'Considering that, I may forget His blessing, He has entered my heart to ensure that, I never forget Him'. The Lord, by thinking about the *Ālvār*, who is ignorant⁵⁷, conveys, 'at present, since out of My grace, you have the knowledge about Me, I shall not let you forget about Me'⁵⁸. At that time, the Lord through His cooled eye glanced the *Ālvār*, stayed in his heart eternally and ensured Himself that, he wouldn't forget about Him. In this context, since the Lord eternally stationed in the heart of *Ālvār*, after that, he felt that, there is nothing else to exist outside, but, the Lord alone exists everywhere. To explicit the factor only, the *Ālvār* praises the Lord as, 'He has entered my heart (*maṇṇinān*)'.

1.10:10.2.2. The Lord is always available for Nammālvār's spiritual enjoyment

'My Lord of gem hue and reddish lotus eyes, now how can I ever forget Him?'. Since the Lord possesses the tool of beautiful divine reddish lotus eyes, which always keep the *Ālvār* to think about Him, there wouldn't be any chance for him to forget about the Lord. To this, the *Ālvār* himself asserts that, as that of the time immemorial, he didn't think about the Lord, on the other hand, now and in future, at any cost, he is not as such, but, he will not forget the Lord. In this context, as informed, 'I had forgotten you then'⁵⁹, since the *Ālvār*, from time immemorial forgot the Lord, he expressed his status as, 'mine (*yān*)'. 'My Lord of gem hue'. Since just like a precious blue gem is handed over to Nammālvār and makes him so great, the Lord Śrīman Nārāyaṇa Himself becomes available for him and so he is fully enjoying the auspicious qualities of Him. To explicit this situation only, the *Ālvār* astonishingly averred as, 'My Lord of gem hue'.

1.10:11. This decade counsels to perform the *kaiṅkarya* to Śrīman Nārāyaṇa

Transliteration

“Maṅṅiyai vāṅṅavar kaṅṅanait taṅṅatōr
aṅṅiyait teṅṅkuru kūrccaṅṅa kōpaṅṅcol
paṅṅicey āyirat tuḷivai pattuṅṅai
taṅṅivi larkarpa rēḷkalvi vāyumuē”.

Verbal Translation

Maṅṅiyai: the gem hues Lord; *vāṅṅavar*: the *nityasūris*; *kaṅṅanai*: the controller of; *taṅṅatōr aṅṅiyai*: distinctly having none to compare with Him; *teṅṅukurukūr*: the southern *Kurukūr*; *caṅṅakōpaṅṅ*: Śaṅṅhakōpaṅṅ; *col*: the songs; *paṅṅicey*: it is rendered in service; *āyirattuḷ*: of the thousand; *ivai*: this; *pattuṅṅai*: decade of; *taṅṅivilar*: those who; *karparēḷ*: the one who master it; *kalvi*: the unsurpassed divine wisdom; *vāyumuē*: certainly it will be attained.

Translation

‘This decade of the thousand songs rendered in service by obedient city of Kurukūr Śaṅṅhakōpaṅṅ addressed the gem hues Lord, the controller of the *nityasūris* and distinctly having none to compare against Him. Those who master it will get the unsurpassed divine wisdom’.

1.10:11.1. Introduction: ‘Performing the *kaiṅkarya* to the Lord’ is unsurpassed

Nammāḷvār, through this stanza announces, ‘those who learn this decade will obtain the supreme position of performing the *kaiṅkarya* to the holy feet of the Lord Śrīman Nārāyaṇa, which is the unsurpassed and ultimate result.

1.10:11.2. Commentary

1.10:11.2.1. Through this decade, Nammāḷvār did the *kaiṅkarya* to the Lord

‘The gem hues Lord’. The *Āḷvār* through the phrase praises the Lord’s *saulabhyaḅṅṅa*, which shall be tied up in one’s outer end of the *sāri* (*muntāṅṅai*). Here, the Lord’s *saulabhya* is well compared with that of the

same, which is elucidated in the verse, *tenkuruṅkuṭi niṅra* 'He resides in Southern Kurukūr' (TVM 1.10:9). 'The Lord, the controller of the *nityasūtris*'. The *Ālvār* through this describes the Lord's supremacy, which is already explained as *unpar vāṇavar ātiam cōtiyai* 'the resplendent Lord is the cause of the celestials above' (TVM 1.10:9). '(The Lord is) distinctly having none to compare against Him'. In this place, the *Ālvār* thinks about the Lord's divine form, which is already clarified as, *accempo uētika luntiru mūrttiyai* 'as an icon of divine form shining subtly like molten gold' (TVM 1.10:9). In this context, the *Ālvār* states that, the collection of above three qualities mentioned and explicated in the above cited verse (TVM 1.10:9) refers to the *paratva* quality of the Lord. 'This decade of the thousand songs rendered in service by obedient city of Kurukūr Śaṭhakōpaṇ addressed'. When the *Ālvār* composing the stanzas, as mentioned, 'beautiful words'⁶⁰, the apt words come forward and request him, 'please accept and use me! please accept and use me!'. As such, he composed the thousand songs and through the same, he engaged the *kaiṅkarya* to the holy feet of the Lord. The statement shall be commented in a different manner. These thousand songs perform the *vācikaṁāna kaiṅkarya* 'divine service through words/speech to the holy feet of the Lord.

1.10.3. Those, who master this decade will get the unsurpassed wisdom

'Those who master it'. It expresses that, those who learned this decade with the sense of agreement to the principle. 'Those who (*taṅivilar*)'. It connotes to the fact that, those who do not have the self effort. That is, instead of being as, 'if I get it, I will not leave the same, if I don't get it, I wouldn't investigate the same', but, learn this decade with utmost fixed faith in it. 'Will get the unsurpassed divine wisdom'. As affirmed, 'the Lord of lotus dame Śrī Lakṣmī alone is the goal of realization'⁶¹, since true *jñāna* is the *jñāna* of *bhagavadviṣayam* 'spiritual matter center around the Lord', if one properly learn this decade, this itself pave the way to do the *kaiṅkarya* to the lotus feet of the Lord Śrīman Nārāyaṇa. In another way also, the proposition shall be simply commented. That is, the divine knowledge is the result of this decade.

1.10.4. The condensed version of this decade

Nammālvār, in the first stanza graciously analyzed the entire meaning of subject matters, which are extensively delineated within the subsequent stanzas. He, in the second stanza instructed that, those who follow the *paramabhakti* and the *parigaṇanai* towards the Lord, He will be friendly to them in accordance with their own inner nature. He in the third stanza advised that, since the devotee realized the *svarūpa* of the Lord, he has to behave accordingly to his own inner nature. He, in the fourth stanza disclosed that, as that of his heart worshipping the Lord, he himself praises his own heart. He, in the fifth stanza, thought provokingly explained his heart that, his previous statement, *eṇṇiḷum varum* 'whenever I worship Him with Love, He enters into my eyes and fills my heart (TVM 1.10:2)' became manifested in front of him as its result. It means that, the Lord appeared before Nammālvār. The *Ālvār*, in the sixth stanza claimed that, if both he and his heart hand in hand stayed as such, then, there wouldn't be any kind of defect. He, in the seventh stanza noted that, what he previously feared became as reality. He, in the eighth stanza delineated that, how his parts of the *śarīra* mystically changed on hearing the divine name of the Lord Śrīman Nārāyaṇa. In the ninth stanza, when asked the *Ālvār*, 'what will happen if you forget the Lord?', to it, he appropriately replies, 'since the Lord always resides in my heart, there is no possibility at all to forget Him'. In the tenth stanza, when asked the *Ālvār*, 'what will happen, if you tried hard to forget the Lord?', to it, he properly replied, 'how it is possible for me to forget Him because He always remains in my heart?'. At the end, he pointed out the *phala* of learning this decade, i.e., one can get the glorified opportunity to perform the *kainkarya* to the holy feet of the Lord Śrīman Nārāyaṇa.

1.10.5. The condensed version of the ten decades, i.e., the first centum

In the first decade, Nammālvār adored the Lord Śrīman Nārāyaṇa as, the *Sarvasmātparaṇ* 'one who is greater than everybody else'. In the second decade, he praises the Lord as, *Bhajanīyaṇ* 'one who is blissfully worshippable'. In the third decade, he cheerfully compliments the Lord as *Sulabhaṇ* 'one who is easily approachable'. In the fourth decade, he described

the *Sulabhan* as *Aparādhasahan* 'one who tolerates the mistakes of His devotees'. In the fifth decade, He praises the Lord as *Śīlavān* 'one who possesses the quality of simplicity'. In the sixth decade, he delineated the Lord as, *Svārādhan* 'one who is easily worshippable'. In the seventh decade, he described the Lord as *Niratiśayabhogyan* 'one who is mostly enjoyable'. In the eighth decade, he delineated the Lord's *ārjavaguṇa* 'one who possesses honesty'. In the ninth decade, he decorated the Lord as *Sātmyabhogapradanyan* 'one who provides joy step by step'. In the tenth decade, he venerates the Lord's quality of accepting the devotees out of His *nirketuka kṛpā*. Thus the way, Nammālvār by gracefully instructing his heart as, 'arise, Oh heart!, worship the feet of the Lord Śrīman Nārāyaṇa' and gratefully ends this glorified centum.

1.10.6. The performance of the *kainkarya* to the Lord is the highest and final *puruṣārtha*

Nammālvār, by starting as, *aṭi toḷutu eḷu eṇ maṇaṇē* 'Oh! My mind, to arise from the banks of the great oceanic births, let you worship the brightest brilliance of gracious feet of the Lord Śrīman Nārāyaṇa' (TVM 1.1:1) and ends this centum as, *taṇivilar karparēl kalvi vāyuniē* 'those who master it will get the unsurpassed divine wisdom' (TVM 1.10:11). It is the realized fact in the *Śrīvaiṣṇavism* that, the unsurpassed divine wisdom is esoterically and mystically obtainable and enjoyable at the superlatively supreme state of performing the *kainkarya* to the holy feet of the Lord Śrīman Nārāyaṇa, who spiritually possessed all the kinds of auspicious qualities at the *paramapada*. Thus, through this centum, Nammālvār authoritatively ascertained the glorified dictum that, performing the *kainkarya* to the holy feet of the Lord Śrīman Nārāyaṇa alone is the desirable and the highest *puruṣārtha* for His sincere devotee.

1.10.7. The Saint Maṇavālamāmuni venerates the tenth decade

The Saint Maṇavālamāmuni, after studying the in depth subject matters and its spiritual value of this decade, praises the Lord Śrīman Nārāyaṇa and Māraṇ as, 'my mouth will benedict and my head will bow down at the feet of Māraṇ who has indited after seeing steadfast those who interact mingling with the Lord of the fight worthy Discus and Conch come down on this earth'⁶².

REFERENCES

1. In the ninth decade, according to the opinion of the previous *Śrīvaiṣṇava Ācāryas* before Śrī Rāmānuja's period, it is considered that, Nammālvār, by thinking of the gracious attitude of the Lord, who graciously get into the union with all the parts of his *śarīra*, divinely delighted much. Though Śrī Parāśara Bhaṭṭar accepted the fact, but, with specific intention, he gives scholarly interpretation to the Lord's act. That is, 'the Lord out of His *nirketuka kṛpā*, gets union with every parts of the *śarīra* of *Ālvār*'. Moreover, since Śrī Bhaṭṭar in this decade did not find any kind of treatment in appropriation with *sarvāṅga saṁśleṣa*, etc., which are extensively treated in the previous decade, he comments this decade accordingly. It follows. In this said background, 'his *nirvṛtti* of joyful experience' means that, in appropriation with the intensity of *sarvāṅga saṁśleṣa* of Nammālvār with the Lord Śrīman Nārāyaṇa, Nammālvār in the state of *nirvṛtti* as *nirvṛttar* spiritually enjoyed the auspicious qualities of the Lord as whole or totality. Here, 'nir' means 'absence of', 'vṛtti' means 'nature', 'business' and as well 'devoted service'. In this context, *nirvṛtti* means forgetting one's own nature and business, etc. As such, Nammālvār within the state of *nirvṛtti*, by nullifying his own individual existence without its *vasanā*, completely merged with the Lord's sanctified qualities and spiritually enjoyed the same. (*nirvṛtti enṛu sukhamaṅṅai, sukkukkirār*). Refer to Jīyar's etymological expansion of the innermost *Śrīvaiṣṇava* religious theme behind the terms. (*Bhagavadviṣayam*, vol. 1B, (1999), *op.cit.*, p. 967).
2. The Commentator, through the description, 'there is nothing from his (*Ālvār*) side as reciprocation in par with this result' explained the context very well.
3. "*Varavu āru onṛu illaiyāl; vālvu inītāl*" - *Periya Tiruvantāti* 56.
4. The assertion, 'there is nothing from his side as reciprocation in par with this result' shall be related with the other statement, 'though as such, the Lord, out of His incomparable mercy blessed the all, who toiled themselves within the ocean of the *samsāra* (see the subtitle, 'Nammālvār's spiritual joyfulness upon the Lord Śrīman Nārāyaṇa'

(Introduction)). If so, within this background, the divine bless enjoyed by the *samsāris* are equated with the enjoyment of the *nityasūris*. Through this analyzes, the glory of the Lord is transparently understood.

5. “*Itaikai valampuri ninru ārppa eri kānru,*
aṭaikār oṭuikuvittatu āliṅgam kālum
tī vāy aravu aṇai mēl tōṅṅal, ticai aḷappān
pū ār aṭi nimirṭta pōtu” - *Iranṭām Tiruvantāti* 71.

In this context, the phrase, ‘*tī vāy aravu*’ fire-spitting-venomous-serpant’ shall be commented properly. The phrase means that, *Ādiśeṣan* at the *paramapada* spitted the fire and made loud noise upon the enemies of the Lord’s devotees. The noise is referred to as,

“*ahamannamahamannamahamannam*
ahamannādhamannādohamannādaḷ”.

Ahamannam - ‘I am pleasurable to the Lord’. *Ahamannātaḷ* - ‘I am enjoying after I became as enemies’. (*Taitrīya Upaniṣad, pīru* 10). Refer to *Bhagavadviṣayam*, vol. 1B, (1999), *op.cit.*, p. 973. Note: Through the meaning of the above stated *Taitrīya Upaniṣad, pīru* 10, the content of the *Iranṭām Tiruvantāti* 71 has to be realized.

6. The Commentator, by using the word, ‘*astānapayam*’ defined the context very well. *Astānapayam* - the fear raised in the inappropriate place.
7. See the reference number 25 of the second decade. It is better to see the following reference also.

“*Vadhyatā meṣa taṅṅena tivreṅa scivaissaha/*
rāvaṅasya nṛsamsasya bhrātā hieṣa vibhīṣaṅaḷ/ /”
 - *Śrī Rāmāyaṇa Uaddha-Kāṇḍa* 17:27.

8. “*Bharatasya vadhe doṣam nāham paśyāmi rāghava/*
pūrvāpakāriṅṅam tyāgo na hyadharmo vidhīyate/ /”
 - *Śrī Rāmāyaṇa Ayodhyā-Kāṇḍa* 96:24.

The above *ślokas* of *Śrī Rāmāyaṇa* (References 7 &8) are examples for the description of the fear raised in the inappropriate place.

9. “*Avyāhatāni kṛṣṇasya cakrādīṅyāyudhāni tam/*
rakṣanti sakalāpadbhyo yena viṣṇurupāsitaḷ/ /”

- *Viṣṇu Dharmam, Adhyāya* 78. Verify: *Bhagavadviṣayam* (1999) vol. 1B, *op.cit.*, p. 975.
10. It is to be known that, *Tiruvāliyālvāṇi, Iṣikāstram* were slowly followed Durvāsa and Kākaśura. Because of the incident only, they had the time and chance to surrender to the Lord Śrīman Nārāyaṇa. Within the context, if the reader wants to know the theme very well, it is better to consult with the traditional *Śrīvaiṣṇava* scholars.
11. "*Kathā pūnaḥ!*" - *Stotra Ratna*. Vide: *Bhagavadviṣayam*, vol. 1B, (1999), *op.cit.*, p. 976.
12. "*Niṇ pāta paṅkayamē talaikku aṇiyāy*" - TVM 9.2:2.
13. The Commentator, with the proper word, '*parigaṇanai*' commented the context very well. *Parigaṇanai* - to measure, to think, etc. Here, it is the supreme devotion along with intended concentration..
14. The Commentator, for the Tamil word, '*eṇ!*', derived the meaning as *eṇṇutal* 'to think'. He, as such, for the proclamation, 'whenever I worship Him', as the views and with the technique of conveying the truth by *Vādis, Vedāntis, Laukikar*, etc., gives the three kinds of meanings.
15. In this context, the Commentator uses the Tamil word, '*eṇ!*'. The word, '*eṇ!*' means the mode of thinking. It is explained in the commentary part.
16. "*Sarva dharmān parityajya nāṃ ekam śaraṇam vraja / aham tvām sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ /*"
- *Bhagavad Gītā* 18:66.
17. "*Samudram rāghavo rājā śaraṇam gantumarhati /*"
- *Śrī Rāmāyaṇa Uaddha-Kāṇḍa* 19:31.
18. See the reference number 139 of the first decade.
19. In this context, since the *Ālvār* graciously mentions the five elements, it is to be derived that, through *upalakṣaṇa*, it signifies all the subject matters of the universe.
20. *Svarūpa* of the Lord Śrīman Nārāyaṇa is showing His face for the *paramabhakti* as well as *parigaṇanai*.
21. *Svarūpa* of the *Ālvār*'s heart is *pāratantriyaśeṣatva* to the Lord. It means that, the *Ālvār* is committed himself as the divine slave to the Lord Śrīman Nārāyaṇa.

22. The Commentator, by placing the apt Tamil word, 'aṭiyarṛu' explicates the context very well. *Aṭiyarṛu* - without having any property or base.
23. *Prayojanāntaraparar* - the desire not towards other *phalamis* 'fruit' but, the Lord Śrīman Nārāyaṇa only'.
24. *Ananyaprayojanar* - one who wishes not to obtain other *phalamis*, but, to attain the Lord alone as *phalam*.
25. "Tānaḥam dviṣataḥ krūrān samsāreṣu narādhamān /
kṣipānnyajasram aśubhān āsurīṣveva yoniṣu / /"
- *Bhagavad Gītā* 16:19.
26. *Tiruccantaviruttam* 85. In this context, if the reader wants to have the necessary knowledge of this vocabularies and their intended meanings of 'aravu' and 'arāvu', it is honestly requested to consult with the traditional scholars of *Śrīvaiṣṇvism* as well as the Tamil grammarian.
27. The Commentator, by thinking of the *Ālvār's* words, *neñcamē nallai nallai* 'good, good, O Heart!', says as, 'glorifies his heart'. He, by thinking of the *Ālvār* words, *tuñcumpōtum viṭātu kol* 'if we are finished, hold on to Him relentlessly', he requests his heart as, 'even if I leave the Lord by thinking of my lowliness, you (heart) have to hold Him'.
28. The Commentator wonderfully comments the context.
29. "Eṇ neñcināraik kaṇṭāl eṇṇaic colli avariṭai nīr inṇam collirō? 'Do you still not go back? Is this proper?' - *Tiruviruttam* 30.

Here, it is to be remembered the stanza of
Tiruvaraṅkak Kalambakam 24:

"Nīrurukamaṭamaṅkainīrkiḷikaṭā nīrukkamatukaramelā
nīraintirukkamaṭavaṇṇamanunīraiyā yirukkavuraiyāmaḷyā
āri rukkilumeṇ neñca mallatoru vañca marṛatuṇai illāiyenru
āta rattivaṇoṭu tūtu viṭṭapilai yāri ṭatturaicey tārūvēṇ?
cīri rukkumarai muṭivu teṭariya tiruva raṅkaraiṇa ṇaṅkiyē
tiruttu lāytarilvi rumpi yēkoṭu tirunpi yēvarutal inriyē
vāri rukkumulai malarma ṭantaiyurai mārpī lēpriya tōlilē
mayāṅki yinṇura muiyāṅki eṇṇaiyūm marantu taṇṇaiyūm marantatē"

'My endearing maids of innocence! You are all, along with a lot of parrots, bees in full and fair swans are remaining in front of me. Notwithstanding your lovely presence, without sending any one of

you as credible messenger, I have deputed my mind, thinking that, nobody else is apt to do it, towards the divine presence of the Lord Raṅganātaswami of Śrīraṅgam. Let me now console myself by deeply thinking of having committed that blunder. But, what the mind has committed was that, it has, instead of returning after conveying my grievances to the worshipping Lord who is beyond the reach of the *Vedas*, the Great and to come back with the garland of the *tulaḱā* leaves, if it was presented by the Lord, went ahead happily and passionately rested itself on the fair breast and broad shoulders of *Periya Prāṭṭiyār* (Śrī Mahālakṣmī) who ensconces herself on the lotus flower with her breasts tightened by her brassieres. The mind has thus forgotten me and forgot itself and did not return back from *Periya Prāṭṭiyār*.

30. The announcement, 'is there anything not possible to accomplish?' is the utterance of *bhakta* (*upāsakar*). The statement, 'now what do we lack?' is the utterance of *prapanna*. Based on the poetic expressions, *ninṁaiyē tāṁ vēṇṭi nirpaṇ aṭiyēṇē* 'I have no refugee other than your benevolent grace' (*Perumāl Tirumōḷi* 5:9) of Kulacēkarālvār and *vāḷum cōmpar* 'live at your portal as idlers' (*Tirumālai* 38) of Toṅṅaraṭippoṭiyālvār, the Commentator, by using the word, *sādhyāmsam*, aptly comments the context very well. In this place, the derived truth is that, if the devotee raises up to the state of *prapanna* and expecting nothing from the Lord's side, He through His *nirketuka kṛpā* showers everything to His devotees. *Sādhyāmsam* – action, which is eligible to do.
31. In this context, the implied meaning of the decade *TVM* 1:5 shall be remembered.
32. The Commentator extemporally explained the context very well.
33. "*akalakillēṇ iraiyūm eṇṇu alarṁēḷ maṇkai uṇai mārpā*" - *TVM* 6.10:10.
34. See the reference number 75 of the 'THE MAHĀPRAVEŚAM: The *Tirumakaḷ Kēḷvan* - The First'.
35. The Commentator, by using the proper Tamil word, *mūtalittal* 'explains the fact explicitly with facts and figures' and justified the context very well.

36. The Commentator, by using the proper word, *asaṅkitam* 'sense of doubtlessness' or 'without expectation', describes the context very well.
37. The Commentator, by thinking of the *Ālṅvār's* words, 'when you and I stand before Him thus, in future, He shall not let sickness enter us anymore', aptly places his introduction to this stanza.
38. See the reference 131 of the third decade.
39. The Commentator properly comments the *Ālṅvār's* averment, 'He (the Lord) shall not let sickness enter us anymore'.
40. To the *Ālṅvār's* utterance, 'Oh! Heart, just I tell you!', the Commentator properly commented.
41. "*Idam te nātapaskāya nābhaktāya kadācana/
na cāśuśrūṣave vācyam na ca mām yoabhyasūyati/ /*"
- *Bhagavad Gītā* 18:67.
42. The phrase, '*patanḥ patanḥ*' indicates the sorrowful situation.
43. '*Satyam satyam*' is the testimony of the Viyāsa Bhagavan. The gist of the *śloka* is, 'there is no other *śāstra* greater the *Veda*, like that, there is no other God greater the Keśava, this is truth, truth and truth again'. Vide: *Bhagavadviṣayan* vol. 1B, (1999), *op.cit.*, p. 997 & Purushothama Naidu (2012), vol.I, p.359. The intended meaning shall be derived out of the consolidating the references numbers 40, 41, 42 and 43.
44. The Commentator, by thinking of the *Ālṅvār's* words, 'henceforth, if we are finished, hold on Him relentlessly' (*TVM* 1.10:4), commented the introduction as, 'Nammālṅvār, as he previously feared, at present, became in reality now (*TVM* 1.10:7)'.
45. The Commentator, by using the phrase, '*vilakṣaṇa bhogyamāṇa*' defined the context very well. *Vilakṣaṇa bhogyamāṇa* - possessing distinctive importance, which is enjoyable subjectively.
46. The Commentator, by using the word, '*puroḍāśam*' explained the context very well. *Puroḍāśam* - oblation of pounded rice flour, offered in sacrificial fire.
47. Since the *Ālṅvār's* sanctified phrase is *enra col keṭṭalum* 'even as I hear the name', the Commentator, in the introduction comments,

‘(the *Ālvār*) went to a secluded place and stayed there with covered head with cloth and totally concealed his identity (*TVM* 1.10:8)’.

48. The Commentator, for the question, ‘is it possible for a passer by to say as, ‘the Lord *Śrīman Nārāyaṇa*?’, starting from the sentence, ‘since the *Ālvār*’s influence, within the circle of him, nobody is there to pronounce as, ‘*Bhramacāri Nārāyaṇa*’, but, only talks about the Lord as, ‘the Lord *Śrīman Nārāyaṇa*’, answers well. In this place, the following lines of the verse shall be remembered. *Ūrum, nāṭum, ulakanum tannaippōl avanūtaiya pērum tārkaḷum pitarra* ‘like herself, making the town and country prate His (the Lord *Śrīman Nārāyaṇa*) names and symbols’ (*TVM* 6.7:2).
49. In this context, the commentary part of the *TVM* 1.2:10 shall be remembered.
50. “*Vennāḷnōy vīya, vinaikaḷaiōvērārap pāyntu en nāḷ yāṇ unṇai iṇi vantu kūṭuvāṇē?*” - *TVM* 3.2:1.
51. By thinking of the *Ālvār*’s words, ‘Oh!, with what words can I use and forget Him, who accepted my servitude?’, the Commentator properly placed his introduction.
52. The Commentator, by using the word, ‘*sadbhāvam*’ described the context very well. *Sadbhāvam* - the state of possessing the things at present.
53. The Commentator, by using the phrase, ‘*oṭṭu arra poi*’ described the context very well. *Oṭṭu arra poi* - the pure gold made by melting with fire.
54. The Commentator, by using the word, ‘*paṭi*’, clarified the context very well. *Paṭi* - Paronomasia. It refers to the mode of worship and the Lord’s divine form.
55. The Commentator properly placed the subject matters with reasons for the *Ālvār* not to forget the Lord.
56. Though at present, *Nammālvār* does not have the knowledge about the Lord, but, since the time is *anādi* ‘time immemorial’, previously he may have the knowledge about the Lord, but, then, he forgot about Him. To asseverate the truth only, the Commentator properly commented the *Nammālvār*’s usage as, ‘I know not what is forgetfulness (*marappum unarntilan*)’.

57. Previously, the *Ālvār* reported as, 'I know not what is forgetfulness and remembrance'. If so, over here, if the Commentator claimed as, 'the *Ālvār*, who is ignorant (*marappum unarntilan*)', then, it is the inappropriate statement. For it, by stating, the Lord Śrīman Nārāyaṇa's gracious statement, 'at present, since out of My (the Lord's) grace, you (the *Ālvār*) have the knowledge about Me, I shall not let you forget about Me', he eliminated the contradiction.
58. In this context, since it is graced as, 'since out of My (the Lord's) grace, you (the *Ālvār*) have the knowledge about Me', then, out of it, through the exercise of the knowledgeable aspect, the following fact, 'since out of the Lord's grace, the *Ālvār* had the forgetfulness of Him (*marappaiyum en talaiyilē ēriṭṭān*)' shall be derived.
59. "*Marantēn unṇai nuṇṇamē*" - *Periya Tirumoli* 6.2:2.
60. "*Miṭainta col*" - *TVM* 1.7:11.
61. "*Oṇ tamaraiyāḷ kēḷvan oruvanaiyē nōkkum unarvu*" - *Mutal Tiruvantāti* 67.
62. "*Porumāli caṅkuṭaiyōṇ pūtalattē vantu tarumāruōr ētuarat taṇṇait - tiramākap pārttuuraicey māraṇ patampanṇika encenni; vāḷttiṭuka enṇuṭaiya vāy*" - *Tiruvāymoli Nūrrantāti* 10.

APPENDIX 1
THE ORIGINAL STANZAS OF *TIRUVĀYMOḶI* IN TAMIL
FIRST CENTUM(I)

FIRST DECADE - “உயர்வற (*uyarvara*)” (1.1)

1.1:1-11

உயர்வற உயர்நலம் உடையவன் யவன்அவன்
 மயர்வற மதிநலம் அருளினை யவன்அவன்
 அயர்வறும் அமரர்கள் அதிபதி யவன்அவன்
 துயரறு சுடரடி தொழுதுஎழுஎன் மனனே.

