

Sri:
Srimathe Ramanujaya Namaha
Srimath Varavara Munaye Namaha

WHAT DOES AZHWAR WANT?

Azhwar due to his infinite, immeasurable and boundless love and affection towards Emberuman was in a state where in he was neither able to think of anyone else nor was able to forget Emberuman. In this divine trance, the continuous thought of Emberuman gave Azhwar great joy. With that elevated state of mind he blessed us all with his divine paasurams called Thiruvaimozhi. Let us just for a moment analyze what Azhwar really wanted from Emberuman.

In general, we all think or pray or praise Emberuman (or other demigods), only for our problems in this world to disappear and/or to gain more materialistic pleasures or benefits. For most of us, once these expected results are achieved, we either start ignoring Him or even simply forget Him till the next issue pops up. We also forget Him if the expected benefits are not achieved or the hurdles we wanted to be removed are not gone. In other words, we tend to forget Emberuman in both success and failure. This is the danger of praying to Him with a particular cause in mind.

However, Azhwar's stand is not like that. He is not in love with Sriyapathi for insignificant materialistic desires. His love and affection is not for a cause or reason or result. It is very important to note that Azhwar is in love