- 1

மனன்அகம் மலம்அற மலர்மிசை எழுதரும்
 மனன்உணர் வளவிலன் பொறிஉணர் வவைஇலன்
 இனன்உணர் முழுநலம் எதிர்நிகழ் கழிவினும்
 இனன்இலன் என்னுயிர் மிகுநரை இலனே.

- 2

இலன்அது உடையன்இது எனநினைவு அரியவன்
 நிலனிடை விசும்பிடை உருவினை அருவினை
 புலனொடு புலன்அலன் ஒழிவிலன் பரந்தஅந்
 நலனுடை ஒருவனை நணுகினம் நாடே.

- 3

நாம் அவன் இவன்உவன் அவள்இவள் உவள்எவள்
 தாம்அவர் இவர்உவர் அதுஇது உதுஎது
 வீம்அவை இவைஉவை அவைநலம் தீங்கவை
 ஆம்அவை ஆயவை ஆய்நின்ற அவரே.

- 4

அவர்அவர் தமதம தறிவறி வகைவகை
 அவர்அவர் இறையவர் எனஅடி அடைவர்கள்
 அவர்அவர் இறையவர் குறைவில் இறையவர்
 அவர்அவர் விதிவழி அடையநின் றனரே. - 5

நின்றனர் இருந்தனர் கிடந்தனர் திரிந்தனர்
 நின்றிலர் இருந்திலர் கிடந்திலர் திரிந்திலர்
 என்றுமோர் இயல்வினர் எனநினைவு அரியவர்
 என்றுமோர் இயல்வொடு நின்றஎம் திடரே. - 6

திடவிசும்பு எளிவளி நீர்நிலம் இவைமிசைப்
 படர்பொருள் முழுவதும் ஆய்அவை அவைதொறும்
 உடல்மிசை உயிர்எனக் கரந்துளங்கும் பரந்துஎன்
 சுடர்மிகு சுருதியுள் இவைஉண்ட சுரனே. - 7

சுரர்அறிவு அருநிலை விண்முதல் முழுவதும்
 வரன்முத லாய்அவை முழுதுஉண்ட பரபரன்
 புரம்ஒரு மூன்றுஎளித்து அமராக்கும் அறிவியந்து
 அரன்அயன் எனஉலகு அழித்துஅமைத்து உளனே. - 8

உளன்னளில் உளன்அவன் உருவம்இவ் வருவுகள்
 உளன்அலன் எனில்அவன் அருவம்இவ் வருவுகள்
 உளன்ன இலன்ன இவைகுணம் உடைமையில்
 உளன்இரு தகைமையொடு ஒழிவுஇலன் பரந்தே. - 9

பரந்ததண் பரவையுள் நீர்தொறும் பரந்துஉளன்
 பரந்தஅண்டம் இதுஎன நிலம்விசும்பு ஒழிவறக்
 கரந்தசில் இடந்தொறும் இடந்தீகழ் பொருடொறும்
 கரந்துளங்கும் பரந்துஉளன் இவைஉண்ட கரனே. - 10

கரவிசும்பு எளிவளி நீர்நிலம் இவைமிசை
 வரன்நவில் திறல்வலி அளிபொறை யாய்நின்ற
 பரன்அடி மேற்குரு சுவர்ச்சட கோபன்சொல்
 நிரல்நிறை ஆயிரத்து இவைபத்தும் வீடே. 11

SECOND DECADE - “வீடுமின் (vīṭumin)” (1.2)

1.2:1-11

- வீடுமின் முற்றவும், வீடுசெய்து உம்முயிர்
வீடுடை யானிடை, வீடுசெய் மி(ன்)னே. - 1
- மின்னின் நிலைஇல, மன்உயிர் ஆக்கைகள்
என்னும் இடத்துஇறை, உன்னுமின் நீரே. - 2
- நீர்நுமது என்றிவை, வேர்முதல் மாய்த்துஇறை
சேர்மின் உயிர்க்கு அதன், நேர்நிறை இல்லே. - 3
- இல்லதும் உள்ளதும், அல்லது அவன்உரு
எல்லையில் அந்நலம், புல்குபற்று அற்றே. - 4
- அற்றது பற்றுஎனில், உற்றது வீடுஉயிர்
செற்றது மன்னுறில், அற்றுஇறை பற்றே. - 5
- பற்றிலன் ஈசனும், முற்றவும் நின்றனன்
பற்றிலை யாய்அவன், முற்றில் அடங்கே. - 6
- அடங்கெழில் சம்பத்து, அடங்கக்கண்டு ஈசன்
அடங்கெழில் அஃதுஎன்று, அடங்குக உள்ளே. - 7
- உள்ளம் உரைசெயல், உள்ளஇம் மூன்றையும்
உள்ளிக் கெடுத்துஇறை, உள்ளில் ஒருங்கே. - 8
- ஒடுங்க அவன்கண், ஒடுங்கலும் எல்லாம்
விடும்பின்னும் ஆக்கை, விடும்பொழுது எண்ணே. - 9
- எண்பெருக்கு அந்நலத்து, ஒண்பொருள் ஈறுஇல
வண்புகழ் நாரணன், தீண்கழல் சேரே. - 10
- சேர்த்தடத் தென்குரு, சுவர்ச்சட கோபன்சொல்
சீர்த்தொடை ஆயிரத்து, ஓர்த்தஇப் பத்தே. - 11

THIRD DECADE - “பத்துடை (pattuṭai)” (1.3)

1.3:1-11

பத்துடை அடியவர்க்கு எளியவன் பிறர்களுக்கு அரிய
 வித்தகன் மலர்மகள் விரும்பும்நம் அரும்பெறல் அடிகள்
 மத்துறு கடைவெண்ணெய் களவினில் உரவிடையாப்புண்டு
 எத்திரம் உரலினாடு இணைந்திருந்து ஏங்கிய எளிவே! - 1

எளிவரும் இயல்வினன் நிலைவரம்பு இலபல பிறப்பாய்
 ஒளிவரும் முழுநலம் முதல்கில கேடுகில வீடாம்
 தெளிதரு நிலைமையது ஒழிவிலன் முழுவதும் இறையோன்
 அளிவரு மருளினோடு அகத்தனன் புறத்தனன் அமைந்தே. - 2

அமைவுடை அறநெறி முழுவதும் உயர்வற உயர்ந்து
 அமைவுடை முதல்கெடல் ஒடிவிடை அறநிலம் அதுவாம்
 அமைவுடை அமரரும் யாவையும் யாவருந் தானாம்
 அமைவுடை நாரணன் மாயையை அறிபவர் யாரே? - 3

யாரும்ஓர் நிலைமையன் என அறி வரியளம் பெருமான்
 யாரும்ஓர் நிலைமையன் என அறி வெளியளம் பெருமான்
 பேரும்ஓர் ஆயிரம் பிறபல உடையளம் பெருமான்
 பேருமோர் உருவமும் உளதுஇல்லை இலதுஇல்லை பிணக்கே. - 4

பிணக்கற அறுவகைச் சமயமும் நெறிஉள்ளி உரைத்த
 கணக்கறு நலத்தனன் அந்தமில் ஆதியன் பகவன்
 வணக்குடைத் தவநெறி வழிநின்று புறநெறி களைகட்டு
 உணக்குமின் பசைஅற அவனுடை உயர்வுகொண்டு உணர்ந்தே. - 5

உணர்ந்துஉணர்ந்து இழிந்துஅகன்று உயர்ந்துஉரு வியந்தஇந் நிலைமை
 உணர்ந்துஉணர்ந்து உணரிலும் இறைநிலை உணர்வுஅரிது உயிர்காள்!
 உணர்ந்துஉணர்ந்து உரைத்துஉரைத்து அரிஅயன் அரன்என்னும் இவரை
 உணர்ந்துஉணர்ந்து உரைத்துஉரைத்து இறைஞ்சுமின் மனப்பட்டது ஒன்றே. - 6

ஒன்றுஎனப் பலஎன அறிவரு வடிவினுள் நின்ற
நன்றுஎழில் நாரணன் நான்முகன் அரன்என்னும் இவரை
ஒன்றநும் மனத்துவைத்து உள்ளிநும் இருபசை அறுத்து
நன்றுஎன நலஞ்செய்வது அவனிடை நம்முடை நாளே. - 7

நாளும்நின்று அடும்நம பழமைஅம் கொடுவினை யுடனே
மாளுமஓர் குறைவில்லை மனனகம் மலம்அறக் கழுவி
நாளும்நம் திருவுடை அடிகள்தம் நலங்கழல் வணங்கி
மாளுமஓர் இடத்திலும் வணக்கொடு மாள்வது வலமே. - 8

வலத்தனன் திரிபுரம் எரித்தவன் இடம்பெறத் துந்தித்
தலத்துஎழு திசைமுகன் படைத்தநல் உலகமுந் தானும்
புலப்படப் பின்னும்தன் உலகத்தில் அகத்தனன் தானே
சொலப்புதில் இவைபின்னும் வயிற்றுள இவைஅவன் துயக்கே. - 9

துயக்கறு மதியில்நன் ஞானத்துள் அமரரைத் துயக்கும்
மயக்குடை மாயைகள் வானிலும் பெரியன வல்லன்
புயற்கரு நிறத்தனன் பெருநிலங் கடந்தநல் அடிப்போது
அயர்ப்பிலன் அலற்றுவன் தழுவுவன் வணங்குவன் அமர்ந்தே. - 10

அமரர்கள் தொழுதுஎழ அலைகடல் கடைந்தவன் தன்னை
அமர்பொழில் வளங்குரு கூர்ச்சட கோபன்குற் றேவல்கள்
அமர்சுவை ஆயிரத்து அவற்றினுள் இவைபத்தும் வல்லார்
அமரரோடு உயர்விற்சென்று அறுவர்தம் பிறிவிஅஞ் சிறையே. - 11

FOURTH DECADE - “அஞ்சிறைய (añciraiya)” (1.4)

1.4:1-11

அஞ்சிறைய மடநாராய்! அளியத்தாய்! நீயும்நின்
அஞ்சிறைய சேவலுமாய் ஆஆஎன்று எனக்கு அருளி
வெஞ்சிறைப்புள் உயர்த்தாற்குஎன் விடுதூதாய்ச் சென்றக்கால்
வன்சிறையில் அவன்வைக்கில் வைப்புண்டால் என்செயுமோ - 1

என்செய்ய தாமரைக்கண் பெருமானார்க்கு என் தூதாய்
என்செய்யும் உரைத்தக்கால் இனக்குயில்காள்! நீரலிரே
முன்செய்த முழுவினையால் திருவடிக்கீழ்க் குற்றேவல்
முன்செய்ய முயலாதேன் அகல்வதுவோ விதியினமே? - 2

விதியினால் பெடைமணக்கும் மென்னடைய அன்னங்காள்!
மதியினால் குறள்மாணாய் உலகுஇரந்த கள்வர்க்கு
மதியிலேன் வல்வினையே மாளாதோ என்றுஒருத்தி
மதிஎல்லாம் உள்கலங்கி மயங்குமால் என்னீரே. - 3

என்னீர்மை கண்டு இராங்கி இதுதகாது என்னாத
என்றீல முகில்வண்ணார்க்கு என்சொல்லியான் சொல்லுகேனோ
நன்னீர்மை இனியவர்கண் தங்காதுஎன் றொருவாய்சொல்
நன்னீல மகன்றில்காள்! நல்குதிரோ நல்கீரோ? - 4

நல்கித்தான் காத்தளிக்கும் பொழில்ஏழும் வினையேற்கே
நல்கத்தான் ஆகாதோ நாரணனைக் கண்டக்கால்
மல்குநீர்ப் புனல்படப்பை இரைதேர்வண் சிறுகருகே!
மல்குநீர்க் கண்ணேற்குஓர் வாசகங்கொண் டருளாயே. - 5

அருளாத நீர்அருளி அவர்ஆவி துவராமுன்
அருள்ஆழிப் புட்கடவீர் அவர்வீதி ஒருநாள்என்று
அருள்ஆழி அம்மாணைக் கண்டக்கால் இதுசொல்லி
யருள்ஆழி வரிவண்டே! யாமும்என் பிழைத்தோமே? - 6

என்புழைகோப் பதுபோலப் பனிவாடை ஈர்கின்ற
என்பிழையே நினைந்தருளி அருளாத திருமாலார்க்கு
என்பிழைத்தாள் திருவடியின் தகவினுக்கென்று ஒருவாய்சொல்
என்பிழைக்கும் இளங்கிளியே! யான்வளர்த்த நீயலையே? - 7

நீயலையே சிறுபுவாய்! நெடுமாலார்க்கு என்தூதாய்
நோய்எனது நுவல்என்ன நுவலாதே இருந்தொழிந்தாய்
சாயலொடு மணிமாமை தளர்ந்தேன்நான் இனிதுஉனது
வாய்அலகில் இன்அடிசில் வைப்பாரை நாடாயே. - 8

நாடாத மலர்நாடி நாடோறும் நாரணன்றன்
வாடாத மலராடக்கீழ் வைக்கவே வகுக்கின்று
வீடாடி வீற்றிருத்தல் வினையற்றது என்செய்வதோ
உடாடு பனிவாடாய்! உரைத்துஈராய் எனது உடலே.

- 9

உடல்ஆழிப் பிறப்புவிடு உயிர்முதலா முற்றுமாய்க்
கடல்ஆழி நீர்தோற்றி அதனுள்ளே கண்வளரும்
அடல்ஆழி அம்மானைக் கண்டக்கால் இதுசொல்லி
விடல்ஆழி மடநெஞ்சே! வினையோம்ஒன் றாமளவே.

- 10

அளவியன்ற ஏழ்உலகத் தவர்பெருமான் கண்ணனை
வளயல்கூழ் வண்குருகூர்ச் சடகோபன் வாய்ந்துரைத்த
அளவியன்ற அந்தாதி ஆயிரத்துள் இப்பத்தின்
வளவுரையால் பெறலாகும் வானோங்கு பெருவளமே.

- 11

FIFTH DECADE - “வளவேழ் (*vaḷavēḷ*)” (1.5)

1.5:1-11

வளவேழ் உலகின் முதலாய வானோர் இறையை அருவினையேன்
'களவேழ் வெண்ணெய் தொடுஉண்ட கள்வா!' என்பன் பின்னையும்
'தளவேழ் முறுவல் பின்னைக்காய் வல்லான் ஆயர் தலைவனாய்
இளவேறு ஏழும் தழுவிய எந்தாய்!' என்பன் நினைந்துரைந்தே.

- 1

நினைந்து நைந்துஉள் கரைந்துஉருகி இமையோர் பலரும் முனிவரும்
புனைந்த கண்ணி நீர்சாந்தம் புகையோடு ஏந்தி வணங்கினால்
நினைந்த எல்லாப் பொருள் கட்கும் வித்தாய் முதலிற் சிதையாமே
மனஞ்செய் ஞானத்து உன்பெருமை மாசு ணாதோ மாயோனே!

- 2

மாயோ னிகளாய் நடைகற்ற வானோர் பலரும் முனிவரும்
நீயோ னிகளைப் படைஎன்று நிறைநான் முகனைப் படைத்தவன்
சேயோன் எல்லா அறிவுக்கும் தீசைகள் எல்லாம் தீருவடியால்
தாயோன் எல்லா எவ்வுயிர்க்கும் தாயோன் தானோர் உருவனே.

- 3

தானோர் உருவே தனிவித்தாய்த் தன்னின் மூவர் முதலாய்
வானோர் பலரும் முனிவரும் மற்றும் மற்றும் முற்றுமாய்த்
தானோர் பெருநீர் தன்னுள்ளே தோற்றி அதனுள் கண்வளரும்
வானோர் பெருமான் மாமாயன் வைகுந் தன்எம் பெருமானே - 4

மாயோய் நோக்கி மடவாளை மாப்பிற் கொண்டாய் மாதவா!
கூனே சிதைய உண்டைவில் நிறத்தில் தெறிந்தாய் கோவிந்தா!
வானோர் சோதி மணிவண்ணா! மதுகூ தா!நீ அருளாய்உன்
தேனே மலரும் திருப்பாதம் சேரு மாறு வினையேனே. - 5

வினையேன் வினைதீர் மருந்தானாய்! விண்ணோர் தலைவா! கேசவா!
மனைசேர் ஆயர் குலமுதலே! மாமா யவனே! மாதவா!
சினைஏய் தழைய மராமரங்கள் ஏழும் எய்தாய்! சிரீதரா!
இனையாய்! இனைய பெயரினாய்! என்று நைவன் அடியேனே. - 6

அடியேன் சிறிய ஞானத்தன் அறிதல் ஆர்க்கும் அரியானைக்
கடிசேர் தண்ணம் துழாய்க்கண்ணி புனைந்தான் தன்னைக் கண்ணனைச்
செடியார் ஆக்கை அடியாரைச் சேர்தல் தீர்க்கும் திருமாலை
அடியேன் காண்பான் அலற்றுவன் இதனின் மிக்கோர் அயர்வுண்டே? - 7

உண்டாய் உலகுஏழ் முன்னமே உமிழ்ந்து மாயை யால்புக்கு
உண்டாய் வெண்ணெய் சிறுமனிசர் உவலை யாக்கை நிலைஎய்தி
மண்டான் சோர்ந்தது உண்டேலும் மனிசர்க்கு ஆகும் பீர்சிறிதும்
அண்டா வண்ணம் மண்கரைய நெய்உண் மருந்தோ மாயோனே? - 8

மாயோம் தீய அலவலைப் பெருமா வஞ்சப் பேய்வீயத்
தூய குழவி யாய்விடப்பால் அமுதா அமுது செய்திட்ட
மாயன் வானோர் தனித்தலைவன் மலராள் மைந்தன் எவ்வுயிர்க்கும்
தாயோன் தம்மான் என்அம்மான் அம்மா மூர்த்தி யைச்சார்ந்தே. - 9

சார்ந்த இருவல் வினைகளும் சரித்து மாயப் பற்று அறுத்துத்
தீர்ந்து தன்பால் மனம்வைக்கத் திருத்தி வீடு திருத்துவான்
ஆர்ந்த ஞானச் சுடராகி அகலம் கீழ்மேல் அளவுஇறந்து
நேர்ந்த உருவாய் அருவாகும் இவற்றின் உயிராம் நெடுமாலே. - 10

மாலே! மாயப் பெருமானே! மாமா யவனே! என்றுஎன்று
மாலே ஏறி மால்அருளால் மன்னு குருகூர்ச் சடகோபன்
பாலேய் தமிழர் இசைகாரர் பத்தர் பரவும் ஆயிரத்தின்
பாலே பட்ட இவைபத்தும் வல்லார்க்கு இல்லை பரிவதே.

- 11

SIXTH DECADE - “பரிவதுஇல் (*parivatuil*)” (1.6)

1.6:1-11

பரிவதுஇல் ஈசனைப் பாடி விரிவது மேவல் உறுவீர்!
பிரிவகை இன்றிநன் னீர்தூய்ப் புரிவது வம்புகை பூவே.

- 1

மதுவார் தண்அம் துழாயான் முதுவேத முதல்வனுக்கு
எதுஏது என்பணி என்னா ததுவே ஆட்செய்யும் ஈடே.

- 2

ஈடும் எடுப்பும்இல் ஈசன் மாடு விடாதுஎன் மனனே
பாடும்என் நாஅவன் பாடல் ஆடும்என் அங்கம் அணங்கே.

- 3

அணங்குஎன ஆடும்என் அங்கம் வணங்கி வழிபடும் ஈசன்
பிணங்கி அமரர் பிதற்றும் குணங்கெழு கொள்கையி னானே.

- 4

கொள்கை கொளாமை இலாதான் எள்கல் இராகம் இலாதான்
விள்கல் விளாமை விரும்பி உள்கலந் தார்க்குஓர் அமுதே.

- 5

அமுதம் அமரர்கட்கு ஈந்த நிமிர்சுடர் ஆழி நெடுமால்
அமுதிலும் ஆற்ற இனியன் நிமிர்திரை நீள்கட லானே.

- 6

நீள்கடல் சூழ்இலங் கைக்கோன் தோள்கள் தலைதுணி செய்தான்
தாள்கள் தலையில் வணங்கி நாள்க டலைக்கழி மின்னே.

- 7

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

- 8

தரும அரும்பய னாய தீருமக ளார்தனிக் கேள்வன்
பெருமை யுடைய பிரானார் இருமை வினைகடி வாரே.

- 9

கடிவார் தீய வினைகள் நொடியா ருமள வைக்கண்
கொடியா அடுபுள் உயர்த்த வடிவார் மாதவ னாரே.

- 10

மாதவன் பாற்சட கோபன் தீதவம் இன்றி உரைத்த
ஏதுமில் ஆயிரத்து இப்பத்து ஓதவல் லார்பிற வாரே.

- 11

SEVENTH DECADE – “பிறவித்துயர் (*piravittuyar*)” (1.7)

1.7:1-11

பிறவித் துயர்அற ஞானத்துள் நின்று
துறவிச் சுடர்விளக் கம்தலைப் பெய்வார்
அறவனை ஆழிப் படைஅந் தணனை
மறவியை இன்றி மனத்துவைப் பாரே.

- 1

வைப்பாம் மருந்தாம் அடியரை வல்வினைத்
துப்பாம் புலன்ஐந்தும் துஞ்சக் கொடான் அவன்
எப்பால் எவர்க்கும் நலத்தால் உயர்ந்துஉயர்ந்து
அப்பா லவன்எங்கள் ஆயர் கொழுந்தே.

- 2

ஆயர் கொழுந்தாய் அவரால் புடை உண்ணும்
மாய்ப் பிரானை என் மாணிக்கச் சோதியைத்
தூய அமுதைப் பருகிப் பருகி என்
மாயப் பிறவி மயர்வுஅறுத் தேனே.

- 3

மயர்வுஅற என்மனத்தே மன்னினான் தன்னை
உயர்வினை யேதரும் ஒண்சுடர்க் கற்றறையை
அயர்வுஇல் அமரர்கள் ஆதீக் கொழுந்தை என்
இசைவினை என்சொல்லி யான்விடு வேனோ?

- 4

விடுவே னோஎன் விளக்கைஎன் ஆவியை
நடுவே வந்துஉய்யக் கொள்கின்ற நாதனைத்
தொடுவே செய்துஇள ஆய்ச்சியர் கண்ணினுள்
விடவே செய்து விழிக்கும் பிரானையே.

- 5

- பிராஅன் பெருநிலம் கீண்டவன் பின்னும்
 விராஅய் மலர்த்துழாய் வேய்ந்த முடியன்
 மராமரம் எய்த மாயவன் என்னுள்
 இரான்எனில் பின்னை யான்ஒட்டு வேனோ? - 6
- யான்ஒட்டி என்னுள் இருத்துவன் என்றிலன்
 தான்ஒட்டி வந்துஎன் தனி நெஞ்சை வஞ்சித்து
 ஊன்ஒட்டி நின்றுஎன் உயிரிற் கலந்துஇயல்
 வான்ஒட்டு மோஇனி என்னை நெகிழ்க்கவே? - 7
- என்னை நெகிழ்க்கிலும் என்னுடை நல்நெஞ்சம்
 தன்னை அகல்விக்கத் தானுங்கில் லான்இனிப்
 பின்னை நெடும்பணைத் தோள்மகிழ் பீடுடை
 முன்னை அமரர் முழுமுத லானே. - 8
- அமரர் முழுமுதல் ஆகிய ஆதீயை
 அமரர்க்கு அமுதுஈந்த ஆயர் கொழுந்தை
 அமர அடும்பத் துழாவிஎன் ஆவி
 அமரத் தழுவிற்று இனிஅக லும்மோ? - 9
- அகலில் அகலும் அணுகில் அணுகும்
 புகலும் அரியன் பொருஅல்லன் எம்மான்
 நிகரில் அவன்புகழ் பாடி இளைப்பிலம்
 பகலும் இரவும் படிந்து குடைந்தே. - 10
- குடைந்துவண்டு உண்ணும் துழாய்முடி யானை
 அடைந்த தென்குரு கூர்ச்சட கோபன்
 மிடைந்த சொல்தொடை ஆயிரத்து இப்பத்து
 உடைந்து நோய்களை ஓடுவிக் கும்மே. - 11

EIGHTH DECADE – “ஓடும் புள்ளறி (ōṭum puḷēri)” (1.8)

1.8:1-11

- ஓடும் புள்ளறிச், சூடும் தண்துழாய்
நீடு நின்றுஅவை, ஆடும் அம்மானே. - 1
- அம்மானாய்ப் பின்னும், என்மாண்பும் ஆனான்
வெம்மாவாய் கீண்ட, செம்மா கண்ணனே. - 2
- கண்ணாவான் என்றும், மண்ணோர்விண் ணோர்க்குத்
தண்ணார் வேங்கட, விண்ணோர் வெற்பனே. - 3
- வெற்பை ஒன்றுஎடுத்து, ஒற்கம் இன்றியே
நிற்கும் அம்மான்சீர், கற்பன் வைகலே. - 4
- வைகலும் வெண்ணெய், கைகலந்து உண்டான்
பொய்கல வாதுஎன், மெய்கலந் தானே. - 5
- கலந்துஎன் ஆவி, நலம்கொள் நாதன்
புலன்கொள் மாணாய், நிலம்கொண் டானே. - 6
- கொண்டான் ஏழ்விடை, உண்டான் ஏழ்வையம்
தண்தாமம் செய்துஎன், எண்தான் ஆனானே. - 7
- ஆனான் ஆன்ஆயன், மீனோடு ஏனமும்
தான்ஆ னான்என்னில், தானாய சங்கே. - 8
- சங்கு சக்கரம், அங்கையில் கொண்டான்
எங்கும் தானாய, நங்கள் நாதனே. - 9
- நாதன் ஞாலம்கொள், பாதன் என் அம்மான்
ஓதம் போல்கிளர், வேத நீரனே. - 10
- நீர்புரை வண்ணன், சீர்சட கோபன்
நேர்தல் ஆயிரத்து, ஓர்தல் இவையே. - 11

NINTH DECADE – “இவையும் (ivaiyum)” (1.9)

1.9:1-11

இவையும் அவையும் உவையும் இவரும் அவரும் உவரும்
யவையும் யவரும் தன்னுள்ளே ஆகியும் ஆக்கியும் காக்கும்
அவையுள் தனிமுதல் எம்மான் கண்ண பிரான்என் அமுதம்
சுவையன் திருவின் மணாளன் என்னுடைச் சூழ லுளானே.

- 1

சூழல் பலபல வல்லான் தொல்லைஅம் காலத்து உலகைக்
கேழல்ஒன் றாகி இடந்த கேசவன் என்னுடை அம்மான்
வேழ மருப்பை ஒசித்தான் விண்ணவர்க்கு எண்ணல் அரியான்
ஆழ நெடுங்கடல் சேர்ந்தான் அவன்என் அருக லிலானே.

- 2

அருகல் இலாய பெருஞ்சீர் அமரர்கள் ஆதி முதல்வன்
கருகிய நீலநன் மேனி வண்ணன்செந் தாமரைக் கண்ணன்
பொருசிறைப் புள் உவந்து ஏறும் பூமக ளார்தனிக் கேள்வன்
ஒருகதி யின்சுவைதந்திட்டு ஒழிவிலன் என்னோ டுடனே.

- 3

உடன் அமர் காதல் மகளிர் திருமுகள் மண்மகள் ஆயர்
மடமகள் என்றிவர் மூவர் ஆளும் உலகமும் மூன்றே
உடன்அவை ஒக்க விழுங்கி ஆல்இலைச் சேர்ந்தவன் எம்மான்
கடல்மலி மாயப் பெருமான் கண்ணன்என் ஒக்கலை யானே.

- 4

ஒக்கலை வைத்து முலைப்பால் உண்என்று தந்திட வாங்கிச்
செக்கஞ் செக அன்று அவள்பால் உயிர்செக உண்ட பெருமான்
நக்க பிரானோடு அயனும் இந்திர னும்முத லாக
ஒக்கவும் தோன்றிய ஈசன் மயன்என் நெஞ்சினு ளானே.

- 5

மாயன் என்நெஞ்சின் உள்ளான் மற்றும் எவர்க்கும் அதுவே
காயமும் சீவனும் தானே காலும் எரியும் அவனே
சேயன் அணியன் எவர்க்கும் சிந்தைக்கும் கோசரம் அல்லன்
தூயன் துயக்கன் மயக்கன் என்னுடைத் தோளிணை யானே.

- 6

தோளிணை மேலும்நன் மார்பின் மேலும் சுடர்முடி மேலும்
தாளிணை மேலும் புனைந்த தண்அம் துழாயுடை அம்மான்
கேளிணை ஒன்றும் இலாதான் கிளரும் சுடர்ஒளி மூர்த்தி
நாளாணைந்து ஒன்றும் அகலான் என்னுடை நாவி னுளானே. - 7

நாவினுள் நின்று மலரும் ஞானக் கலைகளுக்கு எல்லாம்
ஆவியும் ஆக்கையும் தானே அழிப்போடு அளிப்பவன் தானே
பூவியல் நால்தடந் தோளன் பொருபடை ஆழிசங்கு ஏந்தும்
காவிநன் மேனிக் கமலக் கண்ணன்என் கண்ணி னுளானே. - 8

கமலக் கண்ணன்என் கண்ணின் உள்ளான் காண்பன் அவன்கண்க ளாலே
அமலங்க ளாக விழிக்கும் ஐம்புல னும்மவன் மூர்த்தி
கமலத்து அயன்நம்பி தன்னைக் கண்ணுத லானொடும் தோற்றி
அமலத் தெய்வத்தோடு உலகம் ஆக்கிஎன் நெற்றி யுளானே. - 9

நெற்றியுள் நின்றுஎனை ஆளும் நிரைமலர்ப் பாதங்கள் சூடிக்
கற்றைத் துழாய்முடிக் கோலக் கண்ண பிராணைத் தொழுவார்
ஒற்றைப் பிறைஅணிந் தானும் நான்முக னும்மிந் தீரனும்
மற்றை அமரரும் எல்லாம் வந்துஎனது உச்சியு ளானே. - 10

உச்சியுள் ளேநிற்கும் தேவ தேவற்குக் கண்ண பிரானுக்கு
இச்சையுள் செல்ல உணர்த்தி வண்குரு கூர்ச்சட கோபன்
இச்சொன்ன ஆயி ரத்துள் இவையும்ஓர் பத்தும்எம் பிராற்கு
நிச்சலும் விண்ணப்பம் செய்ய நீள்கழல் சென்னி பொருமே. - 11

TENTH DECADE – “பொருமா (porumā)” (1.10)

1.10:1-11

பொருமா நீள்படை ஆழிசங் கத்தொடு
தீருமா நீள்கழல் ஏழல கும்தொழ
ஒருமா ணிக்கூற ளாகி நிமிர்ந்தஅக்
கருமா ணிக்கம்என் கண்ணுள தாகுமே. - 1

கண்ணுள் றேநிற்கும் காதன்மை யால்தொழில்
எண்ணி லும்வரும் என்இனி வேண்டுவம்
மண்ணும் நீரும் எரியும்நல் வாயுவும்
விண்ணு மாய்விரி யும்எம்பி ரானையே. - 2

எம்பி ரானைஎந் தைதந்தை தந்தைக்குந்
தம்பி ரானைத்தண் தாமரைக் கண்ணனைக்
கொம்பு அராவுநுண் நேரிடை மாப்பனை
எம்பி ரானைத் தொழாய்மட நெஞ்சமே! - 3

நெஞ்ச மே!நல்லை நல்லைஉன் னைப்பெற்றால்
என்செய் யோம்இனி என்ன குறைவினம்
மைந்த னைமல ராள்மண வாளனைத்
துஞ்சும் போதும்வி டாது தொடர்கண்டாய். - 4

கண்டாயே நெஞ்சே! கருமங்கள் வாய்க்கின்றுஓர்
எண்தானும் இன்றி யேவந்து இயலுமாறு
உண்டானை உலகுஏ மும்ஓர் மூவடி
கொண்டானைக் கண்டு கொண்டனை நீயுமே. - 5

நீயும் நானும்இந் நேர்நிற்கில் மேல்மற்றோர்
நோயும் சார்கொடான் நெஞ்சமே! சொன்னேன்
தாயுந் தந்தையு மாய்இவ் வுலகினில்
வாயும் ஈசன் மணிவண்ணன் எந்தையே. - 6

எந்தையே என்றும் எம்பெரு மான்என்றும்
சிந்தையுள் வைப்பன் சொல்லுவன் பாவியேன்
எந்தை எம்பெரு மான் என்று வானவர்
சிந்தையுள் வைத்துச் சொல்லும் செல்வனையே. - 7

செல்வ நாரணன் என்றசொல் கேட்டலும்
மல்கும் கண்பனி நாடுவன் மாயமே
அல்லும் நன்பக லும்இடை வீடுஇன்றி
நல்கி என்னைவி டான்நம்பி நம்பியே. - 8

நம்பி யைத்தென் குறுங்குடி நின்றஅச்
செம்பொ னேதீக மும்திரு மூர்த்தியை
உம்பர் வானவர் ஆதிஅம் சோதியை
எம்பி ரானைஎன் சொல்லிம றப்பனே.

- 9

மறப்பும் ஞானமும் நான்ஒன்று உணர்ந்திலன்
மறக்கும் என்றுசெந் தாமரைக் கண்ணொடு
மறப்ப றஎன்னுள் ளேமன்னி னான்தன்னை
மறப்ப னோஇனி யான்என் மணியையே?

- 10

மணியை வானவர் கண்ணனைத் தன்னதோர்
அணியைத் தென்குரு சுவர்ச்சட கோபன்சொல்
பணிசெய் ஆயிரத் துள்இவை பத்துடன்
தணிவி லர்கற்ப ரேல்கல்வி வாயுமே.

-11

APPENDIX 2

THE ALPHABETIC ORDER OF THE VERSES OF
TIRUVĀYMOḶI (FIRST CENTUM: ENGLISH TRANSLITERATION)

First Word of the Stanza	Order of the stanza	Page
<i>Akalil akalum</i>	1.7:10	561
<i>Aḷavīyaṇṇa</i>	1.4:11	423
<i>Amaiṇuṭtai</i>	1.3:3	318
<i>Amararkaḷ</i>	1.3:11	346
<i>Amarar nuḷumutal</i>	1.7:9	560
<i>Anmāṇāy</i>	1.8:2	578
<i>Anutam</i>	1.6:6	520
<i>Āṇāṇ āṇāyaṇ</i>	1.8:8	586
<i>Aṇaiṅkuēṇa</i>	1.6:4	517
<i>Aṅciṇaiya</i>	1.4:1	372
<i>Arṇatu</i>	1.2:5	268
<i>Arukal ilāya</i>	1.9:3	605
<i>Arulāta</i>	1.4:6	403
<i>Aṭaiṅkelil</i>	1.2:7	274
<i>Aṭiyēṇ ciṇiya</i>	1.5:7	473
<i>Avaravar</i>	1.1:5	202
<i>Āyar koḷuntāy</i>	1.7:3	546
<i>Caṅku cakkaram</i>	1.8:9	587
<i>Cārnta</i>	1.5:10	482
<i>Celva nāraṇaṇ</i>	1.10:8	655

First Word of the Stanza	Order of the stanza	Page
<i>Cērttaṭa</i>	1.2:11	286
<i>Cūlal palapala</i>	1.9:2	602
<i>Curaraṛivu</i>	1.1:8	214
<i>Eḷivarum</i>	1.3:2	313
<i>Empi rāṇaiēn</i>	1.10:3	643
<i>Eṇceyya</i>	1.4:2	379
<i>Eṇṇai nekilkkilum</i>	1.7:8	557
<i>Eṇ nīrmai</i>	1.4:4	392
<i>Eṇperukku</i>	1.2:10	282
<i>Eṇṇuilaikō</i>	1.4:7	408
<i>Entaiyē eṇrum</i>	1.10:7	653
<i>Ilaṇatu</i>	1.1:3	191
<i>Illatum</i>	1.2:4	266
<i>Īṭum</i>	1.6:3	515
<i>Ivāiyum</i>	1.9:1	599
<i>Kalantueṇ āvi</i>	1.8:6	583
<i>Kalimīṇ</i>	1.6:8	523
<i>Kamalak kaṇṇanen</i>	1.9:9	620
<i>Kaṇṇāvāṇ</i>	1.8:3	579
<i>Kaṇṇuḷ ḷēnirkum</i>	1.10:2	640
<i>Kaṇṭāyē</i>	1.10:5	648
<i>Karavicumpu</i>	1.1:11	225
<i>Kaṭivār</i>	1.6:10	526
<i>Kolkai</i>	1.6:5	518
<i>Koṇṭāṇ ēḷviṭai</i>	1.8:7	584
<i>Kuṭaintuvaṇṭu</i>	1.7:11	563
<i>Mālē</i>	1.5:11	484
<i>Maṇaṇakam</i>	1.1:2	183
<i>Māṇēy nōkki</i>	1.5:5	466
<i>Maṇṇiyai vāṇavar</i>	1.10:11	662

First Word of the Stanza	Order of the stanza	Page
<i>Marappum</i>	1.10:10	660
<i>Mātavaṅ</i>	1.6:11	528
<i>Matuvār</i>	1.6:2	512
<i>Māyaṅ eṇneñciṅ</i>	1.9:6	612
<i>Mayarvuara</i>	1.7:4	548
<i>Māyōm tīya</i>	1.5:9	479
<i>Māyōṇikaḷāy</i>	1.5:3	460
<i>Minnin</i>	1.2:2	262
<i>Nalkittāṅ</i>	1.4:5	396
<i>Nālum ninru</i>	1.3:8	334
<i>Nām avāṅ</i>	1.1:4	198
<i>Nampi</i>	1.10:9	658
<i>Nātaṅ jñālamkoḷ</i>	1.8:10	588
<i>Nāṭāta</i>	1.4:9	416
<i>Nāvīnuḷ ninru</i>	1.9:8	618
<i>Neñcamē!</i>	1.10:4	546
<i>Nerriyuḷ ninruenai</i>	1.9:10	622
<i>Nīḷkaṭal</i>	1.6:7	521
<i>Ninaintu</i>	1.5:2	454
<i>Ninraṅar</i>	1.1:6	208
<i>Nīr numatu</i>	1.2:3	264
<i>Nīrpurai vaṅṅaṅ</i>	1.8:11	590
<i>Nīyalaiyē</i>	1.4:8	413
<i>Nīyumu nānum</i>	1.10.6	650
<i>Okkaḷai vaittu</i>	1.9:5	610
<i>Oṅruēṅap</i>	1.3:7	330
<i>oṭum puḷēri</i>	1.8:1	575
<i>Oṭuika</i>	1.2:9	279
<i>Parantataṅ</i>	1.1:10	222
<i>Parivatuil</i>	1.6:1	509

First Word of the Stanza	Order of the stanza	Page
<i>Parrilan</i>	1.2:6	270
<i>Pattuṭai</i>	1.3:1	305
<i>Piṇakkara</i>	1.3.5	323
<i>Pirāaṇ peruniḷam</i>	1.7:6	553
<i>Piravit tuyarara</i>	1.7:1	538
<i>Porumā niḷpaṭai</i>	1.10:1	637
<i>Tāṇōr uruvē</i>	1.5:4	463
<i>Taruma</i>	1.6:9	525
<i>Tiṭavicumpu</i>	1.1:7	211
<i>Tōḷiṇai mēḷunṇai</i>	1.9:7	614
<i>Tuyakkaru</i>	1.3:10	343
<i>Ucciyullē nirkum</i>	1.9:11	624
<i>Uḷaṇeṇil</i>	1.1:9	218
<i>Uḷḷam</i>	1.2:8	277
<i>Uṇarntuuṇarntu</i>	1.3:6	327
<i>Uṇṭāy ulaku ēl</i>	1.5:8	476
<i>Uṭḷalāli</i>	1.4:10	420
<i>Uṭaṇ amar</i>	1.9:4	607
<i>Uyarvara</i>	1.1:1	169
<i>Vaikalum veṇṇey</i>	1.8:5	582
<i>Vaippām</i>	1.7:2	542
<i>Valattanaṇ</i>	1.3:9	338
<i>Valavēl</i>	1.5:1	449
<i>Verpai orru</i>	1.8:4	581
<i>Vinaiyēṇ</i>	1.5:6	470
<i>Vitiyināl</i>	1.4:3	385
<i>Vitumin</i>	1.2:1	259
<i>Viṭuvē nōeṇ</i>	1.7:5	551
<i>Yāṇottti emuḷ</i>	1.7:7	556
<i>Yārumōr</i>	1.3.4	321

APPENDIX 3

THE GREAT TRADITIONAL ŚRĪVAIṢṆAVA SCHOLARS WHO SPECIFICALLY EXPRESSED THE SUBTLETY (*NAYANĀKAḶ*) OF THE *ĪṬU* 36,000 *PAṬI* COMMENTARY

Subtlety denotes the fragile and delicate states, be it a state of emotions or matter or things or statements or propositions. In this *Īṭu* 36,000 *Paṭi* Commentary, Vaṭakkuttiruvītipillai, the Commentator, to enrich the indepth views of commentation, then and there incorporated the subtlety of the specific words or phrases of *Tiruvāymoli*, which are pointed out by the great *Śrīvaiṣṇava* scholars. In those places, though the continuity of commentation seems to be slipped a little pit, but, nevertheless to say, they are glorified the high standard of this commentary. They are very sharply codified.

1. Śrī Āḷavantār

(i). ‘Śrī Āḷvantār called the first three *Āḷvārs* as, ‘sweet-as-milk’ as well as *Tamiḷ* - Scholar’. He called *Tiruppāṇālvār* as musician. As well, he also mentioned *Periyālvār* as the devotee of the Lord Śrīman Nārāyaṇa’.

Place: 1.5:11.2.2. ‘The *Tamiḷ* - Scholars constantly remembered the glories of the Lord’

Context: The commentary of the word, ‘Devotees’ (p. 486).

2. Śrī Tirumalaiyāṇṭāṇ

(i). ‘Tirumalaiyāṇṭāṇ, by following Śrī Āḷavantār’s gracious path, handles this *Tiruvāymoli* as the text, recommends to follow *prapatti mārga*’.

Place and context: Second decade (1.2): Introduction: ‘Nammālvār recommends the *sāḍya bhakti*’ (p. 254).

(ii). 'Tirumaliyāṇṭāṇ comments as follows. As informed, 'O Wicked Lord who begged three steps and took the earth!', the Lord covertly got the earths, which are created out of His own *saṅkalpa*'.

Place: 1.4:3.2.3. 'All the *Ālvārs* glorified the Lord Śrīman Nārāyaṇa's act of *brhmachāri*'

Context: The commentary of the statement 'covertly taken the earths by asking for alms' (p. 388).

3. Śrī Rāmānuja (*Emperumāṇār*)

(i). '*Emperumāṇār* by quoting, 'Śrī Rāma feels sorely distressed when he finds men in straits and rejoices like a father in all their jubilations', 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'.

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

Context: The commentary of the statement, 'brightest brilliance of gracious feet is to nullify the sufferings' (p. 179).

(ii). '*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 *bhakti*'.

Place and context: Second decade (1.2): Introduction: 'Nammālvār recommends the *sādhyā bhakti*' (p. 254).

(iii). 'But, *Emperumāṇār* 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 *Nāyākī*'s spiritual attraction towards Him'.

Place: 1.4:3.2.3. 'All the *Ālvārs* glorified the Lord Śrīman Nārāyaṇa's act of *brhmachāri*'.

Context: The commentary of the statement 'covertly taken the earths by asking for alms' (p. 388).

4. Śrī Tirukkurukaipprāṇ Piḷḷāṇ

(i). 'Tirukkurukaippirāṇ Piḷḷāṇ comments that, when the curd is being properly churned and even before the butter is fully formed, Lord Kṛṣṇa

as Kaṇṇaṇ quickly grabs the butter and eats like a hungry person along with that half-boiled rice’.

Place: 1.3:1.2.8.2. ‘The Lord Kṛṣṇa as Kaṇṇaṇ ate butter under the shadow of light’

Context: The commentary of the statement, ‘the butter off the churning rod’ (p. 311).

(ii). ‘Tirukkukaippirāṇ Pillāṇ comments as, ‘I have enjoyed the Lord his through my mind, words and deeds’’.

Place: 1.3:10.2.3. ‘The devotee adores the Lord’s simplicity through his mind, etc’.,

Context: The commentary of the statement, ‘I shall unremittingly bow before the lovely lotus feet of cloud hued Lord, which spanned the entire universe, embrace out of *śarīra* and extol them through mouth with an unforgettable mind and wholly detached from all else’ (pp. 345 & 346).

(iii). ‘Tirukkukaippirāṇ Pillāṇ comments through the words of *Nāyaki* as, ‘due to the separation, I am suffering because the Lord enjoys with *Sitāprāṭṭi* and ignoring me’’.

Place: 1.4:7.2.1. ‘The Lord behaves as one who possesses the limited knowledge’

Context: The commentary of the statement, ‘Tirumāl, the husband of Śrī Lakṣmi, who does not shed His grace on me’ (pp. 410 & 411).

(iv). ‘Tirukkukuraippirāṇ Pillāṇ comments the statement, ‘how will I ever let him go?’ that, if the Lord is not in the heart of *Ālvār*, he wouldn’t sustain himself. To elucidate the fact only, the *Ālvār* asserts as, ‘how will I ever let Him go?’’.

Place: 1.7:6.2.2. ‘Nammālvār didn’t have chance to leave the Lord Śrīman Nārāyaṇa’

Context: The commentary of the statement, ‘subsequently how will I ever let him go?’ (p. 555).

5. Śrī Embhār

(I). ‘Embhār also followed *Emperumānār*’s approach’.

Place and context: Second decade (1.2): Introduction: ‘Nammālvār recommends the *sādhyā bhakti* (p. 254).

(II). '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 it. 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'.

Place: 1.2:9.2.4. 'The removal of *śarīra* is the appropriate'

Context: About the removal of *śarīra* (p. 282).

6. Śrī Kūrattālvān

(i). 'Ālvān (Kūrattālvān) called Śrī Parāṅkuśa Nambi as, "sweet-as-milk' Tamil - Scholar' and Ālvār Tiruvaraṅkappermaḷ Araiyaṅ as, 'musician'.

Place: 1.5:11.2.2. 'The Tamil - Scholars constantly remembered the glories of the Lord'

Context: The commentary of the word, 'musicians' and 'devotees' and (p. 486).

7. Śrī Parāśara Bhaṭṭar

(i). 'Previously there is no possibility of equalizing the Lord with other things through *sādharmyadruṣṭāntam*, as such, there is no possibility to apply the *vaidharmyadruṣṭāntam* to know the inner nature of Him'.

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

Context: The commentary of the statement, 'the Lord Śrīman Nārāyaṇa does not have equal as well as higher in the past, present and future' (p. 189).

(ii). '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 Vāsudeva', 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 *nityasūris* to command them and stands in *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 *nityasūris*. In this context, there is a question, 'if the Lord does not have attachment with *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 *nityasūris*. So, in this context, His quality of not having attachment with *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 me'. For the sake of Sugrīva, Śrī Rāmā is cheerfully willing even to give up his *nityāśrī*, who is Sītā. When a cow gives birth a new calf, to protect the new calf, though the cow with *vātsalyaguṇa*, it kills even her earlier born calf. From this, the Lord's nature of accepting and protecting His devotee is very clearly understood'.

Place and context: 1.2:6.3.1. 'The Lord Śrīman Nārāyaṇa is all-in-one, who protects His devotees' (pp. 272 & 273).

(iii). 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 only', 'mother, father, brother, residence, protector, well-wisher, goal are only the Lord Śrīman Nārāyaṇa only' and 'when attaining father, mother, etc., they fulfill one particular purpose, when attaining Keśava, all purposes will be solved'.

Place and context: 1.2:6.3.2. 'The Lord is the mother, he father, the brother and the final goal' (pp. 273 & 274).

Context: The commentary part of the statement, 'being solely attached with His devotees'.

(iv). 'In Tamil, '*nilai varampu ila*' is transformed as "*nilai ila*" as well as, "*varampu ila*", then over here, the proper definition of the phrases has to be derived. Śrī Bhaṭṭar, by consolidating the two words and derived the different meaning for "*varampu ila*". He comments it as, 'though the Lord is with simplicity, but, within it, His *paratva* also is expressed'.

Place: 1.3:2.2.1. 'Within the Lord's *saulabhyaguṇa*, His *paratva* is expressed'

Context: The commentary of the statement, 'the Lord is the very personification of the simplicity' (p. 315).

(v). 'Śrī Parāśara Bhaṭṭar appropriately avers that, if one even burns some dry leaves and offers the smoke to the Lord, He will accept the same with comfort. Also, if the devotee offers *kaṇṭakāli* (*nightshade*) flower, the Lord accepts it with honour.

By hearing the above mentioned statement of Śrī Bhaṭṭar, Nañjīyar responded as, 'the *śāstras* are stating that, the devotee should not offer *kaṇṭakāli* flower to the Lord. For this, Śrī Bhaṭṭar properly reacted, 'it is not because of unacceptable by the Lord, it is rejected because, if a devotee, while plucking the *kaṇṭakāli* flowers, the flower's thorns may hurt him'. Furthermore, Śrī Bhaṭṭar, by quoting Tirumaṅgaiyālvār's declaration, 'whenever one sees fresh *tulaṅcī* leaves, *bilva* leaves, *alari* flowers, roses and lotuses, if the heart does not feel, 'ah, these are for the golden feet of the lord', that is no heart, we say it', responded that, the Lord does not differentiate the offerings as high and low. Śrī Bhaṭṭar proceeded further as, 'if the Lord wanted the pure offerings without their relation with *prakṛti*, then, as stated, 'the Lord came as a Swan and as a Boar that lifted the Earth', instead of staying at the *paramapada*, He takes the *avatāras* in this world?'

Place: 1.6:1.2.2. 'If a devotee offers thing with submissiveness, the Lord accepts it' and 1.6:1.2.3. 'The Lord accepts all the things from His devotees as great offerings'

Context: The commentary of the statement, ‘burn incense before Him and flowers do offer’ (pp. 511 & 512).

(vi). “Śrī Bhaṭṭar graciously remarks as, ‘they used to beat the Lord Kṛṣṇa, out of hand mortar casually’.

Place: 1.7:3.2.1. ‘Nammālvār muses upon Kṛṣṇa’s posture of stealing the butter’

Context: The commentary of the statement, ‘who took their beating, all for stealing butter!’ (p. 547).

(vii). “Śrī Parāśara Bhaṭṭar graciously thinks that, this decade expounded the Lord’s *ārjavaguṇa*. ‘How?’. There are three types of *cetanas* as, *baddha* ‘the bounded *ātma*’, *mukta*, ‘the liberated *ātma*’ and *nityanukta* ‘the ever freed *ātma*’. When the Lord mixing with them, He wouldn’t forcing them through His own views, but, just like flowing the water into the upper ground through the picottah, i.e., long lever or yard pivoted on an upright post in an irrigating machine as the well sweep (*nīr ēṛṛam*), the Lord subdues His temperaments in accordance with the expectation of *cetanas*. So, according to ŚrīBhaṭṭar, the *Ālvār* through this decade graciously points out this Lord’s glorified *ārjavaguṇa* only’.

Place & Context: Eighth decade (1.8): Introduction: ‘The Lord subdues His temperament in accordance with the *cetanas*’ (p. 575).

(viii). ‘Śrī Parāśara Bhaṭṭar gracefully with pleasing sense (*rasokti*) gave wonderful commentation. Herewith, one thing should be borne in mind that, though the commentation upon the text, *Tiruvāymoli* seems to be slipped a little pit, since the *nayam* ‘subtlety’ of the context is so nice, Vaṭakkuttiruvītipillai over here added Śrī Bhaṭṭar’s commentation about the *tulaḱī* leaves. Moreover, this kind of subtleties are expressed then and there of the entirety of the *Īṭu* Commentary and they are appropriately added and explained through out the commentary part. Śrī Parāśara Bhaṭṭar’s expression is placed as follows: In the worldly order, brave men, at the first, decorate their weapons. So, the Lord decorates His shoulder with the *tulaḱī*. The lover will decorate his lady lover. So, the Lord decorates His chest with the *tulaḱī*, where His dear-most consort lives (*antappuram*). After decorating the weapons and the lovers, the lovers wear the *tulaḱī* by

themselves. So, the Lord wore the *tulaḥī* on His crown. Naturally after wearing the *tulaḥī* by the Lord, the remnant will be given to His devotees. So, the Lord placed the *tulaḥī* to His own lotus feet. In this context, it is to be remembered that, the Lord's devotees have the tendency to rescue the others, who are all in danger. Moreover, when Sahaṭāsura attacked the Lord Kṛṣṇa, the Lord kicked him by His leg to death and protected Himself. In this situation, if asked, 'if so, apart from the danger of His devotees, does the Lord's holy feet also protect Him?'. It is answered that, just like the Lord's feet protect His devotees, His lotus feet also protect Him'.

Place: 1.9:7.2.3. 'The Lord Śrīman Nārāyaṇa's lotus feet also protects Him'

Context: The commentary of the statement, 'His radiant feet, He wears cool and beautiful garland woven *tulaḥī* flowers' (pp. 616 & 617).

(ix). 'Śrī Parāśara Bhaṭṭar, based on the concept of *sarvāṅga samśleṣa* of Nammālvār with the Lord, gives a special introduction. In the previous decade, the *Ālvār* stated that, the Lord has raised to his head. Within this background, it is to be comprehended that, apart from this, there is nothing for the *Ālvār's* final emancipation accomplished from the side of Lord. Hence, Nammālvār has maintained the situation that, the Lord has continued His gracious attitude towards him without any break as separation.

In the context noted above, for the benefit gained out of the Lord's grace, there is nothing from the devotee's side to consider as the proper reciprocation. As in response to the benefit gained, the *Ālvār* thought about his nature of great fortune, i.e., the Lord being stationed upon upon his head. In this circumstance, the *Ālvār* with this intended thinking, inquired himself as, 'how I acquired this matchless spiritual result?'. Regarding this, he through this decade has sincerely thought as follows. Though he got the result as such, there is nothing from his side as reciprocation in par with this result. Even if he thought of the acquired things, he possessed only the *adveṣam* 'non enmity' and *ābhimukhyam* 'inclination toward the Lord and not opposing the invasion of the Lord' only. They are certainly cannot be considered as the proper medium for acquisition of the result, received from the Lord. 'Why?'. Though one gets *paramabhakti*, it will not

be equated with the great result, i.e., the eternal *kaiṅkarya* to the holy feet of Lord. When somebody, though out of overwhelmed affection presented a lemon to the king and in response, the individual as gift received a part of the kingdom from him, the lemon is not the actual worth before the kingdom. Like that, as specified, 'there no way to return. Ah, this new life is sweet!', for the benefit gained out of the Lord's grace, there is nothing from the side of the devotee to be considered as the proper reciprocation. Since the Lord is supreme commander and controller, He alone is the cause for goodness, which Nammālvār gained from Him.

When the Lord creates the individual, He provides the tools for him to pursue the good path and to avoid the bad. Whatever the goodness possessed from the individual's side, the Lord alone would be the cause for it too. Since the Lord is the supreme commander and controller of everybody's *buddhi* 'intellect', etc., He alone is the cause for everything starting from *advēṣam*, *parigaṇanai* 'intended contemplation' and even up to *paramabhakti*. Though as such, the Lord, out of His incomparable mercy blessed the all, who toiled themselves within the ocean of *samsāra*. Moreover, within this background, the bliss enjoyed by the *samsāris* are equated with the enjoyment of the *nityasūris*. Thus, as conveyed in the previous decade, Nammālvār, by thinking of the Lord's unsurpassed supreme grace, through this decade, as the result of his union with the Lord Śrīman Nārāyaṇa, explicated his spiritual joyfulness of His presence upon his head'.

Place & context: Tenth decade (1.10): Introduction: 'After the *sarvāṅga samsleṣa*, there is no further requirement for Nammālvār', 'The Lord Śrīman Nārāyaṇa is the cause for Nammālvār's goodness' and 'Nammālvār's spiritual joyfulness upon the Lord Śrīman Nārāyaṇa '(pp. 635 & 636).

8. Śrī Nañjīyar

(i). 'Nañjīyar comments as, 'thus the way, the *Ālvār* wishes very much to enjoy the Lord''.

Place: 1.3:10.2.3. 'The devotee adores the Lord's simplicity through his mind, etc'.

Context: The commentary of the statement, 'I shall unremittingly bow before the lovely lotus feet of cloud hued Lord, which spanned the

entire universe, embrace out of *śarīra* and extol them through the mouth with an unforgettable mind and wholly detached from all else' (p. 346).

(ii). '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', though *Sītāprāṭṭī* 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 *Sītāprāṭṭī* is nearby, does the Lord expect her *puraṣakāratvam* for the *Nāyakī*'s demerits?'

Place: 1.4:7.2.1. 'The Lord behaves as one who possesses the limited knowledge'

Context: The commentary of the statement, 'what is the wrong with you, if you go and inquire Tirumāl, the husband of Śrī Lakṣmi who looks solely on my faults and does not shed His grace on me' (p. 410).

(iii). 'Nañjīyar 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', he comments as, 'by collecting the rare flowers to place them at the Lord's fresh floral feet'.

Place: 1.4:9.2.1. 'The Lord's fresh feet become as the immeasurable sweet objects'

Context: The commentary of the statement, 'collecting the rare flowers' (pp. 417-418).

9. Śrī Piḷḷai Tirunṛaiyūr Araiyaṛ

(i). 'Piḷḷai Tirunṛaiyūr Araiyaṛ, by thinking of Lord's *saulabhyaguṇa* venerates the Lord as, 'though we do not have any goodness in our side to acquire our desired objects, the Lord out of His lovable quality of *saulabhyaguṇa* shall grant the same'.

Place: 1.4:2.2.6. 'The Lord Śrīman Nārāyaṇa fulfills Nammālṅvār's wishes'

Context: The commentary of the statement, 'I never try to perform His service for long! Still, is it better for me to go away from Him?' (p. 383).

10. Śrī Piḷḷaiyamutaṇār

(i). 'Piḷḷaiyamutaṇār gives another meaning. The Tamil word *niṇaittal* 'known by' also means the other words, *kalattal* 'being together' as well as *kūṭal* '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 *acit* are attached and associated with the Lord Śrīman Nārāyaṇa.

Place: 1.5:2.2.3. 'At *praḷaya*, the Lord stands as the cause of all the things'

Context: The commentary of the statement, 'known by your sacred heart' (p. 457).

APPENDIX 4

**THE AITIHYAS 'EVIDENCES OF AUTHORITY FROM
ORAL TRADITION' OF ŚRĪVAIṢṆAVISM AS EXPRESSED
IN THE ĪṬU 36,000 PAṬI COMMENTARY**

Śrīvaiṣṇava aitihya means the traditional belief of this sect. It is a strong belief or traditional behaviour within the religious society with special significance on the origin of the same. All the *Śrīvaiṣṇavas* not only believe the theo-philosophical themes of *Śrīvaiṣṇavism*, but, they also follow and practice them in their daily life. In this commentary, though there are so many, the selected *Śrīvaiṣṇava aitihyas* are listed below.

1. Śrī Piḷḷai Tirunaṟaiyūr Araiyaṟ

(i). 'Piḷḷai Tirunaṟaiyūr Araiyaṟ advises, 'as one shall not untie the nest, which is entwined by a small bird, so binding of everybody with respect to their *karnas* will not be untied. Hence, everybody ought to surrender to the Lord, who possesses *sarvasakti*, to get rid of the *karmic* force and to obtain the final emancipation'.

Place: 2.2:1. '*Svarūpa* of *acit*, i.e., *prakṛti*, i.e., *acetanas* (MAHĀPRAVEŚAM: *Tirumakaḷ Kēḷvaṅ* - The First)'

Context: To explain the concept: 'Since the Lord Śrīman Nārāyaṇa makes the binding of *jīva* with *samsāra*, nobody shall untie the same except Him. So, the *jīva* has to surrender to Him and attain the liberation'. (p. 90).

2. Śrī Kūrattālvāṅ

(i). 'Ālvāṅ by noticing Piḷḷaipiḷḷai 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’.

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

Context: To explain the concept: ‘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. (p. 174).

(ii). ‘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 *mantra* to his sons, conveys the truth, ‘remember this verse is the proper explanation for *Tirumantra*’

Place: 1.2:10.1.2. ‘This verse is the explanation of *Tirumantra*’

Context: Once, Saint Kūrattālvān explained the meaning of *Tiruvāymoli* to his two sons. When explaining this particular verse, Ālvān tells his two sons, ‘you, through your *ācārya*, learn the meaning of this verse’. (p. 284).

3. Śrī Embhār

(i). ‘Embhār authentically interpreted this truth that, though we are the *prapannas* 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, *bhakti* is practically oriented as storing food and *prapatti* is ideally ordained as the final fruit for emancipation. So, as Nammālvār expressed, ‘my food, drink and betel I chew, are all my Kaṇṇaṇ’, 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*.’

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

Context: The answer for the question, 'whether Nammālvār as *prapanna*, followed *prapatti* or follower of *bhakti* as *bhaktiniṣṭar*? (pp. 176 & 177).

(ii). 'Embhār affirmatively answered as, 'while Triśaṅku falling down from *svarga*, the *Saktiman* 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 *niṣṭar* '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'.

Place: 1.1:6.2.1. 'The Lord associates with performing and not performing activities'

Context: To answer the question, 'for performing activities, the Lord's grace is necessary, then, does the same is necessary for not performing the same?'. (p. 210).

4. Śrī Nañjīyar.

(i). 'Jīyar (Nañjīyar) authoritatively explains the nature of it (*vaiṣṇavadharmam*). 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 *bhagavatsambandham* 'the relation with the Lord Śrīman Nārāyaṇa''. In this place, the fact is to be remembered that, since practicing *bhāgavataśeṣatvam* as the proper means to gain the *bhagavadśambandham*, 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 *bhagavatsambandham*'.

Place: Second decade (1.2): Introduction: Th nature of *vaiṣṇavadharma*

Context: To explain the nature of *vaiṣṇavadharma*' (pp. 257 & 258).

5. Śrī Rāmānuja (Emperumāṅār)

(i). 'Once, at the time of *ayaṅgam* 'time of the Sun's course', Kunrattu Jīyar approached *Emperumāṅār* and prostrated upon his holy feet.

Emperumāṇār, by seeing him conveys, ‘O Singapirān, 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!’.

Place: 1.2:9.2.3. ‘The devotee eagerly awaits for the final emancipation’

Context: About the thinking of time to depart the soul from body. (p. 282).

(ii). ‘*Uṭaiyavar* (Śrī Rāmānuja) 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’.

Place: Third decade (1.3): Introduction: ‘The Lord Śrīman Nārāyaṇa is simple to His devotees’

Context: Importance of the Lord Śrīman Nārāyaṇa’s *saulabhyaguṇa* and *Uṭaiyavar*’s statement to Embhār. (p. 302).

6. Śrī Parāśara Bhaṭṭar

(i). ‘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 Paramātmna exist in the same tree of śarīra, while jīvātma enjoys the fruits of its actions, the Paramātmna remains shining and overseeing the activities of the first one', 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'.

Place: 1.2:7.1.2. 'The realization of sambandhajñāna of ātma with Śrīman Nārāyaṇa'

Context: To explain the nature of sambandhajñāna. (p. 275).

(ii). 'The above expressed relationship (sambandhajñāna) 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 indepth thinking of himself as the Lord Śrīman Nārāyaṇa's property, then, he shall blend himself into His glorious spiritual wealth'.

Place: 1.2:7.1.2. 'The realization of sambandhajñāna of ātma with Śrīman Nārāyaṇa'

Context: To explain the nature of sambandhajñāna. (p. 275).

(iii). 'Once Nanjīyar asked Bhaṭṭar, 'if one obtains Śarveśvaran, He will give the boon, then, why should one obtain Prāṭṭī (Śrī Lakṣmī) as companion to the Lord?'. Śrī Parāśara Bhaṭṭar responded, 'it is because, when the devotee surrenders to the holy feet of Lord, Prāṭṭī 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 Lord, who is the husband of Tirumaka!'

Place: 1.3:8.2.3. 'The devotee has to worship the Lord Śrīman Nārāyaṇa'

Context: Śrī Bhaṭṭar explains the eternal relationship of Lord with *Tirumakaḷ*. (p. 337).

(iv). 'Once, a scholar with poor intellect listened Nampiḷḷai'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 Nampiḷḷai, the average scholar by stating, 'these words are like the words of lustful personality', immediately left out Nampiḷḷai's lecture. As declared, 'God is reserved to hear, He is eligible to think, He is center for meditation, He is great to perceive', he is unfortunate to aware of this lofty principle of *bhagavad kāma*. Since the average scholar didn't possess good *karma*, he left neglecting the thought provoking intellectual lecture of Nampiḷḷai'.

Place: Fourth Decade (1.4): Introduction: 'The distinct approach of this decade'

Context: The mode of expression of the previous decades (1.3) is different from this one. This is realized from the above incident. (pp. 366 & 367).

(v). 'Just as, after Śrī Rāma got *avatāra*, the monkey clan became glorified, so after the *avatāra* of Nammāḷvār, the birds have earned names and fames'.

Place: Fourth Decade (1.4): Introduction: 'Nammāḷvār as the *Prāṭṭi* mystically underwent physical union with the Lord Kṛṣṇa'

Context: About sending the birds as messengers. (p. 371).

(vi). 'A Tamiḷ scholar asks Śrī Parāśara Bhaṭṭar, 'is it not to be *kēṭṭu irāṅki* (having compassion by hearing her sufferings) instead of *kaṅṭu irāṅki* (having the compassion by seeing her sufferings)?'. To this question, Śrī Bhaṭṭar as renowned scholar in Tamiḷ literature and grammar replies, 'when the Lord relaxes His embrace, her body 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' (*Tirukkuraḷ* 1187) and 'it vanishes whenever he touches me. It spreads all over whenever he leaves. (*Kuruntokai* 399)'.

Place: 1.4:4.2.1. 'The Lord knows that, *Nāyaki* suffers because of His separation'

Context: To the commentary part of the statement, 'The Lord, who does not notice my plight, nor does he take pity on me. It is most unjust'. (p. 393).

(vii). 'Once devotees of Śrī Bhaṭṭar informed him as, 'Nampiyērutiruvuṭaiyāṇ Dāsar attained the *paramapada*.' But, Śrī Parāśara Bhaṭṭar started with shock and favourably responded as, 'you should with all the kinds respect assert that, he, for the sake to interact with *Śrīvaiṣṇavas*, gloriously ascended to the *paramapada*'.

Place: 1.4:5.2.7. 'The *Śrīvaiṣṇavas* have to give the respect to the others'

Context: To the commentary of the statement, 'You sympathetically bring back every reply He chooses to send on'. (pp. 402-403).

(viii). 'There is no necessity for the devotee to offer special fragrance and flower, etc. If he offers any kind of flower and incense, the Lord uses to accept them with full satisfaction. In this context, Śrī Parāśara Bhaṭṭar appropriately avers that, if one even burns some dry leaves and offers the smoke to the Lord, He will accept the same with comfort. Also, if the devotee offers *kaṇṭakāli* (*nightshade*) flower, the Lord accepts it with honour.

By hearing the above mentioned statement of Śrī Bhaṭṭar, Nañjīyar responded as, '*sāstras* are stating that, the devotee should not offer *kaṇṭakāli* flower to the Lord!'. For this, Bhaṭṭar properly reacted, 'it is not because of the unacceptable by the Lord, it is rejected because, if a devotee, while plucking the *kaṇṭakāli* flower, the flower's thorns may hurt him'. Furthermore, Śrī Bhaṭṭar, by quoting Tirumaṅgaiyālvār's declaration, 'whenever one sees fresh *tulaḷā* leaves, *bilva* leaves, *alari* flowers, roses and lotuses, if the heart does not feel, 'ah, these are for the golden feet of the Lord', that is no heart, we say it', responded that, the Lord does not

differentiate the offerings as high and low. Śrī Bhaṭṭar proceeded further as, 'if the Lord wanted the pure offerings without their relation with *prakṛti*, then, as stated, 'the Lord came as a Swan and as a Boar that lifted the Earth', instead of staying at the *paramapada*, He takes *avatāras* in this world'. From this, it is delineated that, the Lord accepts all the kinds of offerings and in them, He discriminates nothing. In this regard, there is another incident, which supports the Lord's grandeur act. Once Nañḷiyar was reading *Varāha Puraṇam*, in it, there is the reference that, to the Lord Varāha, *muttakācu* was offered as His holy food. By perusing the information, Nañḷiyar astonished much about the Lord's compassionate attitude of accepting all the things as great offerings'.

Place: 1.6:1.2.2. 'If a devotee offers thing with submissiveness, the Lord accepts it' and 1.6:1.2.3. 'The Lord accepts all the things from His devotees as great offerings'

Context: To the commentary of the statement, 'burn incense before Him and flowers do offer'. (pp. 511 & 512).

(ix). 'A *Śastri Brahmaṇa* regularly used to visit the bungalow of Śrī Parāśara Bhaṭṭar. When Śrī Bhaṭṭar see the *Śastri*, he used to treat him very normally. At the same time, a *Śrīvaiṣṇava* Saint also used to visit Śrī Bhaṭṭar regularly. Whenever Śrī Bhaṭṭar seeing the *Śrīvaiṣṇava*, he graciously showed much reverence and treated him with respect. Some body, who used to see the both scenes approached Śrī Bhaṭṭar and asked, 'Oh! Great Saint, though the *Śastri Brahmaṇa* is much familiar, when he is present over here, you are giving normal treatment, but, whenever the *Śrīvaiṣṇava* Saint comes to your place, you are pleased much and graciously performing *prapatti* to him, if so, may I kindly know the reason for the discrimination?'. Śrī Bhaṭṭar responded, 'Oh! Dear, as usually tomorrow also they will come to my residence, you observe them, then, I will explain the reason for the different kind of treatments'. The interested person followed the instruction of Śrī Bhaṭṭar. As usually the *Śastri Brahmaṇa* reached over Śrī Bhaṭṭar's house. Śrī Bhaṭṭar asked him, 'Oh! Respected *Śastri*, 'who is the *paratattva* 'supreme reality?'. The *Śastri* answered, 'since some *prāmaṇas* say, 'Brahmā is the *paratattva*', some other *prāmaṇas* assert, 'Lord Viṣṇu is the *paratattva*' and some important *prāmaṇas* point out, 'Śiva is the only *paratattva*', it is

not possible to come to a final decision to fix 'who is *paratattva*?'. Śrī Bhaṭṭar passively observed the Śāstri's statement. Then Śāstri left the place. After some time, the Śrīvaiṣṇava Saint arrived at Śrī Bhaṭṭar's bungalow and extended *pāraṇtrayaśeṣatva* to Śrī Bhaṭṭar. He graciously accepted the same and inquired the Saint, 'Oh! You Deva, who is the *paratattva*?'. To the question, the Saint very confidently answered as, 'Oh! Swami, you graciously accept that Śrīyaḥapati, the Lord Śrīman Nārāyaṇa alone is the *paratattva*, except Him, I don't know anybody else!'. Śrī Bhaṭṭar proceeded further, 'well respected Saint, , 'who you are thinking as your sole refugee?'. Śrīvaiṣṇava Saint very politely confirmed, 'Śrī Bhaṭṭar Swami, Ācāryar Emperumānār (Śrī Rāmānuja) is my *upāya* as well *upeya* and I am the humble refuge to his graceful feet'. To hear his answer, Śrī Bhaṭṭar pleased much and requested Śrīvaiṣṇava Saint to visit his place quite often. Then, by seeing the gentle man who heard the answers of both, Śrī Bhaṭṭar conveyed his decision as, 'have you seen the differences within the inner nature of both?, will you understand the reason for my reverences to the Śrīvaiṣṇava Saint?'. The observer positively accepted Śrī Bhaṭṭar's verdict'.

Place: Jīyar's glossary for the stanza, "Tōḷṇai mēlummai nārpiṇ mēlum cuṭarmuṭi mēlum" (TVM 1.9:7) and 1.9:7.2.3. The Lord Śrīman Nārāyaṇa's lotus feet protects Him'

Context: The commentary part of the statement, 'His radiant feet, He wears cool and beautiful garland woven *tulaḥī* flowers'. (p. 616). Refer to Purushothama Naidu, B.R. (2012), *op.cit.*, p. 378 & *Bhagavadviṣayam*, vol. 1B, (1999), *op.cit.*, p. 947.

7. Śrī Terkālvān

(i). '(There is a question as,) "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 Terkālvān to Kōḷariyālvān shall be remembered. The fact behind the Terkālvān is that, it is certainly not possible to eradicate the sins by taking baths over here, but, the holy discus of Lord of Terkālvār alone shall eradicate the accumulated sins'.

Place: 1.4:2.2.4. 'The holy disc of Lord Śrīman Nārāyaṇa eradicates devotees' sins'

Context: The commentary part of the statement, 'due to the accumulated sins of the past births'. (pp. 381 & 382).

8. Śrī Periya Tirumalai Nambi

(i). 'Periya Tirumalai Nambi in his old age had a Holy Kṛṣṇa Idol named *Veṇṇaikkāṭum Piḷḷai* 'a child, who dances for the butter' for his *tiruvārāḍhanam* 'daily worship'. He at his last moment asked somebody to remove the screen of *Tiruvārāḍhanap 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'.

Place: 1.4:8.2.4. 'The *Nāyakī* asked mynah to find someone, who can take care of it'

Context: The commentary part of the statement, 'hence you shall depart and seek someone, who can feed you tiny bits of delicious food'. (p. 416).

9. Śrī Nambi Tiruvaḷuti Dāsar

(i). 'Nambi Tiruvaḷuti Dāsar sarcastically comments upon the *Devas* as, 'are these *Devas* are like deers?. Instead of enjoying the sweetness and the beauty of the Lord, they focused their attention towards the salt-water'.

Place: 1.6:6.2.2. 'The Lord reclines in the milky ocean, where the nectar found out'

Context: The commentary part of the statement, 'The Lord is sweeter than ambrosia'. (p. 521).

10. Śrī Vēlvetṭi Nambiyār

(i). 'Once Vēlvetṭi Nambiyār enquired Nammpiḷḷai, 'when Śrī Rāma surrendered to the ocean, he did certain rituals like facing east. If so?, does this *prappatti* need certain rules as that of other *upāyas*?'. Nammpiḷḷai has answered well. As informed, 'it behoveth the king Rāghava, to seek refuge from the ocean by performing certain rituals'¹⁷, Vibhīṣaṇālvār advised

Śrī Rāma to surrender to the ocean. But, when Vibhīṣaṇālvār surrendered to Śrī Rāma, he not even took a dip in the ocean, but, surrendered to Śrī Rāma. From this, it is perceived that, since Śrī Rāma belongs to *Ikṣvāku* clan, he performed rituals. Moreover, since Vibhīṣaṇālvār belongs to *rākṣasa* clan, without following any ritual surrendered to Śrī Rāma. From this, it is derived that, for surrendering to the Lord, as Śrī Rāma need not give up the qualification and at the same time, as Vibhīṣaṇālvār is an unqualified person, he need not acquire the qualification. So, *prapatti upāya*, i.e., *śaraṇāgati* possesses the *sarvādhikāram*, i. e., without discrimination anybody can follow this *upāya* to get blessings from the Lord’.

Place and context: 1.10:2.2.3. ‘The qualified person need not give up his qualification’. (pp. 642 & 643).

APPENDIX 5

THE SIMILES (*UVAMAİKAḶ*) AS EXPRESSED IN THE *ĪṬU* 36,000 *PAṬI* COMMENTARY

The *Śrīvaiṣṇava* theo-philosophical themes found in the *Īṭu* 36, 000 *Paṭi* commentary are very complex to understand. If one has the sound knowledgeable background of Tamil, Sanskrit, besides understanding of the traditional background of the *Śrīvaiṣṇava* sect, etc., then only, he can understand the themes. Though there are two detailed Glossaries by Śrī Ataiyavalaintāṇ and Śrī Rāmānuja Jīyar for this commentary in *maṇiṭṭippravāḷa* language, they do not help to understand many of the themes of *Śrīvaiṣṇavism* expounded in this commentary. But the Commentator successfully used the wonderful technique of using a number of apt similes taken from the day to day life to describe the subtle themes. Though there are numerous, herewith as a sample very important similes are listed out.

1. 'If water in the river overflows and run ferociously, it swallows tall trees that stand erect and enters into the ocean. But, creepers like *nīrvañcikkoti* (*calamusrotang*) make curves as the way of water flows in the river and maintain their survival' (p. 170).
2. '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.' (p. 172).
3. 'As the *kāvērī* river is not controlled by dam' (p. 173).
4. 'As a fertile land expanded everywhere without leaving out even a little place and cultivated as paddy field' (p. 174).

5. 'Though we are *prapannas* 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'. So, as Nammālvār expressed, 'my food, drink and betel I chew, are all my Kaṇṇaṇ', to him, the Lord Śrīman Nārāyaṇa alone is the final goal as well as the final *puruṣārtha*' (pp. 176 & 177).
6. 'From the mother's breast more than the required milk suffused for new born child. But, due to the overwhelmingly suffused milk, she may be suffered for breast pain. So, to avoid the pain, she squirt the excessive milk from her breast to the flour' (p. 177).
7. 'As, 'by placing an elephant nearby the horse for a running race, the horse always stands first' (p. 179).
8. 'If two students in an earlier period studied at a school, 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' (p. 181).
9. 'As Arjuna worshipped the Lord Kṛṣṇa for so many times' (p. 181).
10. 'When we harvest paddy, inevitably the growth of weed in the field will be certainly arrested' (p. 182).
11. 'As that of realization of the *ātma*, which is *aṇu* (atom) in size' (p. 186).
12. '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'. (p. 187).
13. 'As the Lord, who bears all the *ātmās* as His *śarīra*, and stands as refugee and commander of all the worldly animate and inanimate objects' (p. 190).
14. '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' (p. 192).

15. ' Like getting jewel present in the casket and wears the same, then, put it in the same casket' (p. 204).
16. 'Just like the elephants statues at the Aiyāṇpāli 'shrine of Ayyānār', that are not useful in the battle field' (p. 207).
- 17.' Like the word, which mentions the 'attribute common to a class', these twin words, out of the '*aparyavasāna vṛtti*' shall show all the objects of that class' (p. 209).
18. 'Though there is, 'subject with the quality', 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'' (p. 209).
19. 'Like *viṣṣalavivāhamatra*' (p. 210).
20. 'As the particular *Ātma* is *Dhārakaṇ* 'One who is the cause for the sustenance', *Niyāmakaṇ* 'Controller and *Śeṣi* 'Master' to its *śarīra*' (p. 212).
21. 'As many pillars bearing a single beam' (p. 213).
22. 'As it is with the remark, 'He is', you will not have your wishful thinking that, God does not exist' (p. 220).
23. 'Like creating an universe, and a person alone is sitting in it' (p. 223).
24. 'If expressed, 'there is full of paddy in the paddy field', it shows that, the cultivation of paddy seems to be maximum' (p. 227).
25. 'When a small child is holding a snake, the mother or elder, at 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' (p. 259).
26. '(Like), when *caṇḍāla*'s settlement is changed into *bhṛāhmaṇas*' settlement, there will not be anything left out and accepted few things as such' (p. 260).
27. 'If a son of a king is in jail, and if he has to crown as full fledged king and rule the country, at the first, he has to give up the jail' (p. 260).

28. 'Just like puts lowly things and covers the same with wax' (p. 261).
29. 'Like a wandering object just enters into all the opened doors' (p. 263).
30. 'Like the ruined ship reaching over the sea shore' (p. 266).
31. 'As, *aṅganāpariṣvaṅgam* ('sexual contact with woman') (p. 268).
32. 'As the sea with different waves' (p. 273).
33. 'Though the ocean is immeasurable, the aquatic creature like fish can very freely swim within it' (p. 277).
34. 'Like diverting the water from the waste land of rising ground into low land and crop land' (p. 279).
35. 'Like a wife, who wish to remove the dirt from her *śarīra* and waits for the time to get physical pleasure with her husband' (p. 281).
36. 'Like an elephant itself facilitates the lame person of two hands, it is possible for a devotee to claim' (p. 301).
37. 'Some kind hearted persons dig lake 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' (p. 302).
38. 'You have seen somebody as black, and some as red' (p. 308).
39. 'Lifted him up as the garland made out of Malabar jasmine (*karumukai*)' (p. 309).
40. 'Like the birds thronging a well-ripen-fruit-bearing tree' (p. 314).
41. 'Like Śrī Guhapperumāl watched the Perumāl and the *Pirāṭṭī* while both were sleeping when they visited his place' (p. 314).
42. 'Like sharing his food with the hungry persons' (p. 314).
43. 'Śrī Bharatālvān, out of much affection upon the Perumāl became unconscious' (p. 314).
44. 'As the Monarch Daśaratha, who performed *yañjā*, and benefited four gems' (p. 319).
45. 'If somebody asked a persons, 'how much you need for your monthly livelihood?', he may come with His family members and asked as, 'I need paddy of one *kalam*' (p. 320).

46. 'As narrated, 'please compose a text, which has to glorify the *Liṅgam*' (p. 330).
47. 'Like water is taken out from the pot, its fullness will be reduced' (p. 334).
48. 'Like the *paramāṇus* are eternally existing and they are subservient to *pārimanṭala*, the Lord's *svarūpa*, His *guṇas* and His other qualities are permanently existing and they are eternally subservient to Him (the Lord) only' (p. 335).
49. 'Just like, forbidden to touch the sea' (p. 337).
50. 'If the milk sucking child is away from the mother's breast, then, the child's tongue will be dried' (p. 340).
51. 'Though the small kings have their own respectabilities, they indeed enjoy the honors only at their Emperor's palace' (p. 341).
52. 'In Śrīraṅgam, when there is danger from other kings, the people have sheltered themselves inside the place called *Aṭaiyavaḷaintān*' (p. 341).
53. 'If the prince 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' (p. 349).
54. 'As it is mentioned, 'it is another kind of *kāraṅgam*' (p. 366).
55. 'When there is no hunger, food becomes piousness. So, physician to identify the cause of disease, advises the patient not to take food' (p. 367).
56. 'As praised, 'to be united to your lotus-feet', since the lotus is considered as the Lord's holy feet itself *Nammālvār* himself fully considered as the *Prāṭṭī* and speak by herself' (p. 369).
57. 'Just as, after Śrī Rāma got *avatāra*, the monkey clan became glorified' (p. 371).
58. 'Though the mother has other bodily parts, but, her toddler puts her mouth to her breast to suck milk' (p. 373).
59. 'Due to the knowledgeable aspects of *guru*, his *śiṣyas* respect and prostrate before him' (p. 373).

60. 'Just like the mother is looked by her son with agony, while he caught by the crooked who does highway robbery' (p. 374).
61. 'In order to get help from the male crane, *Prāṭṭī*, at the first, approaches the female crane' (p. 374).
62. 'As announced 'husband of Śrī Lakṣmī'' (p. 374).
63. 'If the attendant does not attend the princes such as giving petal leaves in time, normally they shall become upset' (p. 377).
64. 'Like the place of flooding and receding of the sea' (p. 381).
65. '(Tāra approached Śrī Lakṣmaṇa) as after having enjoyed the sensual pleasure with Sugrīva and had a staggered walk' (p. 387).
66. 'As transformed a crore into single unit (*kōṭiyai kāṇiyākkinārṇpōuru*)' (p. 387).
67. 'Just like, if one declines King's letter, does he accept the accountants letter' (p. 394).
68. 'Like the thirsty person, who finds the broken pot without water' (p. 396).
69. 'Someone with the help of picottah (*ērram*), 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 ocean. But, unfortunately he didn't get the water from the ocean' (pp. 398 & 399). Note: This simile shall be understood only with the understanding of the context, which is explained in the particular part of the commentary.
70. The tree cactus bears the name *mahāvṛkṣka* 'great tree' (p. 400).
71. ' 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 money, etc., to the servant to avoid the execution of king's punishment' (p. 417).
72. 'Just like milk is the medicine for diseases' (p. 425).
73. 'As He came to rescue the elephant, *Gajendrāvān*' (p. 447).
74. 'just like destroying the graceful person's *taṇṇīrpantal* 'place where drinking water, butter milk etc., are given to passers by during the

hot season’ and ‘like throwing milk hedge in a pond and mixing the poison in ambrosia’ (pp. 447 & 448).

75. ‘Like butter at Tiruvāyppāṭi’ (p. 448).
76. ‘Like Śrī Rāma associated with Vibhīṣana, 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 Lord Kṛṣṇa cleared his doubts and convinced him to fight.’ (p. 449).
77. ‘A follower of *dharma*, out of his *rājasa* and *tāmasa guṇas* made fire upon his own house. But, when *satva guṇa* overwhelmed, he displeased much about that’ (p. 451).
78. ‘When seeing the cow at forest, certainly the cow at the house is coming to the mind’ (p. 451).
79. ‘If *caṇḍāla*, a degraded person states, ‘I am unqualified to know the Lord, who is not even described fully by the *Veda*’ (p. 454)
80. ‘As averred, ‘the celestials brought fresh garlands, anointed you and offered incense’ (p. 456).
81. ‘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’ (p. 457).
82. ‘Like taking *avatāra* among the *Ikṣvāku* clan and maintained His status as them, like taking *avatāra* as the Lord Kṛṣṇa and lived among the cow-herd community without variation’ (p. 465).
83. ‘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 other country’, then, ‘is it possible for her to bear the separation with his son?’ (p. 465).
84. ‘Like rain from the cloud’ (p. 467).
85. ‘Like the withered flower’ (p. 467).
86. ‘Like an insect is named, ‘*māmpala uṇṇi*, which has no relation with *māmpalam* ‘mango’ (p. 467).

87. As the proverb, *pōmpali ellām amaṇaṇ talaiyōṭē* 'all others' fault will be ended upon the monk' (p. 468).
88. 'Out of his (Lord Kaṇṇan) catapult, easily straightened her back' (p. 468).
89. 'Like the Lord killed Madhu, the *asura*' (p. 469).
90. 'For the hungry person, somebody served food to eat. But somebody else disallowed the same not to eat (p. 469).
91. 'Nammālvār thinks that, there are ignorants in the *samsāris*. He further feels that, he is so ignorant in comparison with them' and 'to the *ātma*, like the *jñāna* and the *ānanda*' (p. 474).
92. 'Like the knowledgeable builder, who easily makes great building to fall down' (p. 483).
93. 'Like a king makes his army to encircle the entire place of town to catch hold of a thief' (p. 484).
94. 'Like a dignified person eats every handful of food with ghee' (p. 486).
95. 'The great saints named Śrī Madhurakaviyālvār and Śrī Nāthamuni' (p. 486).
96. 'Just like the pearl is present in the beautiful ocean' (p. 487).
97. 'Though somebody is so rich, he wouldn't appoint anybody to wipe out his wife's sweat' (p. 509).
98. 'If we offer a feast to a guest, though we prepared with utmost care, while the food is served, we may think as, 'after eating, what kind of defects, he is going to tell us?'. But if a son offers a feast to his father, though there is any defect in the food, father alone shall feel the defect as his own' (pp. 510 & 511).
99. 'Like affecting *janmi* 'diseases resulting from the morbid condition of three bodily humors' and *curam* 'fever' (p. 517).
100. 'The time between now and the time of attaining the Lord shall appear to be like the lengthy ocean' (p. 522).
101. 'Just like for eating sugarcane, there is a prize' (p. 524).

102. 'Like easiness of enjoying the motherly affection' (p. 529).
103. 'The Lord is considered as, 'cow-dung' (p. 541).
104. 'Just like one who stored the money in his leather pouch, which is earned after killing the goat and used the same at his proposal' (p. 543).
105. 'If there is lack of water in roots, then, the leaves reflect the same' (p. 547).
106. 'Just like an emperor stationed in his kingdom and not leaving his country' (p. 549).
107. 'Just like the light shows itself and other objects' (p. 552).
108. 'Just like moon, sweet breeze and sandalwood are for others' (p. 554).
109. 'The Lord, by taking the Boar *avatāra*, which does not shy away from water and mud, lifted the earth from the deluge of water' (p. 555).
110. 'As announced, 'today either I shall die or shall the ocean die' (pp. 556 & 557).
111. 'Just like a person, while personally in union enjoys his lover's sweat' (p. 557).
112. 'The bumble bees are submerged into the *tulacī* leaves like dwelling into the ocean and happily drank the honey' (p. 564).
113. 'Like skulking thieves, Yama's agents always go into hiding before your devotees' (p. 565).
114. 'It is not so, because arousing wife by her husband is not burden to her' (p. 576).
115. 'Just like, a *kāmini* 'lover girl' sustains herself by looking into the love-marks' (p. 576).
116. 'Just like the clown, hunch back are in the king's court for his joy' (p. 577).
117. 'Just like the thirsty person or tired one jumped into a cool pond and enjoy the cold water' (p. 578).

118. 'Just like a mother who positioned in the midst to breast feed her twins' (p. 580).
119. 'As indicated, 'the mountain of *nityasūris*' (pp. 580 & 581).
120. 'As conveyed by Śrī Lakṣmaṇa, 'I am his younger half-brother Lakṣmaṇa by name, who has been compelled by his virtues to become his slave' (p. 582).
121. 'As declared in *R̥g Veda*, 'they (*nityasūris*) are always meditating upon the glories of Lord' (p. 582).
122. 'Just like the Lord's auspicious qualities maintain the *Ālvār*'s sustenance' (p. 583).
123. 'Just like the Lord Kṛṣṇa without doubt craving for the butter' (p. 583).
124. Just like, if the world not enter into his stomach, the Lord cannot bear the danger of it at *pralāya* (p. 585).
125. 'Just like those wish to attract some body used to carry drug' (p. 588).
126. 'When the king proceeds to check his own state of kingdom, he used to secretly conceal himself and his confidantes follow in distance' (p. 588).
127. 'Like granting the divine eye to him (Arjuna) and blissfully revealed His *viśvarūpa* 'universal form' to him' (pp. 598 & 599).
128. 'As holding the whole ocean into the hoof marks' (p. 599).
129. 'Like the great river bends its direction' (p. 606).
130. 'Like the embodiment of the fragrance within the flower' (p. 607).
131. 'Just like Sugrīva on seeing Vibhīṣaṇa with his assistance approaching Śrī Rāma to surrender, instead of conveying 'they are coming to kill Śrī Rāma, he utters, 'they are coming to kill us' (p. 611).
132. 'As *arumān* 'a kind of worm' within the *attikkāy* 'fruit of the country fig (*fiscus glomerata*)' (p. 612).
133. 'When somebody goes to meet his lover, he used to decorate himself as his lover's wishes to please her' (p. 615).

134. 'As the flowers blossomed in the *karpakatharu*' (p. 619).
135. 'The Lord's eyes seem to be swirl in a great flood' (p. 619).
136. 'When the King is in happy mood, he moves inside his private quarters from one place to another, at that time, the confidants of the king will interfere and get the king's tasks done' (p. 623).
137. 'As specified, 'if the mother bird fly five hundred *kātams*, its offspring shall fly thousand *kātams* (the one *kātam* refers to the 10 miles)' (p. 639).
138. 'As the forest of white Indian lily (*nymphaea lotus alba*) (*neytarkātu*) flourished abundantly' (p. 640).
139. 'Just like parents put their children in their lap, who completed the task as their instruction' (p. 646).
140. '(As) Tirukkōṭṭiyur Nambi, who maintained the confidentiality of the subject matter of the Lord from others' (pp. 651 & 652).
141. 'If a child falls in to the well, the mother also jumps into the same well and protects her child' (p. 652).
142. 'Just like the dog touching the *proḍāśa* 'purified offering of the *yajña*' (p. 654).
143. 'Like molten pure fed gold' (p. 659).
144. 'Just like a precious blue gem is handed over to Nammālvār and makes him so great' (p. 661).

APPENDIX 6

A SHORT NOTE ABOUT THE ŚRĪVAIṢṆAVA TRADITIONAL SCHOLARS WHO ARE ALL ASSOCIATED WITH THE ĪṬU 36,000 PAṬI COMMENTARY

In the *Īṭu 36,00 Paṭi* Commentary of the first centum of *Tiruvāymoli*, there are the 31 traditional *Śrīvaiṣṇava* scholars and their contribution to the religion are sharply described. These scholars possess the important status for the development of the sect and the enrichment of the theophosophical themes of the system. They are conventionally much respected. More specifically, their time honoured treatises are the primary sources of this valuable Commentary. Also, among them, many, through their short and sharp commentation have pointed out the subtlety of the very many lines and phrases of the entirety of the text, *Tiruvāymoli*. Here is a short note about them.

1. Śrī Vādikesari Aḷakiya Maṇavāḷa Jīyar (1242-1350 CE)

He is the *śiṣya* of Periyavāccān Piḷḷai. He contributed *Pannīrāyirappaṭi* 'Commentary 12,000 *Paṭi*' to the *Śrīvaiṣṇava* academic community. He followed the ascetic life. Since as lion, he rejected all the doctrines of other religious systems through his logical and systematic arguments, he earned the rightful title as *Vādikesari* 'the lion in logical arguments'. He lived in Śrīraṅgam. His other names are Varadarājar and Suntarajāmātrumuni.

2. Śrī Anantālvān

He is the *śiṣya* of Śrī Rāmānuja. He is one of the Ruling Sovereigns of *Śrīvaiṣṇava* Religious Tradition (*Cinnmācaṅgātīpatikaḷ*). He, by obeying his *Ācārya* Śrī Rāmānuja's command went to Vēnkaṭam and constructed a lake

called '*Rāmānuja Puttēri*'. He cultivated a flower garden around the lake and daily by collecting flowers from it, did the flower *kainkarya* to the Lord of Tiruvēnkaṭamuṭaiyāṇ. He is the one, who composed a wonderful *taṇṇiyān* called '*ēyntaperuṇ kīrtti*' to text, *Tiruvāymoli*. It is of opinion of the traditional scholars that, he got birth after Kūrattālvāṇ.

3. Śrī Ālvār Tiruvaraṅkapperumāḷaraiyar

He is the *śiṣya* of Śrī Āḷavantār and *ācārya* to Śrī Rāmānuja. He taught *Periya Tirumoli*, *Tiruvāymoli*, commentary of *Kaṇṇinuṇ Ciṟuttāmpu* and the meaning of *Dvaya Mantra* to Śrī Rāmānuja. He lived in Śrīraṅgam and daily sung the *Nālāyira Divya Prabandham* with the musical note along with dance before the Lord Raṅganāthaswāmi and traditionally earned the glorified title, '*Araiyaṅ Chief*'. So, he is glorified with this name '*Tiruvaraṅkapperumāḷaraiyar*' by the tradition.

4. Śrī Kūrattālvāṇ

He got *avatāra* at Kūram, a sanctified place near Kāñchīpuram. Since the Lord of Kūram is '*Ālvāṇ*', the tradition named him as, '*Kūrattālvāṇ*'. His actual name is '*Tirumaṟu Mārbaṇ*'. Though he is rich, well educated, possessing good conduct, yet, he left them all and became as sincere *śiṣya* to his *guru* Śrī Rāmānuja. When Śrī Rāmānuja wrote *Śrībhāṣya*, he academically helped him to successfully complete the same. He graciously contributed the noble works titled, *Varadarājastavam*, *Sundarabāhustavam*, *Śrīvaikuṇṭhastavam*, *Atimāmāṣastavam*, *Yamakarātṇākaram* and the Commentary upon *Gadyatrayam*.

5. Śrī Āḷavantār

He is the son of Īsvaramuni and grandson of Śrī Nāthamuni. He, through the tradition named as '*Yamunācārya*'. He got birth at Kāṭṭumaṇṇārkōyil, near Chidambaram. Maṅakkāl Nambi named him as '*Yamuṇaittuṟaiyar*'. He is the *śiṣya* of Mahābhāṣya Bhaṭṭar. Yamunācārya, once defeated with Ākkiyālvāṇ, the *Rāja-prohit* of a kingdom and scholarly earned the title, '*Āḷavantār*, 'one who came to govern the country', which is honoured as such by the queen of that kingdom. He, by following the teachings and the guidance of his *guru* Maṅakkāl Nambi, left out all the royal luxury and became a sincere ascetic devotee of the Lord

Raṅganāthaswāmi and lived in Śrīraṅgam. He is the *ācārya* to Tirumalaiyāṅṭān, Tirukkōṭṭi Nambi, Tiruvaraṅkapperumālaraiyar, Tirumalai Nambi and Periya Nambi. More specifically, he is the *ācārya* to Māraṇēri Nambi, who belongs to the holy clan of fourth *varṇa*. His holy scriptures are *Āgamappṛāmaṇyam*, *Puruṣanirṇayam*, *Ātmasiddhi*, *Stotraratnam*, *Gītārtha Saṅgraham* and *Catuhśloki*.

6. Śrī Īśvaramuni

He is the son of Nāthamuni and father of Śrī Āḷavantār. He graciously composed a *tanṇiyān* starting, '*tiruvaluti nāṭeṇrum*' of the text, *Tiruvāmolī*.

7. Śrī Embhār

He was born in Maḷalaimaṅgalam, near Śrīperumputūr. He is the son of Kamalanayana Bhaṭṭar and Periyapirāṭṭiyār, who is the younger mother to Śrī Rāmānuja. He is Tirumalai Nambi's sister's son and his actual name is Govindha Perumāḷ. He along with Śrī Rāmānuja studied *Vedānta* from his *guru*, Yādhava Prakāsar. Once he became a *Śaivait*, then, due to the influence of Periya Tirumalai Nambi, followed the *Śrīvaiṣṇava* order. After that, he became a sincere disciple to Śrī Rāmānuja. Out of the affection towards him, Śrī Rāmānuja named his own title, '*Emperumāṅār*' to Govindha Perumāḷ. Since he hesitated to name him as such, then the tradition changed the name a little bit and called him as Embhār. He is the *guru* to Parāśara Bhaṭṭar and taught him the texts such as *Tiruvāymolī*.

8. Śrī Rāmānuja aḷice *Emperumāṅār*

He was born in Śrīperumputūr as the son of Kecavap Perumāḷ Dīkṣitar and Kāntimathiyammāḷ. His maternal uncle Periya Tirumalai Nambi named him as, '*ḷaiyāḷvār*' and his *Ācārya* Tirukkōṭṭiyūr Nambi named him as '*Emperumāṅār*'. In his younger age, he studied under Yādhava Prakāsar, who is basically *Advaidī*, then, at the latter age, the *guru* himself became Śrī Rāmānuja's *śiṣya* and earned the name Govinda Jīyar. Śrī Āḷavantār is Śrī Rāmānuja's *Paramācārya*. The *śiṣyas* of Śrī Āḷavantār named, Periya Nambi, Tirukkōṭṭiyūr Nambi, Tirumalaiyāṅṭān, Tiruvaraṅkapperumālaraiyar and Tirumalai Nambi are the Śrī Rāmānuja's *ācāryas*. Periya Nambi did *pañcasāṅskāra*, graciously taught him the

meanings of *Tirumantra* and *Caramaśloka* etc., and named him as, ‘Śrī Rāmānuja’. More specifically, Tirumalaiyāṅṭān affectionately taught the commentaries of *Nālāyira Divya Prabandham* and named him as, ‘Śaṭhakōpaṇ Poṇṇaṭi’. Tiruvaraṅkapperumālaraiyar mercifully taught the texts, *Periya Tirumoli*, *Tiruvāymoli*, commentary of *Kaṇṇinuṇ Ciṟuttāmpu*, the meaning of *Dvaya Mantra* etc., and named Śrī Rāmānuja as, ‘Lakṣmaṇamuni’. Informatively Periya Timalai Nampi, by teaching the commentary of *Śrī Rāmāyaṇa* and named him as, ‘Kōyil Aṅṅaṇ’. Śrī Rāmānuja fulfilled the three desires of his *Ācārya* Śrī Āḷavantār, i.e., completing a *magnum opus* titled *Śrībhāṣya*, i.e., the commentary of the *Bādarāyaṇa’s Vedānta Sūtra*, initiating his *śiṣya* Tirukkurukaippirāṇ Piḷḷāṇ to write commentary upon the text, *Tiruvāymoli* and naming Kūrattālvāṇ’s two sons as, ‘Parāśara Bhaṭṭar and ‘Vedavyāsa Bhattar’. His meritorious books are *Śrībhāṣya*, *Vedānta Sāram*, *Gadyatryam*, *Uṭaiyavar Nittiyam*, *Gītābhāṣyam*, etc.

9. Śrī Kuṇṇattu Jiyar

He is one of the *Śrīvaiṣṇava* scholar. He is the *śiṣya* of Śrī Rāmānuja.

10. Śrī Coṭṭai Nambi

He is the son of Śrī Āḷavantār and father of Enṇāccāṇ. He is one of the Ruling Sovereigns of *Śrīvaiṣṇava* Religious Tradition. He graciously composed and contributed a *tanṇiyaṇ*, ‘*maṇattālum vāyālum*’ to *Tiruvāymoli*.

11. Śrī Tirukkurukaippirāṇ Piḷḷāṇ

He is the son of Priya Tirumalai Nambi and *śiṣya* of Śrī Rāmānuja. He is the first scholar graciously wrote *Ārāyirāppaṭi* ‘Commentary 6000 *Paṭi*’ to *Tiruvāymoli*. His actual name is ‘Piḷḷāṇ’ and Tirukkurukaippirāṇ is the name of Nammālvār. Śrī Rāmānuja, out of his personal affection upon him, named as ‘Tirukkurukaippirāṇ Piḷḷāṇ’. His name is traditionally accepted as such. He lived in Śrīraṅgam. He is one of the Ruling Sovereigns of *Śrīvaiṣṇava* Religious Tradition.

12. Śrī Tirukkōṭṭiyūr Nampi

He is the *śiṣya* of Śrī Āḷavantār and *ācārya* to Śrī Rāmānuja. From him only Śrī Rāmānuja listened the inner meanings of *Tirumantra* and *Caramaśloka*. Since he got *avatāra* at Tirukkōṭṭiyūr, the tradition named

him as, 'Tirukkōṭṭiyūr Nampī'. His son is Terkālvāṇ and his daughter is Devakiprāṭṭiyār.

13. Śrī Tirumalaiyāṅṭān

He is the *śiṣya* of Śrī Ālavantār and among the five, he is one of the *ācāryas* to Śrī Rāmānuja. Śrī Rāmānuja studied *Tiruvāymoli* from him. His native place is Aḷakar Koil and lived in Śrīraṅgam. His other names are Mālātarar and Jñāna Pūrṇar.

14. Śrī Terkālvāṇ and Śrī Koḷariyālvāṇ

These two *Aṭiyārs* 'servant devotees of the Lord Śrīman Nārāyaṇa' are lived during the period of Parāśara Bhaṭṭar and lived in Tirukkōṭṭiyūr (pp. 381 & 382).

15. Śrī Nañjīyar

He is the *śiṣya* of Parāśara Bhaṭṭar and *ācārya* of Nampillai. He graciously wrote the *Oṇpaṭiṇāyirappaṭi* 'Commentary 9000 Paṭi' to the text, *Tiruvāymoli*. He earned the great title as, 'Vedānti'. Though He possesses material as well as spiritual wealth, but due to the influence of *Ācāriyar* Bhaṭṭar, he became an ascetic. Parāśara Bhaṭṭar with special affection upon him, graced the special name as, 'Nañjīyar'. The tradition accepted the same. He lived in Śrīraṅgam. He also wrote commentaries upon *Tiruppāvai* (*Īrāyirappaṭti*), *Tiruvantātis*, *Kaṇṇinuṇ Ciṟuttāmpu*, *Tiruppallāṅṭu* and *Śaraṇāgati Kadya*.

16. Śrī Nambi Tiruvaḷuti Dāsar

He lived in the period of *Ācāriyar* Parāśara Bhaṭṭar. He is the one, who placed the following statement, 'are these *Devas* like deer? Instead of enjoying the sweetness and the beauty of Lord, they focused their attention towards the salt-water'(p. 521).

17. Śrī Nampillai

He got *avatāra* in Nampūr, which is located south of Śrīraṅgam. His actual name is Varadarājan. His *Ācārya* Nañjīyar graciously named him as, Tirukkalikaṇṇi Dāsar. He also has holy name as, 'Lokācāriyar', which is named by Kantāṭai Tōlappar. He is the sincere *śiṣya* of Nañjīyar. Once his

ācārya by arousing Varadarājan, with much of affection, called him as ‘he is *nam piḷḷai* ‘my child’. After the incident, through the *Śrīvaiṣṇava* tradition, he got the name as, ‘Nampiḷḷai’. More specifically, he is expert in Sanskrit as well as Tamil. (See Part I: 7.2.3.1 & 7.2.3.2, pp. 38-40).

18. Śrī Nambiyērutiruvuṭaiyān Dāsar

He lived in the period of *Ācāriyar* Parāśara Bhaṭṭar. Once the devotees of Bhaṭṭar informed him as, ‘Nambiyērutiruvuṭaiyān Dāsar attained *paramapada*.’ But Bhaṭṭar started with shock and responded as, ‘you should with all kinds respect say that, he, for the sake to interact with the *Śrīvaiṣṇavas*, gloriously ascended to *paramapada*’ (pp. 402-403).

19. Śrī Nāthamuni

He is the first *ācārya* of *Śrīvaiṣṇava Ācārya Paraniṅgarai*. His actual name is ‘Nāthan’. Since he memorized the secret meanings of *Tiruvāymoli* graciously given by Nammālvār, he is in latter period called as, ‘Nāthamuni’. His memory power is excellent. Through his *yogic* power, he had directly seen Nammālvār and received the text, *Nālāyira Divya Prabandham*, including *Tiruvāymoli*. Then, he properly processed the literature along with music and propagated the same to the world. He graciously composed an excellent *tanīyan*, ‘*bhaktāmr̥tham*’ to the text, *Tiruvāymoli*. He got *avatāra* at Kāṭṭumannārkōyil. He is the father of Īśvaramuni and grand father of Śrī Āḷavantār. He is the author of texts, *Nyāyatattvam*, *Yogarahasyam* and *Puruṣanirṇayam*.

20. Śrī Parāśara Bhaṭṭar

He, out of the supreme grace of Lord Śrī Raṅganāthaswāmi of Śrīraṅgam got birth as the son of Kūrattāvān. He is the sincere *śiṣya* of Embhār. His actual name is Parāśara Bhaṭṭar. He is the expert in grammar as expounded in the Tamil grammatical texts like *Tolkāppiyam* as well as Tamil literature. His method of interpretations in the *Īṭu 36,000 Pāṭi* as well as the other commentaries bear special significance to understand the inner meanings of the subject matters of *Tiruvāymoli*. More specifically, his commentary upon the verse starting, *mai vaṇṇa narūṇ kuñcik kuḷal piṇ tāla* ‘his dark fragrant tresses hung low over his shoulders’ of

Tiruneṭuntāṇṭakam (21) is very interesting to the academic scholars. He, under the command of Śrī Rāmānuja, debated with a North Indian Scholar named, 'Vedānti' for nine days and finally defeated him. His noble works are *Raṅgarājastavam*, *Śrīgūṇaratnakosam*, *Sahasranāmabhāṣyam*, *Kiriyādīpani*, *Aṣṭaśloki*, *Catuḥśloki*, *Dviśloki* and *Taniśloki*.

21. Śrī Parāṅkuśa Nambi

He is the son of Govinda Perumāl, the younger brother of Embhār. Parāṅkuśa Nambi is the name of Nammālvār. Śrī Rāmānuja, for the sake of remembrance of Nammālvār, named him as, 'Parāṅkuśa Nambi'. He is one of the Ruling Sovereigns.

22. Śrī Piḷḷai Tirunaraiyūr Araiyaṛ

He lived in the period of Nañjiyaṛ. He is also one of the Ruling Sovereigns. (see *MAHĀPRAVEŚAM: Tirumakaḷ Kēḷvan* - The First: p. 90).

23. Śrī Piḷḷaiṇḷaiyālvāṇ

He is the *śiṣya* of Kūrattālvāṇ. He is also one of the Ruling Sovereigns. He is traditionally named as, 'Piḷḷai'. When Kūrattālvāṇ graciously reached over *paramapada*, he placed his head on the lap of Piḷḷaiṇḷaiyālvāṇ.

24. Śrī Piḷḷaiyamutaṇār

Traditionally, he is considered with the name, Tiruvaraṅkattamutaṇār. (p. 457).

25. Śrī Piḷḷaiyuraṅkāvilli Dāsar

He is the sincere *śiṣya* of Śrī Rāmānuja. He was one of the famous wrestlers in the Chōla Kingdom. Whatever the wealth received from the king, he used to place them under the holy feet of Śrī Rāmānuja. He did all the kinds of services to Śrī Rāmānuja's *muṭh*. He is so attached with his wife, but out of the grace of his *guru's* advices and glorious *darśana* of the Lord Śrī Raṅganāthaswāmi, he followed the *prapatti mārga*. Śrī Rāmānuja, before having *darśana* of the Lord Śrī Raṅganāthaswāmi, used to take bath in the kāvēri river. While taking bath he held the hands of Mudaliyāntāṇ, one of the *śiṣyas* of Śrī Rāmānuja, but, after it, he usually held the hands of Piḷḷaiyuraṅkāvilli Dāsar and came out from the river. At that time, the

śiṣya, who watched the scene, requested Śrī Rāmānuja to know the reason for it. Śrī Rāmānuja answered well as, ‘my children! Have you not heard that learning, riches and high birth swell a fool with pride, but adorn the wise man? This man, our Piḷḷaiyuraṅkāvilli Dāsaṅ is utterly destitute of this three fold vice but we are not. Hence he is fit enough to be touched by me’. So, Piḷḷaiyuraṅkāvilli Dāsar is true and very sincere devotee of the Lord Śrī Raṅganāthaswāmi and obedient *śiṣya* of his *Ācārya* Śrī Rāmānuja. (Refer to <https://kazhiyurvaradanblog.in/2017/01/04/pillai-urangavillidasar-the-disciple-of-swamy-ramanuja-whose-wisdom-was-blinded-with-deep-love-for-the-supreme-lord-a-divine-pastime/>).

26. Śrī Periyatirumalai Nambi

He is the humble *śiṣya* of Śrī Āḷavantār and maternal uncle of Śrī Rāmānuja. Śrī Rāmānuja as *śiṣya* listened the inner meaning of Śrī *Rāmāyaṇam* from him. He spent his whole life at Tirumalai and did all the kinds of *kaiṅkarya* to the Lord of Tiruvēṅkaṭam.

27. Śrī Periyavāccāṅ Piḷḷai

He is the *śiṣya* of Nammpiḷḷai and possessed the gracious bliss of his *ācārya*. He mercifully contributed *Irupattunālāyirappaṭi* ‘Commentary 24,000 *Paṭi*’ to *Tiruvāymoli*. He also wrote wonderful commentary to the other texts of *Nālāyira Divya Prababdham*. He got *avatāra* at Cōṅkanallūr, nearby Kumbakonam. He lived in Śrīraṅgam and his other names are Śrī Kṛṣṇapātar, Apayappiratānar. Periyavāccāṅ Piḷḷai also contributed wonderful commentary for other texts of *Nālāyira Divya Prabandham*. His other works are *Parantha Rahasyam*, *Māṅikkamālai*, *Navarattiṇamālai*, *Sakalapramāṇathātparyam*, *Carama Rahasyam*, *Nikamaṇappaṭi*, *Taṅislōki*, etc.

28. Śrī Periyālvār

He got *avatāra* at Śrīvilliputtūr, which was within the Souther Pāṇḍiya Kingdom. He is one of the *Āḷvārs*, father of Āṇḍāl and his actual name is Viṣṇusiddhar. He created a flower garden and did flower *kaiṅkarya* to the Lord of Śrīvilliputtūr. He at the Honorable Court of Śrī Vallabha Pāṇḍian of Madhurai, defeated the other religious doctrines, established that, the Lord Śrīman Nārāyaṇa alone is the *paratattva* ‘supreme reality’

and received the title, 'Bhaṭṭar Pirān'. Bhaṭṭar Pirān means the Chief of the *Vidvāns* 'learned scholar (*Paṇḍit*)'. He lived during the period of 8th century CE. His famous works are *Tiruppallāṅṭu* and *Periyālvār Tirumoli*.

29. Śrī Maṇavālamāmuni

He got *avatāra* at Cikkil Kitāram of Tirunelvēli district of Pāṇḍiya Nāḍu. His father is Tikaḷakiṭantān Tirunāvīruṭaiya Aṇṇār and mother is Śrīraṅganācciyār. He is considered as *Āḍiśeṣa avatāra* and the second birth of Śrī Rāmānuja. He learned inner meanings of the traditional texts like the commentary of *Tiruvāymoli* from the great scholar Tiruvāymolippillai. He had much affection towards Śrī Rāmānuja and earned the name, *Yatīndrappravaṇar* 'aspirant who raised to the superiors status as Chief of ascetics'. Once Maṇavālamāmuni accepted the Divine Command of Śrī Raṅganāthaswāmi of Śrīraṅgam and systematically completed his lectures upon the *Īṭu 36,000 Paṭi* Commentary. The Lord supreme along with His devotees graciously listened all the lectures and conferred on Maṇavālamāmuni, the glorious title, *Muppāttārāyirapperukkar* 'Scholar who expanded the *Īṭu 36,000 Paṭi* Commentary'. In the tradition, Periya Perumāl titled him as, 'Periya Jīyar'. He left his own city and lived in Śrīraṅgam only. His noble works are commentaries to *Tattvatrayam*, *Śrīvacababhūṣaṇam*, *Ācāryahṛdayam*, *Jñānasāram*, *Prameyasāram*, *Periyālvār Tirumoli* and *Śrī Rāmānuja Nūrrantāti*. His other *magnum opus* are *Tiruvāymoli Nūrrantāti*, *Upadeśaratnamālai*, *Ārttipirabandham*, *Etirājavimsati* and *Tiruvāratanaḱramam*.

30. Mutalālvārs

Mutalālvārs 'first *Ālvārs*' are Poykaiyālvār, Bhūtattālvār and Pēyālvār. Traditionally it is accepted that, Poykaiyālvār was born at Kāñchīpuram on a lotus flower, Bhūtattālvār was born at Tirukkaṭaṇmallai on a *mādhavi* flower and Pēyālvār was born at Mailāppūr on a red lily flower. They lived in the earlier period of 5th and 6th century CE. They very freely moved from one holy place to another. Once, due to the heavy rain, they took shelter in a very small cottage at Tirukkōvalūr. At the gracious time, since the Lord Viṣṇu divinely wished to grace them, He as the fourth person appeared over there and made them so tight. Moreover, though

there was no light, these three *Āḷvārs* realized the gracious presence of the Lord and praised Him with devotional songs. Then Lord magnanimously showed His form and graced them. They are great *Ṛṣis* and accordingly composed the spiritual texts, *Mutal Tiruvantāti*, *Iraṅtām Tiruvantāti* and *Mūṇṇām Tiruvantāti*.

31. Śrī Vaṭakkuttiruvītipplai

He is a one, who possessed the gracious reverence towards his *guru* Nampillai. He contributed the *Īṭu Muppattārāyirappaṭi* 'Commentary 36,000 *Paṭi*' to the *Śrīvaiṣṇava* tradition. He totally detached with the *samsāra* and spiritually attached with the divinity. He is the father of *Aḷakiya Maṇavālappumaḷ Nāyanār*, who graciously contributed the text, *Ācāryahṛdayam* and *Pillai Lokācārya*, who compassionately completed the monumental text, *Aṣṭadaśa Rahasya* to the *Śrīvaiṣṇava* order. *Kūrakulottama Dasar* is his sincere *śiṣya*. He got *avatāra* at *Śrīraṅgam* and throughout his life lived over there only. His other names are *Drāvīda Vedāntadeśīkar* and *Śrī Kṛṣṇapātar*.

GLOSSARY

<i>abhayaḥ</i>	sense of fearlessness, safety, security, assurance, assurance of protection, intrepidity.
<i>abhimānaḥ</i>	love as in <i>ācāryābhimāna</i> , pride, delusion, false notion as in <i>ātmābhimāna</i> , self respect, sense of honour, affection, enthusiasm.
<i>abhimatatvam</i>	being a pleasurable and liked by the Lord, the sense of being favourable.
<i>ābhimukyam</i>	inclination towards the Lord Śrīman Nārāyaṇa, not opposing the invasion of the Lord with evil mind.
<i>abhogyam</i>	not becoming pleasurable.
<i>abhilāśā</i>	desire to have things, wish, longing.
<i>ācāraḥ</i>	conducting oneself according to the direction of <i>śāstras</i> .
<i>ācāryābhimānaḥ</i>	<i>ācārya</i> who has love and affection from his disciple, according to Pillai Lokācārya, this love constitutes a separate and fully valid <i>upāya</i> for <i>mokṣa</i> , <i>caramōpāya</i> .
<i>ācāryaḥ</i>	<i>guru</i> , religious teacher and/or author of a religious text. <i>Śrīvaiṣṇava</i> who initiates one into <i>Śrīvaiṣṇava</i> order through <i>pañcasamskāra</i> ritual. Senior person of religiosity.
<i>ācāryaparamparai</i>	successions from teachers to disciples as <i>guru śiṣya</i> lineage.

<i>acchēdyam</i>	one, who could not be cut into two pieces, restricting the spiritualization of <i>ātma</i> by invading the <i>Paramātmā</i> .
<i>acit, acetanam</i>	insentient, insentient matter, one of the three <i>tattvas</i> or realities, that which is non intelligent, matter, primordial cosmic substance.
<i>ādhāra ādheya</i>	supporter and supported.
<i>adharmah</i>	unrighteousness, deeds prohibited by the sacred texts, evil resulting from the performance of prohibited deeds, unjust, uncharitable.
<i>adhikārī</i>	the qualifier, one embarking on or engaged in any <i>sādhana</i> or <i>upāya</i> , superintendent, head, director, person of worth, qualified person. One who is empowered.
<i>ādhivāhikarkaḷ</i>	celestial gods, see <i>ādivāhikaḷ</i> .
<i>adhyavasāyah</i>	confident in <i>upāya</i> .
<i>ādivāhikaḷ</i>	who guides <i>ātma</i> , which eliminated its body and make the <i>ātma</i> to reach over <i>paramapada</i> .
<i>advēṣah</i>	lack of hatred for the Lord Śrīman Nārāyaṇa, freedom from hatred or malevolence, not having enmity, not restricting the spiritualization of <i>ātma</i> by invading the <i>Paramātmā</i> .
<i>āgamah</i>	revealed scripture.
<i>aghaṭita ghaṭana</i>	linking the two extremes of different things, to effect the impossible.
<i>agratāmbūlam</i>	first grade respect.
<i>aham</i>	ego, the notion of 'I', subject.
<i>ahamārthah</i>	finite individual as <i>ātma</i> , body, mind, etc.
<i>ahaṅkārah</i>	egoism, the delusion of being one's own person, evaluate of cosmic matter, a stage of <i>prakṛti</i> in its

	evolution, self love, conceit, arrogance, haughtiness, anger, conception of self being identical with <i>antaḥkaraṇa</i> , conception of individuality, one of the 25 <i>tattvas</i> .
<i>aikārthyam</i>	being as a single object.
<i>aiśvaryakāmaṇ</i>	those who wish to enjoy the world.
<i>aiśvaryārthi</i>	those who desire for wealth.
<i>aitihyas</i>	tradition, evidences of authority from oral tradition.
<i>ajñāna</i>	spiritual ignorance, absence of knowledge.
<i>ajñāni</i>	one, who does not have knowledge.
<i>ākāram</i>	God who protects all, God as uncaused.
<i>akhilaheyapṛtya- nīkatvam</i>	nature of having no defect and ability to nullify other's defects.
<i>ākiñcanaḥ</i>	destitute, helplessness.
<i>ākiñcanyam</i>	helplessness, destitution of ability to perform any other <i>upāya</i> for <i>mokṣa</i> , one of the prerequisites for performing <i>prapatti</i> .
<i>akṛtyam</i>	A thing that could be avoidable.
<i>alpam/alpatvam</i>	meanness, smallness.
<i>amalah</i>	pure, free from defects, free from imperfections, that which is spotless, immaculate, cleanliness.
<i>amānitvātikaḥ</i>	not neglecting the great persons, etc.
<i>amṛtam</i>	ambrosia, nectar, immortal, pleasantness, agreeableness, final emancipation, <i>mokṣa</i> .
<i>amśaḥ</i>	part, an integral part of a complex whole, an essential and inseparable attribute of a substance.
<i>amśin</i>	that which is the substrate for attributes, Brahman as organically related to <i>cit</i> and <i>acit</i> , the whole complex having parts.

<i>ananta</i>	infinite, that which is not conditioned by space, time or another entity, a distinguishing attribute of Brahman, limitless power, omnipotence. A hundred thousand quadrillions.
<i>ānanta vṛtti</i>	enriching spiritual ecstasy beyond the boundaries of consciousness.
<i>ananuṣṭānam</i>	indifferent activities from the stand point of <i>prapanna</i> .
<i>ananyabhogatvam</i>	state of having no other delight than the Lord Śrīman Nārāyaṇa.
<i>ananyabhogyatvam</i>	becoming as the object of enjoyment for the Lord only.
<i>ananyadaivatvam</i>	not thinking any other Gods except the Lord Śrīman Nārāyaṇa.
<i>ananyagatitvam</i>	One who has no other refuge than the Lord Śrīman Nārāyaṇa, state of having no other way, not engaged in any other <i>upāya</i> for <i>mokṣa</i> , one of the prerequisite for <i>prapatti</i> , becoming property of the Lord only and not to any other little gods.
<i>ananyaprayojaman</i>	one who desires to perform <i>kainkarya</i> to the holy feet of Lord'.
<i>ananyārhaḥ</i>	property belonging to no other than Śrīman Nārāyaṇa.
<i>ananyārhaśeṣatvam</i>	becoming servant only to the Lord Śrīman Nārāyaṇa, performing service to the Lord, the <i>ātma</i> is not servant to anybody else, even not to be so to itself also, but, only to the Lord.
<i>ananyasādhyatvam</i>	not possible to achieve by other means.
<i>ananyaśaranyam</i>	having no other refuge or <i>upāya</i> except the Lord Śrīman Nārāyaṇa.

<i>ananyaśaraṇyatvam</i>	except the Lord, one does not have anybody as the supreme locus for his final emancipation.
<i>ananyaśeṣatvam</i>	subservience or slave to no other masters except the Lord Śrīman Nārāyaṇa.
<i>ananyopāyatvam & ananyaśaraṇatvam</i>	having no other refuge or <i>upāya</i> except the Lord Śrīman Nārāyaṇa.
<i>aṅgaḥ</i>	an auxiliary, subsidiary part of a main <i>sādhana</i> for a specific result, a component, limb, what stands in a subsidiary relation to the principal.
<i>aṅgī</i>	main <i>sādhana</i> which is accompanied by subsidiaries.
<i>aniruddhaḥ</i>	state of <i>ahaiṅkāra</i> with <i>mahābhūtas</i> executed by the Lord Śrīman Nārāyaṇa. The <i>vyūha</i> manifestation of the Lord as preserver.
	Name of the grandson of Lord Kṛṣṇa.
<i>aniṣṭaḥ</i>	what is not desired, i.e., sin, <i>karma</i> , continuation in <i>samsāra</i> as opposed to <i>iṣṭa</i> , 'what is desired', i.e., <i>mokṣa</i> , destruction of <i>kārmic</i> ties, attainment of the Lord Śrīman Nārāyaṇa.
<i>añjalih</i>	folding the palms out of respect, obeisance.
<i>antaḥkaraṇam</i>	inner seat of thinking, feeling and volition, consisting of four main aspects as: <i>manas</i> , <i>buddhi</i> , <i>ahaiṅkāra</i> and inner consciousness, inner organ, mind.
<i>antarātmā</i>	inner controller of all beings in the universe.
<i>antaryāmī</i>	The Lord Śrīman Nārāyaṇa as being immanent in the universe and governing it, the immanent one within the each and every animate and inanimate objects of the universe.
<i>antaryāmin</i>	indwelling self, immanent supreme self, inner controller.

<i>antaryāmitvam</i>	The Lord Śrīman Nārāyaṇa as soul to body and pervades everywhere, existing within each and every parts of the universe, manifestation of the Lord as indwelling subtle form in the inner places of human hearts and within the sentient as well as non sentient entities of the universe.
<i>anubhavaḥ</i>	experience.
<i>anubhūtiḥ</i>	divine knowledge, transcendental consciousness.
<i>anugrahaḥ</i>	grace of the Lord Śrīman Nārāyaṇa.
<i>aṇuḥ</i>	atom, minute particle, soul, subtle body, monad or atomic.
<i>anukūlar</i>	those who naturally perform deeds with respect to the true knowledge, divine knowledge.
<i>anurūpatvam</i>	being with same status and form with the Lord, being with fitness and suitability.
<i>ānuṣaṅgika siddham</i>	the subject matters discussed in the midst.
<i>anusantānarahasyam</i>	<i>Dvaya Mantra.</i>
<i>anuṣṭānam</i>	conduct followed by <i>prapanna</i> , action ordained.
<i>anuvādaḥ</i>	statement of what has already occurred.
<i>anuvādapakṣa</i>	view that, verb ' <i>parityajya</i> ' in the <i>Caramaśloka</i> is a statement of what has already occurred, not a command.
<i>anuyāgaḥ</i>	eating holy food which is already offered to the Lord Śrīman Nārāyaṇa.
<i>anyāpadesaḥ</i>	teaching for others.
<i>anyaśeṣabhūtan</i>	those who display servitude to other gods except the Lord Śrīman Nārāyaṇa.
<i>anyaśeṣatvam</i>	becoming slave to other gods, servitude to others.

<i>anyathājñāna</i>	possessing the faith upon other celestial deities except the Lord Śrīman Nārāyaṇa.
<i>apahatapāpmatvam</i>	status, where there is no demerits.
<i>apara</i>	lower.
<i>aparyavasāna vṛtti</i>	the performance of activities as well as absence of the same by all the subject matters of the universe that are different from the Lord. Like the word, which is referring to the 'attribute common to a class' shall show all the objects of that class and these twin words such as <i>vṛtti-nivṛtti</i> , which are referred to shall extend up to the subject matter of God.
<i>āpatsahatvam</i>	higher quality of character to help person, who is in trouble, and also make him to be away from the trouble.
<i>apivādanam</i>	expecting benediction or blessing from others.
<i>aprākṛtaḥ</i>	non-material, made up of spiritual substance alone, apart from <i>prakṛti</i>
<i>aparādhasahaṇ</i>	one who tolerates the offences, the Lord Śrīman Nārāyaṇa.
<i>aparādhasahatva</i>	though the Lord Śrīman Nārāyaṇa see demerits of His devotees, but, He also bears the same and forgives them.
<i>apraṭiṣedha</i>	'non-prohibition' from the side of devotee and the Lord Śrīman Nārāyaṇa arrives at his place at an opportune time.
<i>aprthaksiddhibhāvah</i>	a state of relationship of inseparable unity between a quality or attribute and the substance so qualified, inseparability, integrally related as substance and attribute body and soul, parable attribute which cannot exist independently.

<i>āptaḥ</i>	authoritative, trustworthy.
<i>apūrvah</i>	unseen agency that rewards merits and punishes demerit.
<i>apyāsajam</i>	emerging out through performance.
<i>araiyar</i>	priests of the Lord Śrīman Nārāyaṇa temples, whose duty is to chant the <i>mantras</i> and to dance before the the Lord appropriately. At that time of dance, they recite the verses of <i>Nālāyira Divya Prabandham</i> .
<i>arakṣakam</i>	duty of one who protects us.
<i>aram</i>	virtue.
<i>arcāmūrtilḥ & arcai</i>	idols worshipped in the temples, incarnation of th Lord by entering into the idols chosen by devotees, the Lord Śrīman Nārāyaṇa descends in response to the devotee's ardent prayer and enters into an idol created by human beings for the purpose of worship.
<i>arcana</i>	a mode of worship, offering flowers to the Lord with recitation of His glorified names.
<i>arcāvatārah</i>	Lord's <i>avatāra</i> in the form of idol in a temple or household, incarnation of God by entering into the idol chosen by His devotees, permanent incarnation of God.
<i>arcirādigatimārga</i>	path of the divine beings moving towards <i>paramapada</i> .
<i>ārjavam</i>	moving with the people without looking into the variations and cadres with humanistic touch.
<i>ārtaprapanna</i>	<i>prapanna</i> , who is in anguish and cannot bear to remain in <i>samsāra</i> any longer. He is said to attain release at the moment he does <i>prapatti</i> , but not at the end of his life.

<i>arthārthī</i>	those who wish to earn the wealth afresh.
<i>arthaḥ</i>	wealth, one who wishes to regain the wealth, which he lost.
<i>arthapañcakam</i>	five major topics of <i>Śrīvaiṣṇavism</i> , the treatise dealing with five topics, five major truths of <i>Śrīvaiṣṇavism</i> : essential natures of soul, God, goal, means and end, the treatise dealing with these five topics.
<i>ārti</i>	pain at remaining in <i>samsāra</i> , eagerness to attain <i>mokṣa</i> .
<i>ārtiharatvam</i>	sense of eliminating pain of birth.
<i>ārttaṅ</i>	those who wish to get the lost wealth.
<i>aruḷicceyal</i>	gracious command, poetic utterances of the saints, revealed, i.e., stanzas of <i>Āḷvārs</i> , i.e., <i>Nālāyira Divya Prabandham</i> , to reveal in speech, deed or writings used in <i>Śrīvaiṣṇava maṇippravāḷa</i> language as an honorific to refer to the words and deeds of the Lord Śrīman Nārāyaṇa, treatises of the <i>Āḷvārs</i> and <i>Ācāryas</i> .
<i>ārupadaniṣṭar</i>	<i>dvayaniṣṭar</i> , who follows the <i>Dvaya Mantra</i> , the followers of the thematic content of <i>dvaya mantra</i> , one of the three <i>Śrīvaiṣṇava rahasya mantras</i> .
<i>asahya apacāraḥ</i>	incivility, disrespectful conduct, irreverence.
<i>aśarīri</i>	incorporeal being, voice from heaven, utterance of an invisible speaker.
<i>āśrama</i>	stages of life such as bachelor (<i>brahmacarya</i>), householder (<i>gṛhastha</i>), forest dweller (<i>vānaprastha</i>) and ascetic (<i>sannyāsa</i>).
<i>āśraya</i>	the refuge, <i>upāya</i> , i.e., the Lord Śrīman Nārāyaṇa, locus or abode of a quality or attribute.

<i>āśrita</i>	one who has resorted to the Lord Śrīman Nārāyaṇa for protection, devotee, <i>prapanna</i> , <i>bhāgavata</i> .
<i>āśritapāratantryam</i>	the Lord's quality of indulgent love for and dependence upon His own devotees.
<i>āstikyam</i>	consciousness that, there is rebirth because of law of <i>karma</i> , having firm faith upon the <i>śāstras</i> .
<i>āstiratvam</i>	sense of impermanence, the subject, which does not have the fullness.
<i>astram</i>	powerful missiles which are thrown like arrows and weapons from the hand.
<i>asuham</i>	things are not good to use.
<i>atapaskaḥ</i>	those who are not doing penance or not having religious austerities.
<i>aṭikkalañcu</i>	to be highly valued.
<i>aṭitāru</i>	grooves of the foot.
<i>ātma</i>	soul, the individual self.
<i>ātmaguṇas</i>	soul's virtues like knowledge, devotion, dispassion - <i>jñāna</i> , <i>bhakti</i> , <i>vairāgya</i> , which arise after realizing its essential nature.
<i>ātmajñānam</i>	self realization, knowing or realizing the true nature of spirit, the knowledge of self.
<i>ātmanikṣepaḥ</i>	self surrender, <i>prapatti</i> , <i>nyāsa</i> , <i>śaraṇāgati</i> . When listing <i>aṅgas</i> of <i>prapatti</i> , <i>ātmanikṣepa</i> is generally used to indicate the <i>aṅgi</i> .
<i>ātmānubhava</i>	realization of the experience of <i>ātma</i> with its eternal relation with the Lord Śrīman Nārāyaṇa.
<i>ātma prāpti kāma</i>	<i>kevala</i> . See <i>kevala</i> .
<i>atyantam</i>	much, excessively.
<i>audāryam</i>	high quality of liberal donor.

<i>aupādhikam</i>	conditional, adventitious, that which is limited by particular conditions, which are valid under particular suppositions, <i>vantēri</i> .
<i>aupādhikatvam</i>	quality of derivation for a cause.
<i>avāntarabheda</i>	different categories within the species.
<i>avāptasamastakāmatvam</i>	one, whose desires are already achieved without obstruction, status of the Lord Śrīman Nārāyaṇa, fulfillment of all the desired objects.
<i>avatārah</i>	descent of the Lord Śrīman Nārāyaṇa, incarnation of the Lord.
<i>avidyā</i>	ignorance, cosmic principle, cause of world illusion, spiritual ignorance, soul's impurity.
<i>āvidyār</i>	people who do not have knowledge, ignorant.
<i>avyaktaḥ</i>	unmanifested.
<i>baddhaḥ</i>	band, the soul in bondage.
<i>baddha</i>	those who revolve within the worldly order, people with affliction.
<i>balam</i>	strength.
<i>bhagavan</i>	Supreme Being endowed with six principal attributes - <i>jñāna</i> 'knowledge', <i>śakti</i> 'energies', <i>bala</i> 'strength' <i>aiśvarya</i> 'opulence', <i>vīrya</i> 'heroism' and <i>tejas</i> 'splendor'.
<i>bhāgavataḥ</i>	devotee of the Lord Śrīman Nārāyaṇa, community of <i>Vaiṣṇavas</i> . <i>Bhāgavata</i> can be a <i>Śrīvaiṣṇava</i> of any caste.
<i>bhāgavata kaiṅkaryam</i>	service to the devotees of the Lord Śrīman Nārāyaṇa.
<i>bhagavat apacārah</i>	offence committed in respect of the Lord Śrīman Nārāyaṇa.

<i>bhāgavata śeṣatva</i>	subservience to the Lord Śrīman Nārāyaṇa's devotees. It is also considered as that extent of <i>bhagavat śeṣatva</i> , i.e., subservient to the Lord
<i>bhagavat-prāptikāmaḥ</i>	those who wishes to reach over the abode of the Lord Śrīman Nārāyaṇa.
<i>bhajanīyan</i>	one who is blissfully worshippingable.
<i>bhakti</i>	devotion to God, loving meditation on God.
<i>bhakti yogaḥ</i>	observance of increasing meditation of God as means to <i>mokṣa</i> .
<i>bharanyāsaḥ</i>	surrender of responsibility for protection. syn. <i>prapatti</i> . See <i>rakṣabharamyāsa</i> .
<i>bharṭṛ-bhāryā</i>	husband and wife.
<i>bhasmāhuti</i>	throwing <i>yajña</i> materials to ashes.
<i>bhogyā bhāgatva</i>	bewilderment of the Lord Śrīman Nārāyaṇa to reach over His devotees and make them think about Him.
<i>bhogavibhūtiḥ</i>	realm of delight for the Lord Vaikuṅṭha, where He enjoys the service of <i>nityasūris</i> and <i>muktas</i> .
<i>bhogyam</i>	object of experience, what is enjoyable.
<i>bhoktā</i>	one who experiences pleasure and pain, out of interest, taking the betel leaf, etc.
<i>bhoktā bhogyā sambandhaḥ</i>	relationship between enjoyer and object of enjoyment.
<i>bhokṭṛtvam</i>	quality of enjoying the taste of subject, <i>ātma</i> is realizing the experience of the Lord Śrīman Nārāyaṇa.
<i>bhogyatā</i>	sweet thing which is enjoyed by, inner being is utilized for the sake of pleasure of the Lord.
<i>bhūtās</i>	five gross elements such as earth, water, fire, air and ether.

<i>brahma</i>	<i>Vedic</i> deity entrusted with task of creation of the universe.
<i>brahmacaryam</i>	bachelor, recluse, celibate life.
<i>brahman</i>	absolute, ultimate reality, personal God.
<i>brahmaniṣṭan</i>	<i>ācārya</i> who is always concentrating upon the Almighty.
<i>brahmānubhavaḥ</i>	experience of <i>Brahman</i> .
<i>brahmaśtram</i>	divine weapon with power to bind one's enemies and render them helpless. One of the stipulations of its use is faith in its effectiveness.
<i>buddipūrvaka</i>	deliberate, intentional.
<i>caitanyam</i>	consciousness, intelligence.
<i>caṇḍāḷaḥ</i>	low, degraded man, sinner, person in the degraded caste.
<i>capalaḥ</i>	those who don't have the capacity to control his mind.
<i>caramaślokaḥ</i>	last verse, one of the <i>Śrīvaiṣṇava mantras</i> .
<i>caramopāyaḥ</i>	final <i>upāya</i> . i.e., <i>śaraṇāgati</i> to the Lord Śrīman Nārāyaṇa, it is ultimate <i>upāya</i> for <i>mokṣa</i> , see <i>ācāryābhīmāna</i> .
<i>ceṣṭitāścāriyam</i>	wonderfulness in the activities.
<i>cetanaḥ</i>	sentient, that which possesses consciousness.
<i>chantasu</i>	remembrance, boon.
<i>cintanai</i>	knowing of perceived objects.
<i>cit</i>	sentient being, individual self, consciousness.
<i>cittavastu</i>	an accomplished fact, something already achieved.
<i>darśanam</i>	realization of self, system of philosophy, vision, system leading to knowledge of the reality.

<i>dāsaḥ</i>	subordinate, one who is subservient to the Lord Śrīman Nārāyaṇa.
<i>dāsyam</i>	serviceability.
<i>dayā</i>	sympathy, mercy, compassion, one of God's qualities of mercy and accessibility.
<i>dehātmābhimānaḥ</i>	conceited delusion, which mistakes body to be true self.
<i>dehayātraśeṣam</i>	it is the basic cause for soul to be within the body.
<i>dhāraḥ</i>	that which serves to cross or overcome and sustenance.
<i>dhāriyam</i>	the Lord Śrīman Nārāyaṇa, out of His <i>svarūpa</i> and <i>sainkalpa</i> protects the animate and inanimate objects.
<i>dharmabhūtajñāna</i>	attributive consciousness, knowledge as an essential attribute of self.
<i>dharmah</i>	quality of a substance, an attribute, righteousness, religious duty, right consciousness, virtuous deed.
<i>dharmī</i>	substratum, substantive aspect of an entity, that in which a quality inheres, a substratum.
<i>dhūmagatiḥ</i>	state of moving towards heaven etc.
<i>dhyānam</i>	concentration.
<i>dīkṣā</i>	performance of a course of austerities.
<i>divyadampatī</i>	divine couple, the Lord Śrīman Nārāyaṇa and Śrī Lakṣmī.
<i>divya jñāna rūpa</i>	divine form of knowledge.
<i>divyam</i>	divine.
<i>divyamaṅgaḷa vighrahaḥ</i>	the Lord Śrīman Nārāyaṇa's divine form, His supernatural status , heavenly body.
<i>doṣaḥ</i>	defect.

<i>doṣabhogyam</i>	enjoyment of sins, according to <i>Teṅkalai Śrīvaiṣṇavism</i> , the ultimate manifestation of the Lord's tender affection towards His devotees.
<i>dravyam</i>	substance, that which serves as the substratum for modification.
<i>drytaprapanna</i>	stalwart <i>prapanna</i> , who can remain in this world for the rest of this life until the expiration of his <i>prārabdha karma</i> .
<i>dvaya mantram</i>	an esoteric <i>Śrīvaiṣṇava mantra</i> comprising two sentences referring to self surrender (<i>śaraṇāgati</i>).
<i>ekāntitoam</i>	singularity of devotion, property of devotion to Lord.
<i>eḷuntaruḷiyiru</i>	to graciously appear and reside, used primarily when referring to the Lord, <i>avatāras</i> , secondarily as an honorific verb 'to reside' for any respected <i>Śrīvaiṣṇava</i> .
<i>emperumānār</i>	'One who belongs to our Lord' - a name of the Lord Śrīman Nārāyaṇa. Śrī Rāmānuja is also called as <i>Emperumānār</i> .
<i>ghaṭita ghaṭaka</i> <i>vighaṭanābāndhavam</i> <i>gopṭṛtvavaraṇam</i>	power to unite with indifferent things or qualities. choosing or requesting protection, as to <i>Vaṭakalai Śrīvaiṣṇavism</i> it is one of the <i>aṅgas</i> of <i>prapatti</i> .
<i>grantha</i>	book, treatise.
<i>guṇaḥ</i>	quality, true cosmic attribute.
<i>guruḥ</i>	preceptor imparting spiritual knowledge, spiritual <i>guru</i> .
<i>guruparamparai</i>	line of <i>gurus</i> and <i>śiṣyas</i> , succession or lineage of <i>ācāryas</i> and their disciples. One's own <i>ācārya</i> , his <i>ācārya</i> , his <i>ācārya's ācārya</i> , etc., up to the Lord Śrīman Nārāyaṇa and the line of <i>guruparamparā</i> of a particular text or teaching.

<i>Heyapratyanīkaṅ</i>	the Lord Śrīman Nārāyaṇa, one who is opposite to all the defects.
<i>hitam</i>	benefit, welfare in the formula - <i>tatvalhitapurūṣārtha</i> , doctrine of the way of salvation (<i>upāya</i>) as opposed to ontological doctrine (<i>tattva</i>), doctrine concerning the ultimate destiny and goal of served soul, service to the Lord as a means to achieve the supreme goal of life, <i>upāya</i> for final emancipation.
<i>iccai</i>	longing to experience the perceived things.
<i>īṭu</i>	commentary on the hymns of Nammālvār's <i>TiruvāymoḶi</i> as <i>Muppattiyārāyirappaṭi</i> (36000 <i>paṭi</i> commentary).
<i>indriyas</i>	sense organs.
<i>iṅgam</i>	pleasure.
<i>Īsvaraḥ</i>	the Lord Śrīman Nārāyaṇa, God, Supreme self, inner controller of all beings.
<i>itihāsa</i>	two epics - <i>Rāmāyaṇa</i> and <i>Mahābhārata</i> .
<i>jaḍam</i>	inert, matter, solid substance.
<i>jagat</i>	cosmic order, physical universe.
<i>jagat kāraṇa</i>	primary cause of the universe.
<i>jakārthityam</i>	being as a single object.
<i>janana</i>	origin, birth.
<i>jātibheda</i>	distinct species.
<i>jīvaḥ</i>	individual self, empirical self.
<i>jīvakoṭi</i>	category of <i>jīvas</i> .
<i>jīvātman</i>	individual self, <i>ātman</i> a distinct one from <i>paramātman</i> , supreme self.
<i>jñāna-jñeya</i>	knower and known.

<i>jñānakāṇḍaḥ</i>	latter part of the <i>Veda</i> dealing with knowledgeable aspects of <i>Brahman</i> .
<i>jñānam</i>	knowledge, consciousness, wisdom.
<i>jñānānandamayāḥ</i>	<i>ātma</i> , to it, the knowledge and bliss are its inner form and essence.
<i>jñānānudaya</i>	knowledge, which identifies the physical body itself as soul.
<i>jñāna svarūpaḥ</i>	knowledge discipline as means to self realization.
<i>jñānendriyas</i>	cognitive organs.
<i>jñānin</i>	a person possessing knowledge.
<i>jñātā</i>	knowing subject, knower.
<i>jñātai</i>	knowledge, consciousness.
<i>jñātavyam</i>	things to be known.
<i>jñātṛtvam</i>	state of being knower, property of being a knower sentience. light, flame.
<i>kaiṅkaryam</i>	eternal service to the holy feet of the Lord Śrīman Nārāyaṇa at <i>paramapada</i> , the abode of Him.
<i>kaivalyam</i>	state of existence of self in its true form as free from bondage, state of <i>mokṣa</i> , self realization, existence of self in its true form as totally liberated from bondage, aloofness, bounded pleasure of <i>ātma</i> which enjoys by itself.
<i>kāla</i>	time.
<i>kālabhedam</i>	differentiation based on time, i.e., past, present and future.
<i>kalyāṇaguṇaḥ</i>	auspicious qualities.
<i>kalyāṇa guṇaikatān</i>	possessor of all the kinds of good and auspicious qualities.

<i>kalyāṇagūṇayogam</i>	the Lord Śrīman Nārāyaṇa's good qualities and He is one, who is free from all the defect and possessing unlimited auspicious qualities.
<i>kāmaḥ</i>	Lust, pursuit of man, passion, attachment, sexual desire.
<i>kāmya karma</i>	religious observances prompted by desire for specific results.
<i>kaṇṇalīvu</i>	by making a blight of the eyes.
<i>kāraṇa śrutiḥ</i>	scriptural text which speaks of the causality of universe.
<i>kāraṇatvam</i>	root cause for first cause, <i>sahakārika</i> 'secondary' cause and <i>nimitta</i> 'efficient' cause of the worldly objects while they are creating.
<i>karma</i>	action, rituals, past deeds and their results in the form of merit and sin.
<i>karmakāṇḍaḥ</i>	earlier part of the <i>Vedas</i> dealing primarily with rituals.
<i>karmapāratantrya</i>	the <i>ātma</i> 's quality of attachment with its good as well as bad <i>karmas</i> .
<i>karma apūrvam</i>	when <i>ātmas</i> perform activities, as fruit of the same, something new is evolved. It does not prevail at earlier.
<i>karma yogah</i>	observance of religious act as a means for the self realization.
<i>kārpaṇyam</i>	helplessness, destitution, one of the <i>aṅgas</i> of <i>prapatti</i> .
<i>kartā</i>	agent of action, individual self as doer, performer.
<i>karṭṛtvam</i>	responsibility for action, status for <i>karṭā</i> , i.e., doer-ship.

<i>kāruṇikatvam</i>	quality of becoming great person to grace things.
<i>kāruṇyam</i>	compassion, mercy, grace, Vedānta Deśika sometimes distinguishes <i>kāruṇya</i> , the Lord's innate compassion from <i>prasāda</i> , the Lord's saving grace resulting from being placated by the performance of the <i>sādhyopāya</i> .
<i>kāryam</i>	effect, that which is to be done.
<i>kaṭākṣaḥ</i>	notice, glance synonym of the Lord's grace, mercy (<i>kṛpā</i> , <i>kāruṇya</i>), tendency of <i>kaṭākṣa</i> 'grace' that, the Lord sheds on a particular individual at a particular time.
<i>kāyasudhiḥ</i>	pure body.
<i>kevalaḥ</i>	those who are satisfied by an enjoyment of his own <i>ātma</i> .
<i>kevalar</i>	one who is situated in <i>kaivalya niṣṭai</i> and enjoying oneself after liberation because except the Lord, they seek ulterior benefit.
<i>kriyā</i>	activity, performance of rituals.
<i>krodhaḥ</i>	anger.
<i>kṛpā, krupai</i>	compassion, mercy, to feel pity while somebody is suffering.
<i>kṛsi</i>	cultivating, agriculture labour.
<i>kṛsipaṇṇu</i>	labour, make effort.
<i>kṛsiphalam</i>	result or fruit of one's labour, harvest.
<i>kṛtajñatā gandham</i>	the <i>vāsanā</i> of the act of gratitude.
<i>kṛtyam</i>	things to be done.
<i>kṣāntiḥ</i>	forbearance, forgiveness or forgiving nature. One of the Lord's qualities of mercy and addressability.

<i>kṣeṭrajñam</i>	knower of body, individual self, <i>ātma</i> within the body.
<i>kṣeṭram</i>	body as the field, where one recaps the fruits of past deeds, things to be done.
<i>kṣutpīḍitaḥ</i>	those who are in hungry.
<i>kudṛṣṭiḥ</i>	‘short sighted person’ Vedānta Deśika’s deprecatory term for <i>Advaitins</i> .
<i>lakṣaṇam</i>	definition, a quality that is innate.
<i>Lakṣmī</i>	name of Goddess, who is the consort of Mahāviṣṇu.
<i>laukīka</i>	empirical.
<i>līla</i>	sport.
<i>lilārasaḥ</i>	Lord’s sportive delight in judging the soul according to its <i>karma</i> , soul’s experience in <i>samsāra</i> .
<i>lilāvibhūtiḥ</i>	cosmic universe of the supreme being, play ground for the Lord Śrīman Nārāyaṇa, physical universe, realm of the Lord’s sport, <i>samsāra</i> , as opposed to <i>bhogavibhūti</i> , the realm of enjoyment, i.e., Vaikuṅṭha.
<i>lokasaṅgrahaḥ</i>	supporting the world and society within reference to actions performed for the purpose of setting a good example for others to follow for their own benefit and for the benefit of society.
<i>mādhuryam</i>	sweetness.
<i>mahāpraḷayaḥ</i>	universal deluge.
<i>mahat</i>	great, first evaluate of the primordial matter, i.e., <i>prakṛti</i> .
<i>mahāviśvāsaḥ</i>	great faith, very firm resolve that the Lord will save if asked, one of the <i>aṅgas</i> of <i>prapatti</i> in <i>Vaṭakali Śrīvaiṣṇavism</i> .

<i>manaḥ</i>	mind.
<i>maṅgaḷāsāsanam</i>	wishing auspiciousness, well being and safety to the Lord's <i>arcāvatāra</i> , form of temple service practiced by the <i>Ālvārs</i> and cherished by the <i>Śrīraṅgam ācāryas</i> , benedictive prayer.
<i>maṅgaḷaślokaḥ</i>	<i>śloka</i> of benediction found at the beginning of religious text.
<i>maṅippravāḷaḥ</i>	the highly Sanskritized Tamiḷ used by the <i>Śrīvaiṣṇava Ācāryas</i> . After the 13th century many <i>Śrīvaiṣṇava</i> doctrinal works of various kinds were written in <i>Maṅipravāla</i> style of language.
<i>mantraḥ</i>	esoteric syllables or words signifying spiritual ideas, <i>Vedic</i> hymn, incantation.
<i>mantrarahasam</i>	<i>Tirumantra</i> .
<i>māraṇ</i>	name refers to Nammālvār.
<i>mārdavam</i>	quality of softness or sweetness.
<i>maṭalūrtal</i>	to ride a horse of <i>palmyra</i> stems, as a disappointed lover to win his love.
<i>maṭham, maṭha</i>	religious center headed by an ascetic, monastery.
<i>māyā</i>	Cosmic principle, which gives rise to world illusion, phenomenal character of the universe, that which is an instrument of wonderful creation, primordial matter i.e., <i>prakṛti</i> , nescience.
<i>mokṣaḥ</i>	release from <i>samsāra</i> or bondage due to the <i>karma</i> , final release from the bondage, union with the absolute, attainment of the status of <i>brahman</i> .
<i>muktaḥ</i>	one who is liberated from the bondage, released soul.
<i>mukundatvam</i>	nature of granting <i>mokṣa</i> .

<i>mukṭiḥ</i>	state of final liberation from bondage.
<i>mūlamantraḥ</i>	see <i>Tirumantra</i> .
<i>mūlaprakṛtiḥ</i>	primordial matter or cosmic stuff.
<i>mūlavidyā</i>	primordial nescience.
<i>mumukṣuḥ</i>	an aspirant for the <i>mokṣa</i> , one who is desirous of release from the bondage, seeker after salvation.
<i>munniṭu</i>	to put forth, to invoke as intercessor or mediator.
<i>nāma</i>	name, one of the five <i>Vaiṣṇava</i> sacraments.
<i>nāmarūpa</i>	name and form.
<i>namas</i>	salutation, mental notion that, the soul is not one's own, but, the Lord Śrīman Nārāyaṇa.
<i>namaskāraḥ</i>	offering salutation, self surrender.
<i>nairapekṣyam</i>	self sufficiency, lack of need for any other aid.
<i>nairghṛṇyam</i>	cruelty, mercilessness.
<i>namperumā!</i>	'Our Supreme Lord', Mahāviṣṇu, specially the Lord Śrīman Nārāyaṇa manifested as the <i>arcāmūrti</i> of Śrī Raṅganāthaswāmi at Śrīraṅgam temple.
<i>nārāyaṇa anuvākaḥ</i>	<i>Vedic</i> portion, which deals with the Lord Mahāviṣṇu.
<i>nārāyaṇaḥ</i>	The Supreme Being, who is the ground of all sentient and non sentient entities in the universe and also immanent in them.
<i>nārāyaṇa mantraḥ</i>	<i>Tirumantra</i> .
<i>nārāyaṇatvam</i>	the Lord Śrīman Nārāyaṇa's supreme quality of controlling the <i>jīvātmas</i> , the <i>prakāras</i> as <i>prakāri</i> and if any <i>jīvātma</i> is not protected, He feels it as His great loss.
<i>nāstikaḥ</i>	disbeliever of God, atheist. One who is opposed to <i>āstika</i> .

<i>naśvarapadārttham</i>	‘destructible object’, differentiation of qualities as goodness and badness.
<i>nāyaka lakṣanam</i>	qualification of master.
<i>nāyaki nāyakabhāvaḥ</i>	affectionate sentiments or personal relation of a lover and his beloved or husband and wife. The relationship of the Lord Śrīman Nārāyaṇa with the <i>jīvātmas</i> .
<i>nigrahaḥ</i>	disfavour, will to punish, punishment.
<i>nirañkuśaḥ</i>	uncontrollable, unprompted, intractable.
<i>nirañkuśa svātantraya</i>	Lord’s uncontrollable autonomy without any restriction, His unprompted and in obstructable dominion over His creation.
<i>nirapekṣa</i>	regardless of, indifferent to, independent of, in spite of, without any need, self sufficient.
<i>nirapekṣopāyaḥ</i>	Lord as self sufficient <i>upāya</i> , who needs nothing else to bring about soul’s salvation.
<i>niratiśayabhogyaṇ</i>	one who is mostly enjoyable. The Lord Śrīman Nārāyaṇa.
<i>niraupādhikarakṣaka</i>	unconditional, without qualification or limiting stipulation, as in <i>niraupādhikarakṣaka</i> , Lord as unconditional protector, without cause, causeless, <i>nirketuka kṛpā</i> .
<i>nirdhanaḥ</i>	poor.
<i>nirguṇaḥ</i>	without qualities indeterminate, devoid of qualities, undifferentiated, devoid of defiling attributes.
<i>nirketukakataḥkṣaḥ</i>	unconditioned or operative grace. To Śrīraṅgam <i>ācāryas</i> , the Lord’s spontaneous or causeless grace is enough for granting <i>mokṣa</i> , causeless grace, <i>nirketuka kṛpā</i> of the Lord.

<i>nirketuka kṛpā</i>	Lord's causeless mercy or grace, either as His general quality of mercy, which is based on nothing outside Himself, or to Śrīraṅgam <i>ācāryas</i> , the Lord's spontaneous and uncaused saving grace, syn. <i>nirketuka kaṭākṣa</i> , unconditional flow of compassion.
<i>nirupādhikam</i>	without cause, natural one which does not have cause.
<i>nirupādhikaniṣedham</i>	exception, which shall be restricted by time and place.
<i>nirūpādhika sambandhaḥ</i>	relation between soul and the Lord based on no reasons.
<i>nirūpakatvam</i>	existing as a special <i>dharma</i> to the Lord Śrīman Nārāyaṇa.
<i>nirūpitasvarūpa- viśeṣaṇam</i>	relatively external quality attributed to somebody, whose essential nature has been defined. See <i>svārūpanirūpaka, viśeṣaṇadharmā</i> .
<i>niruttaram</i>	there is no answer to explicit.
<i>niṣkāma</i>	free from any desire for results.
<i>niṣkṛṣṭaveśa</i>	essential form, soul, as opposed to <i>viśiṣṭaveśa</i> , particularized or attributive form, body, quality of pure <i>ātma</i> .
<i>niṣṭhā</i>	steadfastness, established state, condition, firmly, fixed.
<i>nitya kainkaryam</i>	eternal divine service to the holy feet of the Lord.
<i>nityakarma</i>	religious duties laid down as mandatory, mandatory religious duties.
<i>nityamuktaḥ</i>	soul that is eternally free from the bondage.
<i>nityanaimityika- karma</i>	daily and occasional rites enjoined as obligatory for twice born, stipulated according to <i>varṇa, jāti, āśrama</i> , etc.

<i>nityar</i>	who are in Śrīvaikuṅṭha for ever.
<i>nitya samsārī</i>	soul eternally caught up in bondage.
<i>nityasūriḥ</i>	eternally existing free soul, never having been caught in <i>samsāra</i> , who lives in Vaikuṅṭha and serving the Lord.
<i>nityatadāśrayatva</i>	one quality eternally associated with the other quality. Example, though lame and its flame are two objects, both are inseparable.
<i>niṭyavibhūtiḥ</i>	eternal transcendental realm.
<i>nivarttakam</i>	which does not have cause.
<i>nivṛtta karma</i>	<i>karma</i> performed without any desire for results, <i>karma</i> which takes one away from bondage and leads to <i>mokṣa</i> .
<i>nivṛttiḥ</i>	cessation, removal.
<i>niyamah</i>	cultivation of positive virtues.
<i>niyāmakatvam</i>	commanding for the worldly activities.
<i>niyāmyatvam</i>	that which is controlled.
<i>niyantā</i>	controller of all beings, the Lord Śrīman Nārāyaṇa.
<i>niyantrtvam</i>	quality of controlling all the matters.
<i>paccaī</i>	a token offering or gift to a superior. syn. <i>upahāra</i> .
<i>pakṣī</i>	bird.
<i>pañcabhūtaḥ</i>	five physical elements: earth, water, fire, air and ether.
<i>pāñcarātram</i>	religious system followed by the <i>bhāgavatas</i> , religious treatises dealing with modes of worship of God and matters relating to temples, <i>Vaiṣṇava āgama</i> , which is graciously uttered by the Lord Mahāviṣṇu in five nights.

<i>pañcasamskāraḥ</i>	five fold rite of initiation into <i>Śrīvaiṣṇava</i> sect, consisting of <i>tapa</i> (branding), <i>puṇḍra</i> (<i>Vaiṣṇava</i> markings), <i>nāma</i> (receiving <i>Vaiṣṇava</i> name), <i>mantra</i> (receiving <i>Tirumantra</i> and <i>Dvaya Mantra</i>) and <i>yājana</i> (worship of the idol).
<i>pāpaḥ</i>	sin accrued as a result of performance of evil deeds, unfavorable disposition of God, sin.
<i>parabhakti</i>	state of meditation serving as direct means to <i>mokṣa</i> .
<i>parabrahma</i>	ultimate metaphysical reality, supreme, personal God.
<i>paradevatā</i>	supreme deity.
<i>paraḥ, parama</i>	great, supreme, highest form of Mahāviṣṇu, transcendental form.
<i>paraijñāna karppa</i>	
<i>parabhakti</i>	<i>parabhakti</i> which includes <i>parajñāna</i> .
<i>parajñānam</i>	vision of God, a stage of meditation giving rise to temporary vision of God.
<i>paramabhakti</i>	highest stage of meditation culminating in liberation of soul from bondage.
<i>paramācāryaḥ</i>	supreme teacher.
<i>parama kṛpā</i>	supreme mercy which does not need <i>puruṣakāra</i> , it is always there.
<i>paramānuḥ</i>	atom, infinitesimal, super sensible real.
<i>paramapadam</i>	supreme abode of the Lord Śrīman Nārāyaṇa.
<i>pāramārtikam</i>	transcendental, absolutely real.
<i>paramātman</i>	supreme self, God, Brahman.
<i>parāṅkuśa nāyakī</i>	Nammālvār, who became a lady lover to the Lord.
<i>pāratanṭrayam</i>	dependence, quality of soul which depends upon the Lord, Lord's dependence upon his devotees

	for their love, <i>ātma</i> acts in the direction of the wish and will of the Lord.
<i>paratvam</i>	the Lord Śrīman Nārāyaṇa as Paravāsudeva at Śrīvaikuṅṭha, who is surrounded by <i>nityasūris</i> , supreme transcendental form.
<i>pareśatvam</i>	having godly qualities.
<i>parigaṇanai</i>	intently indepth thinking upon the Lord.
<i>paripūrṇa</i>	perfect, comprehensive, fulfilled in all the respect, most complete personality.
<i>parrācu</i>	contact point for adhesion, catch hold, feet hold, pretext, <i>vyāsa</i> .
<i>pati</i>	master, superior, supreme being , the Lord.
<i>paṭi</i>	Example - 9,000 <i>Pati</i> , 36,000 <i>Pati</i> , etc., these are so called for number of <i>granthas</i> or lines of character they contain.
<i>patti uḷavan</i>	the Lord as the 'ploughman of <i>bhakti</i> ' who cultivates devotion to aspirants through His efforts in creation, <i>avatāras</i> , etc.
<i>paurāṇika</i>	Śrī Rāmānuja (through the <i>Śrīvaiṣṇava</i> tradition, it is accepted as such.
<i>pēru</i>	attainment of the Lord Śrīman Nārāyaṇa, <i>prāpti</i> , syn. <i>prāpyam</i> , performing <i>kaiṅkarya</i> to the holy feet of the Lord.
<i>piranimātam</i>	prostrating by placing the eight parts of the body upon the ground.
<i>piratisambandhi</i>	object in reciprocal.
<i>poruḷ</i>	wealth.
<i>poṣaka</i>	objects like food, that saves body and the soul.

<i>prabandha</i> (<i>pirapantam</i>)	book form of poetic composition of varieties of subject matters, book, compendium of stanzas.
<i>pradyumna</i>	state of <i>manas</i> with <i>ahaṅkāra</i> governed by by the Lord Śrīman Nārāyaṇa, the son of Kṛṣṇa and Rukmaṇi, manifestation of Mahāviṣṇu, one of the four <i>vyūha</i> .
<i>prajñāvasthā</i>	status arising in the consciousness.
<i>prakāra</i>	mode, attribute <i>jīva</i> as <i>prakāra</i> of the Lord Śrīman Nārāyaṇa.
<i>prakārin</i>	substance which has modes, the Lord.
<i>prakāśa</i>	brilliance, light, illumination, manifestation, knowledge.
<i>prakṛtam</i>	relation with the world.
<i>prakṛti</i>	primordial matter.
<i>pralayaḥ</i>	dissolution of the universe, unmanifested condition of the universe.
<i>pramāṇam</i>	means of valid knowledge, evidence.
<i>pramātā</i>	those who know the <i>Veda</i> as the valid knowledge.
<i>prameyaḥ</i>	objects of valid knowledge.
<i>prāpakah</i>	instrument or means of attainment, syn. <i>upāya</i> .
<i>prāpakatvam</i>	possessing astonished power, quality of <i>upāya</i> .
<i>prapannaḥ</i>	one who performs <i>prapatti</i> .
<i>prapannajanakūṭastha</i>	aspirants who recommend and establish the <i>prapatti mārga</i> out of their teachings and practices, chief of the <i>prapannas</i> , Nammālvār.
<i>prapatti</i>	absolute self, complete surrender to the Lord.
<i>prāpta</i>	one who seeks to attain the Lord Śrīman Nārāyaṇa, individual self.

<i>prāpti</i>	attainment.
<i>prāpyam</i>	direct means.
<i>prāpya pūraṣakatvam</i>	making service of <i>jīvas</i> to the heart of Lord.
<i>prāpyatvam</i>	nature of the subject, which is to be attained.
<i>prāpyaveṣam</i>	status of Lord to be attained.
<i>prārabdhakarma</i>	<i>karma</i> which has already begun to give result.
<i>prasādaḥ</i>	Lord's grace, mercy. Sometimes distinguished from <i>kṛpā</i> , <i>kāruṇya</i> as the favor or grace won by conciliatory or favorable action.
<i>prasaṅga</i>	unfortunate conclusion or problematic logical corollary of a proposition or view under consideration.
<i>prasannaḥ</i>	appeased, placated, conciliated.
<i>pratijñā</i>	statement of proposition to be proved.
<i>pratikṛtamanah</i>	quality of <i>ātma</i> , which is given reciprocally.
<i>pratisambandha</i>	recipient, recipient(s) of service, the Lord Śrīman Nārāyaṇa and His consort Śrī Mahālakṣmī.
<i>pratyakāṅikam</i>	indifferent.
<i>pratyupakāraḥ</i>	return the favour, repayment in kind.
<i>pravarttakam</i>	having interest to perform a particular work.
<i>pravṛttiḥ</i>	activity, initiation into action.
<i>prāyaścittam</i>	atonement, a rite enjoined to atone for a misdeed.
<i>prayojanāntaraparaṅ</i>	one who is after the ulterior benefits.
<i>prītiḥ</i>	love.
<i>pūjyapadārttham</i>	differentiation of eternal objects.
<i>punyaṃ</i>	merit, good deed, an act of religious merit leading to heaven, merit acquired as a result of performance of good deeds, favorable disposition of God.

<i>purāṇam</i>	Hindu mythological treatises.
<i>puruṣaḥ</i>	The self (according to <i>Sāṅkhya</i>), the Supreme Being, the Lord Śrīman Nārāyaṇa (according to <i>Śrīvaiṣṇavism</i>), the Creator of the universe.
<i>puruṣakāratvam</i>	making to join the <i>jīvas</i> with the Lord.
<i>puruṣārthaḥ</i>	ends of human endeavor, fruit gained by the soul, <i>pēru</i> , <i>kainkarya</i> , <i>mokṣa</i> , <i>dharmā-ārtha-kāma-mokṣa</i> .
<i>puruṣārthakāṣṭhā</i>	pinnacle or ultimate limit of supreme goal of service to the holy feet of the Lord Śrīman Nārāyaṇa, service to <i>bhāgavatas</i> .
<i>puruṣottamaḥ</i>	supreme self, personal God, the Lord Śrīman Nārāyaṇa.
<i>pūrvarkaḥ</i>	<i>Śrīvaiṣṇava ācāryas</i> like Nampillai, Nañjīyar, etc.
<i>putrakṛtya</i>	final rite to the body father's or mother's after death by their son.
<i>putti, buddhiḥ</i>	intellect, mind, internal organ.
<i>rāgaprāptam</i>	attained or inspired by desire, voluntary, done out of delight, as opposed to <i>vidhiprāpta</i> , obligatory.
<i>rahasya granthaḥ</i>	a treatise dealing with the esoteric doctrines of the world, <i>jīvātma</i> and <i>Paramātma</i> .
<i>rahasyam</i>	secret, one of the three secret <i>Śrīvaiṣṇava mantras</i> , a <i>maṅgippravāḷa</i> treatise dealing with the interpretation of the three <i>mantras</i> : <i>Tirumantra</i> , <i>Dvaya mantra</i> and <i>Caramaśloka</i> .
<i>rajas</i>	one of the three cosmic attributes, quality which causes suffering, passion, etc., quality of matter giving rise to activity.
<i>rakṣakam</i>	that which protects, protector, savior, the Lord Śrīman Nārāyaṇa. syn. <i>śaraṇya</i> , protection, rescue, salvation.

<i>rakṣakatvam</i>	quality of protection.
<i>rakṣaṇam</i>	act of protection, protection, salvation.
<i>rakṣaṇasthairyam</i>	stubbornness to protect.
<i>rakṣāparanyāsaḥ</i>	surrendering responsibility for one's own salvation to the Lord Śrīman Nārāyaṇa. For Vedānta Deśika, this describes <i>prapatti</i> for the purpose of salvation.
<i>rakṣya-rakṣaka</i>	protector-objects to be protected.
<i>rṣiḥ</i>	seer, sage.
<i>ruciḥ</i>	particular taste of the perceived things gained out of experiencing the same, but, that particular taste could not be saturated out of the other things.
<i>rūpam</i>	colour, form of an object, colour, divine personality.
<i>śabdaḥ</i>	sound, verbal testimony, scriptural authority.
<i>sādhana bhaktiḥ</i>	<i>bhakti yoga</i> adopted as means to <i>mokṣa</i> , <i>bhakti</i> as a <i>sādhana</i> or <i>upāya</i> .
<i>sāadhanam</i>	means or instrument to achieve the goal. syn. <i>upāya</i> , <i>prāpaka</i> , discipline, means for spiritual realization, means to obtain <i>mokṣa</i> , method adopted to achieve goal, religious discipline.
<i>sādhanatrayam</i>	three <i>upāyas</i> of <i>karma</i> , <i>jñāna</i> and <i>bhakti</i> .
<i>sādharmyadruṣṭāntam</i>	giving example from the subject matters, which are possessing same kind of <i>dharmā</i> 'nature'.
<i>sādhyah</i>	to be achieved, performed, effected and brought about, fruit gained out of following the <i>sādhana</i> , i.e., <i>upāya</i> , also <i>pēru</i> , <i>kaiṅkarya</i> , <i>mokṣa</i> .
<i>sādhyaparar</i>	who consider the Lord Śrīman Nārāyaṇa Himself as fruit for performing <i>upāya</i> .
<i>sādhyarūpasāadhanam</i>	things to be done out of <i>karma yoga</i> and <i>jñāna yoga</i> .

<i>sādhyasādhanabhaktiḥ</i>	<i>bhakti</i> , which is practiced by the people to attain <i>mokṣa</i> .
<i>sādhya sādhananiṣṭā</i>	great person, who is concentrating upon his performing <i>upāya</i> .
<i>sādhyopāyaḥ</i>	to Vedānta Deśika, the <i>upāya</i> for salvation which has yet to be brought about and performed by the <i>adhikāri</i> , that is, <i>bhakti yoga</i> or <i>prapatti</i> as opposed to <i>siddhopāya</i> , means to <i>mokṣa</i> , which has to be effected by the aspirant.
<i>sadvidyā</i>	meditation on <i>Brahman</i> .
<i>sādyabhaktiḥ</i>	devotion, which is achieved through <i>prapatti</i> , considering the <i>bhakti</i> itself as the fruit of performing <i>bhakti yoga</i> .
<i>sagunabojanam</i>	qualitative food.
<i>saguṇa brahman</i>	<i>Brahman</i> endowed with ritualistic and auspicious qualities.
<i>saguṇaḥ</i>	possessing attributes.
<i>sahabhojanam</i>	eating together with a single leaf.
<i>sahetuka</i>	with reason or cause.
<i>sahetuka kṛpā</i>	Lord's grace or mercy, which needs cause or basis to be called out, showering of grace in response to devotee's effort.
<i>śaityam</i>	coolness.
<i>sajātyar</i>	authority who is equal of oneself, i.e., equal status.
<i>sajātīya bheda</i>	difference between <i>Brahman</i> and <i>jīva</i> .
<i>sakṛtkāraṇyam</i>	performance of the activity for once.
<i>sākṣātkarittal</i>	knowing through the eye of <i>jñāna</i> .
<i>sākṣin</i>	witness.

<i>śaktatvam</i> (<i>śaktimattva</i>)	quality of having unbounded power.
<i>śakti</i>	power, potency, supreme female deity, energy.
<i>śaktitvam</i>	possessing the capacity of performing all the activities.
<i>saktiyogam</i>	abilities to enjoy Him fully.
<i>sālokyam</i>	residing and existing with the Lord Śrīman Nārāyaṇa at <i>paramapada</i> .
<i>śama</i>	controlling of passion through controlling of external sense organs.
<i>sāmānādhikaraṇa</i> <i>aikyam</i>	God exists always within the <i>śarīra</i> and the soul.
<i>Samastakalyāṇa</i> <i>guṇātmaka</i>	the holy form of the Lord Śrīman Nārāyaṇa contains countless auspicious qualities, always have much of affection towards the devotee.
<i>sambandhaḥ</i>	relationship, attachment, as soul to Lord, soul to <i>prakṛti</i> .
<i>sāmīpyam</i>	staying close to the Lord Śrīman Nārāyaṇa as the intimate fellowship.
<i>sampradāyaḥ</i>	tradition, heritage, <i>Śrīvaiṣṇava</i> tradition.
<i>samsāraḥ</i>	empirical life including cycle of births and deaths, bondage.
<i>samsāri cetana</i>	bounded soul, which is imperfect.
<i>samṣkāraḥ</i>	impression, worldly existence.
<i>samsleṣattil tarikkai</i>	getting pleasure by having contact with the Lord Śrīman Nārāyaṇa only.
<i>samyagbojanam</i>	good food.
<i>sāmyam</i>	having single sight without having any difference.

<i>sāṅgabhakti</i>	<i>bhakti</i> having <i>aṅgas</i> 'parts'.
<i>saṅkalpaḥ</i>	will, divine will, determination.
<i>saṅkarṣana</i>	state of <i>prakṛti</i> with <i>manas</i> commended by the Lord Śrīman Nārāyaṇa, a manifestation of the Lord, as destroyer, one of the four <i>vyūha</i> .
<i>śaraṇāgataḥ</i>	one who has sought or is seeking refuge. syn. <i>prapaṇna</i> .
<i>śaraṇāgatiḥ</i>	surrendering to the Lord Śrīman Nārāyaṇa as sole refuge. syn. <i>prapatti</i> .
<i>śaraṇam</i>	refuge, salvation, means of salvation, the Lord as <i>upāya</i> for salvation.
<i>śaraṇyaḥ</i>	refuge, savior, the Lord Śrīman Nārāyaṇa, one who is to be sought for refuge, one who grants refuge.
<i>śaraṇyatvam</i>	dwelling place of all the objects, i.e., the holy feet of the Lord.
<i>sāratamam</i>	final status of tasting the enjoyment, to it, there is no equal and also there is nothing else.
<i>sārataram</i>	things, which are possessing more sweetness.
<i>śarīram</i>	body, that which is necessarily supported by self, controlled by it and sub-serves its purpose.
<i>śarīra-śarīri</i>	soul and body.
<i>śarīra-śarīri sambandhaḥ</i>	organic relation of body to soul and of the cosmic universe of <i>cit</i> and <i>acit</i> to <i>Īśvara</i> who is the Lord Śrīman Nārāyaṇa.
<i>śarīratvam</i>	God possesses His body of <i>cit</i> and <i>acit</i> , within it as mode, He becomes as souls of the individuals.
<i>śarīrin</i>	owner of the <i>śarīra</i> , <i>ātmanā</i> , <i>jīva</i> , soul, self.
<i>sārūpyam</i>	attaining body of the Lord himself, likeness through deification.

<i>sarvādhikaṅ</i>	greater than all.
<i>sarvajñar</i>	<i>jñāni</i> 'knowledgeable person' who altogether knows the whole.
<i>sarvakartā</i>	agent of all, ultimate agent, Lord as true 'doer' of all the activities.
<i>sarvāṅga samśleṣa</i>	through it, the devotee fully satisfied and enjoyed the Lord Śrīman Nārāyaṇa.
<i>sarvamuktiprasaṅgaḥ</i>	logical problem that follows from the view that, if the Lord desires to save souls and needs nothing on the part of soul to accomplish that purpose, then all souls should have already been released.
<i>sarvasmātparaṅ</i>	greater than everybody else.
<i>sarvātmabhāvaḥ</i>	present even in the minute parts and exist everywhere within the entire region of the cosmos.
<i>sarvavyāpakatvam</i>	quality of existing everywhere.
<i>Sarveśvaraḥ</i>	Almighty, leader of all, Over Lord, Omni-Dominant.
<i>śāstram</i>	sacred texts.
<i>sat</i>	being, sentient being different from <i>asat</i> or material object, existence and essence.
<i>sātmyabhogapradānyaṅ</i>	one who provides spiritual joy step by step.
<i>satsampradāyaḥ</i>	true tradition, authoritative Śrīvaiṣṇava heritage.
<i>sattā</i>	existence.
<i>sattvaḥ</i>	one of the three attributes of <i>prakṛti</i> , the quality which represents whatever is fine of light, quality of <i>prakṛti</i> leading to happiness and harmony, one of the three attributes of <i>prakṛti</i> , quality which represents whatever is fine or light.

<i>sātvikatyāgaḥ</i>	mental renunciation of fruits, attachment to enjoined actions while performing them as duty for the pleasure of the Lord Śrīman Nārāyaṇa.
<i>satyakāmatvam</i>	possessing the consort of the Lord, eternal celestial beings, sweet things, instruments, etc., for ever.
<i>satyam</i>	truth, reality, an essential attribute of <i>Brahman</i> .
<i>satyasaṅkalpaḥ</i>	true, willed, Lord's quality of being so omnipotent that, His will is always fulfilled, without the defect of possible obstruction. One of the Lord's qualities of His aspect of supremacy.
<i>sauhārdyam</i>	quality of thinking about the goodness of all living beings, being friendship with his friend, the friendship between the Lord and His devotees.
<i>saukumāryam</i>	slenderness.
<i>saulabhyam</i>	quality of simplicity.
<i>saundaryam</i>	beauty, the core.
<i>śauryam</i>	bravery.
<i>sauśīlyam</i>	equally moving with the lower, gracious contention, the Lord Śrīman Nārāyaṇa's ability to mingle with those inferior to Him without stain. One of the Lord's qualities of mercy and accessibility.
<i>sāvadhītvam</i>	having some boundary.
<i>sāyujyam</i>	state of <i>mokṣa</i> , in which individual self enjoys the equal status with Brahman.
<i>śeṣa</i>	one who exists for the purpose of <i>śeṣin</i> , individual self as <i>Śeṣa</i> , the Lord Śrīman Nārāyaṇa.
<i>śeṣacāyītvam</i>	performing <i>yoganidrā</i> 'yogic slumber' upon the <i>Ādiśeṣa</i> by the Lord Viṣṇu.
<i>śeṣaśeṣi</i>	servant and the one, who accept the service.

<i>śeṣatvam</i>	servant or slave to the Lord.
<i>śeṣatva sambandha- dvārabhāvam</i>	being means through which <i>jīvas</i> are becoming slave to the Lord.
<i>Śeṣin</i>	one who utilizes the <i>śeṣa</i> for His purpose, the Lord Śrīman Nārāyaṇa.
<i>sevāparar</i>	person moving with servitude.
<i>siddhañjanam</i>	a kind of black paint. It could show the hindered things.
<i>siddharūpa sādhnam</i>	<i>prapatti</i> as an instrument to attain the final emancipation.
<i>siddha sādhanani- ṣṭar</i>	those who concentrates upon the Lord Śrīman Nārāyaṇa as exclusive <i>upāya</i> .
<i>siddha sādhanaparar</i>	stating the Lord Śrīman Nārāyaṇa alone as <i>upāya</i> .
<i>siddhopāyaḥ</i>	one who is ever existent serving as principal cause of <i>mokṣa</i> , means to <i>mokṣa</i> which is self accomplished.
<i>śīlavān</i>	humble one to mix with everybody even without the trace of thinking about their defectiveness.
<i>śiṣyaḥ</i>	disciple, respectful subordinate.
<i>ślokaḥ</i>	verse or stanza in Sanskrit, a poetic passage.
<i>Śrīḥ</i>	name of Goddess Śrī Lakṣmī, the consort of the Lord Śrīman Nārāyaṇa, prefix indicating veneration.
<i>Śripatih</i>	consort of Goddess Śrī Lakṣmī, the Lord Śrīman Nārāyaṇa.
<i>Śriyaḥpatih</i>	consort of Śrī, the Lord Śrīman Nārāyaṇa as inseparably related with Śrī Lakṣmī.
<i>sriyaḥpatitvam</i>	being the husband of Śrī Lakṣmī.
<i>śrutih</i>	revealed scripture, <i>Vedas</i> including <i>Upaniṣads</i> .

<i>sthairyam</i>	Lord's quality of stubbornness in protecting his devotees.
<i>sthitaprajñāḥ</i>	one who has acquired perfect mental tranquility through <i>karma yoga</i> .
<i>sthūla</i>	gross state.
<i>strīpunnapumsakam</i>	singular of the impersonal class.
<i>śuddha sattvam</i>	pure unalloyed <i>sattva</i> quality, transcendental spiritual matter characterized by unalloyed <i>sattva</i> .
<i>śuddhiguṇa viśiṣṭan</i>	one, who possesses the quality of purification.
<i>sukṛta & sukṛtam</i>	good deed, merit, good fortune syn. <i>puṇya</i> .
<i>sūkṣmaḥ</i>	subtleness in a way unseen, invisible.
<i>sulabhaḥ</i>	easily approachable.
<i>sūrīs</i>	eternal souls. <i>nityasūrīs</i>
<i>sūtram</i>	an aphorism, short concise technical sentence used as a memorial rule, for example, <i>Vedānta Sūtra</i> , <i>Śrīvacanabhūṣaṇa Sūtra</i> , etc.
<i>svabhāvāḥ</i>	inner nature of an object, characteristics of an object, essential attribute, natural form, a congenial quality.
<i>svābhāvīkam</i>	that which is natural, peculiar or inherent.
<i>svādhyāyaḥ</i>	<i>Veda</i> .
<i>svagata bheda</i>	difference among <i>Brahmam</i> and His qualities like <i>jñāna</i> , <i>sakti</i> , etc.
<i>svagatasvīkārah</i>	soul's acceptance of the Lord or <i>ācārya</i> as protector and <i>upāya</i> for salvation.
<i>śvāmibrtyabhāva</i>	status of master and slave.
<i>svāmitvam</i>	state or quality of being of owner and master, one of the qualities which makes the Lord easy to resort to. Implies the Lord's responsibility to protect his

	property, being as chief of animate and inanimate objects of the world.
<i>śvapaca atamam</i>	degradation of even eating the flesh of a dog.
<i>svāpdeśaḥ</i>	teaching for one's own.
<i>svaprayojanatvam</i>	property of being self purposed, having selfish aims.
<i>svārādhan</i>	one who is easily worshippable.
<i>svargam</i>	world of celestial pleasures as a reward for good deeds.
<i>śvarūpa bhedam</i>	differences in the inner form and content.
<i>svarūpaḥ</i>	essential nature, being.
<i>svarūpanirūpakam</i>	property which describes the essential nature of a thing as it is in itself such as <i>jñāna</i> , <i>ānanda</i> and <i>aṇu</i> for <i>jīvas</i> and <i>jñāna</i> , <i>ānanda</i> and <i>vibhu</i> for the Lord Śrīman Nārāyaṇa.
<i>svarūpanirūpaka viśeṣaṇadharmah</i>	secondary qualities of a substance which become known after the <i>svarūpa</i> is comprehended.
<i>svarūpa, rūpa guṇa vibhūti</i>	the Lord Śrīman Nārāyaṇa's spiritual wealth such as His nature, form, qualities, and the explication of the entirety of world.
<i>svarūpatyāgaḥ</i>	outright, physical renunciation of <i>dharma</i> s which ought to be performed, as opposed to <i>sātvika tyāga</i> , mental renunciation while performing them.
<i>svarūpavirodhiḥ</i>	determent or obstruction inhibiting the soul's true nature of dependence and subservience, such as self effort, <i>ahaikāra</i> .
<i>svarūpayāthātmyam</i>	soul's nature as it really is: the soul is always expressing its <i>pāratantraśeṣatva</i> towards the Lord Śrīman Nārāyaṇa. According to Maṇavālamūni, this is a higher level of the soul's nature than the

	<i>svarūpa</i> . The <i>svarūpayāthātmya</i> of <i>pāraṅtantrya</i> and <i>bhogyatā</i> derives from the soul's subservience towards the Lord.
<i>sva-svāmin</i>	relation of owner and his property.
<i>svatantraḥ</i>	autonomous, independent.
<i>svatantrar</i>	those who wished to enjoy in the heaven.
<i>svātantryam</i>	quality of <i>svatantraḥ</i> .
<i>svatassarvajñā</i>	naturally possesses fulfilled knowledge.
<i>svayam prakāśa</i>	self revelation, that which does not require to be manifested by anything else.
<i>svayamvyaktaḥ</i>	self manifested, incarnation of God out of His own will.
<i>svīkāraḥ</i>	acceptance, especially acceptance of the Lord's salvation. See <i>svagatasvīkāra</i> .
<i>svīkṛtacittasādhanar</i>	<i>prapannas</i> who are following the <i>siddhopāyam</i> .
<i>śyāmalam</i>	darkish blue.
<i>tadeka nirvāhyatvam</i>	being protected by the Lord only.
<i>tadīyar</i>	those belonging to the Lord Śrīman Nārāyaṇa, the Lord's people. His devotees. syn. <i>bhāgavatas</i> .
<i>tadīyatvākāra</i>	the quality of an object which is the property of Lord.
<i>tamaḥ</i>	controlling of internal psychic organs.
<i>tāmasa, tamas</i>	one of the three attributes of <i>prakṛti</i> leading to ignorance, quality causing lethargy, darkness.
<i>tanīyan</i>	a verse paying obeisance to a preceptor.
<i>tanmātra</i>	subtle elements.
<i>tantra</i>	a religious treatise, religious practice.
<i>tapas</i>	austerity.

<i>tāraḥ</i>	that which is supported like the basis for life. Example - to live, water is necessary.
<i>tarka</i>	logic.
<i>tātparyam</i>	essential meaning, essence, import, main thesis.
<i>tattvadarśi</i>	those who knows the philosophy.
<i>tattvajñānam</i>	knowledge of the reality.
<i>tattvam</i>	real entity which exists, metaphysical category, reality, truth.
<i>tattvasākṣātkārah</i>	realization of the reality, direct intuition of Brahman.
<i>tejas</i>	splendor, element of fire.
<i>tenkalai</i>	literally southern school, a sect of Śrīvaiṣṇavas owing allegiance to Maṇavālamāmuṇi.
<i>tirumantraḥ</i>	one of the Śrīvaiṣṇava <i>rahasya mantras</i> , 'aum namo nārāyaṇāya'.
<i>tirumēṇi</i>	holy body, form, the Lord's <i>divyamangalavighraha</i> , the Lord Śrīman Nārāyaṇa's body as an <i>avatāra</i> , body of beloved <i>ācārya</i> .
<i>tiryak</i>	animal and bird.
<i>triguṇam</i>	three qualities: <i>sattva</i> , <i>rājasa</i> and <i>tamasa</i> .
<i>tripādvibhūtiḥ</i>	transcendental and infinite glory of God. <i>Paramapadam</i> .
<i>trutpīditaḥ</i>	those who are thirsty.
<i>tutittal</i>	prayer.
<i>tyājyam</i>	things to be detached with.
<i>ubhaya vedānta</i>	Double <i>Vedānta</i> giving equal importance to Tamil and Sanskrit sources.
<i>ubhayavedāntaḥ</i>	<i>Vedānta</i> developed on the basis of the <i>Upaniṣads</i> and Tamil hymns of <i>Ālvārs</i> .

<i>ubhāya vibhūtiḥ</i>	eternal bliss and worldly happiness, double realms of the Lord's pure and impure creation, i.e., <i>paramapada</i> and <i>samsāra</i> .
<i>uddhāraḥ</i>	transporter, the savior who transports across <i>samsāra</i> , saying of the Lord Śrīman Nārāyaṇa, <i>upāya</i> , and/or <i>ācārya</i> .
<i>ujjīvanam</i>	spiritual and moral enlistment, salvation.
<i>ukantaruḷiyiru</i>	to live delightedly, joyously abide it is a famous word said at the Lord Śrīman Nārāyaṇa's presence in temples and respected <i>Śrīvaiṣṇavas</i> .
<i>upabrahmāṇam</i>	<i>Itihāsas</i> , <i>Purāṇas</i> , etc., which dilate on the meaning of the <i>Vedas</i> .
<i>upādeyam</i>	that which is worthy of acceptance or adoption, things to be attended with.
<i>upāddāna nirūpaṇam</i>	as analyzing the material cause as clay for a pot, it is realized that, the inner content of an <i>arcā</i> form is the Lord.
<i>upādhiḥ</i>	adjunct, a limiting condition.
<i>upahāraḥ</i>	token offering or gift. syn. <i>paccai</i> , benefactor, one granting aid or favor. One who provides some things beneficial.
<i>upakārasmṛtiḥ</i>	remembrance of aid or favour granted, gratitude for a benefit.
<i>upalakṣaṇam</i>	implying something that has not been made explicitly by expressing another thing associated or connected with it.
<i>upāsakaḥ</i>	worshipper, devotee.
<i>upāsanā</i>	contemplation, steady fast meditation.
<i>upāya adhikāraḥ</i>	fitness or worthiness or eligibility within which an individual realizes his aim, means.

<i>upāyah</i>	that by which an individual realizes his aim, means, syn. <i>sādhana</i> , <i>prāpaka</i> , spiritual descriptive adopted for <i>mokṣa</i> .
<i>upāyakoṭi</i>	in the series of <i>upāya</i> .
<i>upāyāntara niṣṭan</i>	an individual who follows other <i>upāyas</i> .
<i>upāyatva anusandhānam</i>	contemplation or continued utterance of prayers and incantations upon the <i>upāya</i> .
<i>upāya vaibhavam</i>	greatness of a <i>upāya</i> .
<i>upekṣiṇīyar</i>	others who are all away from the status of friend or enemy, <i>notumalar</i> , commoner.
<i>ūrṛam</i>	strength, power.
<i>uṭaiyavar</i>	one who has all the supreme qualifications and things. The word means only Śrī Rāmānuja, the <i>Paramaguru</i> of <i>Śrīvaiṣṇavas</i> .
<i>utkrṣṭah</i>	that which is excellent, eminent, superior.
<i>utpattiḥ</i>	origin, production.
<i>uttarabhāgaḥ</i>	latter part.
<i>uttarakāṇḍah</i>	latter part of the <i>Vedas</i> dealing with Brahman as knowledge, <i>Upaniṣads</i> .
<i>uttarakṛtyam</i>	subsequent duty, duties of a <i>prapanna</i> after he surrendered to the Lord.
<i>vādaḥ</i>	philosophical discussion aimed at the ascertainment of a particular truth, dialectical argument.
<i>vaikuṅṭhal</i>	the eternal abode of the Lord Śrīman Nārāyaṇa.
<i>vailakṣaṇyam</i>	distinctive difference, excellence, uniqueness.
<i>vairāgyam</i>	absence of worldly desires, dispassion, distance for sense object,
<i>vaiṣamyam</i>	partiality in egalitarianism.

<i>vaiṣamyānairghṛṇya prasaṅgaḥ</i>	problem of the Lord's implied partiality and cruelty, conflicting with His supposed mercy and egalitarianism, if the Lord Śrīman Nārāyaṇa is said to save some souls arbitrarily of His own free will, without any need for anything on their part, while keeping others in <i>samsāra</i> .
<i>vaiṣṇavaḥ</i>	a devotee of the Lord Śrīman Nārāyaṇa, one who realized that, he is a <i>dāsa</i> of the Lord.
<i>vaiṣṇavamataṁ</i>	religion of <i>Vaiṣṇavas</i> , <i>Vaiṣṇavism</i> .
<i>vakutta śeṣi</i>	destined master.
<i>vanteri</i>	superimposed, adventitious, syn. <i>aupādhika</i> .
<i>varṇa</i>	class.
<i>varṇāśrāmadharmaḥ</i>	religious duties as prescribed by the sacred texts according to one's <i>varṇa</i> and stages of life: <i>brahmācariya</i> , <i>gṛhastha</i> , <i>vānaprastha</i> and <i>sunnyāsa</i> .
<i>vāsanā</i>	smell, latent impression of past experience. Trace, tendency, especially <i>karmic</i> tendencies and proclivities which make for desires and action, latent impressions of past experience.
<i>vāsudevaḥ</i>	Supreme Being as described in the <i>pāñcarātra</i> system, one of the manifestation of Mahaviṣṇu, the primordial <i>prakṛti</i> passing <i>avyakta</i> state to <i>vyakta</i> controlled by the Lord Śrīman Nārāyaṇa.
<i>vaṭakalai</i>	literally northern school, a sect of <i>Śrīvaiṣṇavas</i> owing allegiance to Vedānta Deśika.
<i>vātsalyam</i>	tender affection as a cow to her calf (<i>vatsa</i>), the Lord's quality of accessibility and mercy, an attribute of God. see <i>doṣabhogyā</i> .
<i>veda</i>	knowledge, wisdom, the sacred books of Hinduism, revealed scripture. <i>Ṛg Veda</i> , <i>Yajur Veda</i> , <i>Sāma Veda</i> and <i>Atharvāna Veda</i> . see <i>śrutiḥ</i> .

<i>vedabhāhya</i>	out side the <i>Vedas</i> , alien to the <i>Vedic</i> content.
<i>vedāṅga</i>	works regarded as helps to the study of the <i>vedas</i> , six in numbers, i.e., phonetics (<i>śikṣā</i>), prosody (<i>chandās</i>), grammar (<i>vyākaraṇa</i>), etymology (<i>nirukta</i>), astronomy (<i>jyotiṣa</i>) and ceremonial (<i>kalpa</i>).
<i>vedyaṅ</i>	one who is known by the <i>Veda</i> .
<i>verite</i>	spontaneously, capriciously, for no reason. syn. <i>nirhetuka kṛpā</i> .
<i>veriyāṭṭu</i>	dance of wild frenzy.
<i>vibhava lāvanyaṃ</i>	beauty as core of <i>avatāra</i> .
<i>vibhavam</i>	divine decent, incarnation of God as human and other living being, <i>avatāra</i> , manifestation of the Supreme Lord Śrīman Nārāyaṇa by a s s u m i n g bodies similar to those of human beings or other living beings.
<i>vibhavāvatārah</i>	incarnation of the Lord in different human or other forms for the worship of His devotees and to show the way of life within the spacio-temporal context.
<i>vibhu</i>	all pervasive.
<i>vibhūtiḥ</i>	spiritual richness, expansion, wealth, gracefulness.
<i>vidhipakṣaḥ</i>	view that interprets the <i>parityajya</i> of the <i>Caramaśloka</i> as a command (<i>vidhi</i>) to renounce all the <i>dharmas</i> .
<i>vidhiprāptam</i>	performed or effected because of a command or order or obligation, as opposed to <i>rāgaprāpta</i> , done voluntarily.
<i>vidhirahasyam</i>	<i>Caramaśloka</i> .
<i>vidyā</i>	<i>Pirāṭṭi</i> . i.e., Śrī Lakṣmī.
<i>vighaṭanā</i>	relation makes the inapplicability, the relation,
<i>-bāndhavam</i>	which makes the indifference.

<i>vigrahaḥ</i>	bodily form of a deity, idol of God, icon.
<i>viḷātīya bheda</i>	difference between <i>acit</i> and <i>brahmanam</i> .
<i>viḷṅānam</i>	discriminative knowledge.
<i>viḷambharaṣam</i>	angry out of love of too much attraction, which is exerted due to the delay in time sense.
<i>viparītajñāna</i>	the knowledge which identifies one's own self as his own, and the bliss of realizing the same would be the real.
<i>virajā</i>	name of the river in the divine realm running below the <i>paramapada</i> .
<i>viraktiḥ</i>	sense of non-attachment towards worldly pleasures,
<i>virodhaḥ</i>	opposition, obstruction, contradiction.
<i>viruddha ghaṭanā sāmartyam</i>	power to unite the different things or qualities.
<i>viṣayaḥ</i>	object, at the end of a compound, towards, pertaining to, with regard to, dealing with, sense objects.
<i>viśeṣaḥ</i>	individuality, one of the seven categories accepted by <i>Nyāya-Vaiśeṣika</i> . The seven categories are substance (<i>dravya</i>), property or attribute (<i>guṇa</i>), activity or motion (<i>karma</i>), universal (<i>sāmānya</i>), differential or ultimate particularity (<i>viśeṣa</i>), inherence (<i>samavāya</i>) and absence (<i>abhāva</i>).
<i>viśeṣaṇam</i>	qualification, attribute, mode, a quality of a substance.
<i>viśeṣyam</i>	that in which the <i>viśeṣaṇa</i> inheres, substratum, that which is the basis for qualities or attributes, substance.

<i>viśiṣṭādvaitam</i>	system expounded by Śrī Rāmānuja, non-dualism or oneness in the sense of an organic unity, theory that ultimate reality or Brahman, the Lord Śrīman Nārāyaṇa is one as organically related to <i>cit</i> and <i>acit</i> , qualified monism, qualified non-dualism.
<i>viśiṣṭam</i>	that which is qualified with attributes, characterized entity, complex whole, that which is qualified.
<i>viśiṣṭaveśaḥ</i>	quality of <i>ātma</i> which is within the body.
<i>viśleṣattil tariyāmai</i>	not bearing the pain by the devotee out of the separation with the Lord.
<i>Viṣṇu/Mahāviṣṇu/Śrīman Nārāyaṇa</i>	Supreme Deity of <i>Śrīvaiṣṇavism</i> , all pervasive God, the Sun.
<i>Viṣṇu loka</i>	eternal abode of Viṣṇu/ <i>paramapada</i> .
<i>Viṣṇumaya</i>	immanence of Mahāviṣṇu in all the sentient and non-sentient entities of the universe.
<i>viśvāsaḥ</i>	faith, firm resolve.
<i>viśvārūpadarśana</i>	perception of the Lord Kṛṣṇa /the Lord Śrīman Nārāyaṇa in the form of all pervasiveness within the whole cosmos.
<i>vīṭu</i>	liberation.
<i>vivekaḥ</i>	discriminatory knowledge.
<i>vṛttam</i>	good conduct.
<i>vṛtti</i>	outflow of energy of sense organs or mind.
<i>vyājah</i>	pretext, pretence, excuse, a slim reason or basis which provides an occasion for the Lord to save a soul. According to the <i>Teṅkalai Śrīvaiṣṇavism</i> , the Lord devises a <i>vyāja</i> out of the soul's unintentional good deeds. According to <i>Vedānta Deśika</i> , the soul's performance of <i>sādhyapāya</i> (<i>bhakti yoga</i> or <i>prapatti</i>) forms the <i>vyāja</i> . In Tamil, it means <i>pōlikkāraṇam</i> .

<i>vyaktaḥ</i>	manifested state.
<i>vyāmoham</i>	indomitable love.
<i>vyāpakatvam</i>	quality of pervading within all the objects.
<i>vyāvahārah</i>	empirical usage, activity, that which relates to every day life or practice.
<i>vyāvṛtti yuktiḥ</i>	word mentioning the difference.
<i>vyomah</i>	heaven, eternal abode of the Lord.
<i>vyūhaḥ</i>	one of the five manifestations or incarnations of the Lord Śrīman Nārāyaṇa. Five manifestations are <i>para</i> , <i>vyūha</i> , <i>vibhava</i> , <i>aṅtaryāmi</i> and <i>arccai</i> . The four related manifestation are Vāsudeva, Samkarṣaṇa, Pradyumna and Aniruddha.
<i>yādṛcchika</i> <i>sukṛt, sukṛtam</i>	accidental, unintentional good deeds.
<i>yajñah</i>	offering of sacrifice in the consecrated fire, a ritual prescribed by sacred texts.
<i>yāmyagatiḥ</i>	state of moving towards <i>yamaloka</i> .
<i>yathāpūroa</i> <i>kalpanam</i>	creation as the previous order.
<i>yogaḥ</i>	religious discipline as means to attain self realization or God realization, one of the combination, junction, union, five daily religious duties of a <i>Vaiṣṇava</i> .
<i>yoganidra</i>	<i>yogic</i> slumber, a state of meditation which admits of the full exercise of one's spiritually oriented mental powers, the body is remaining inactive as in sleep.
<i>yugadharmah</i>	duties of the <i>yuga</i> , the characteristics of the particular <i>yuga</i> , as detailed in the <i>śāstras</i> .

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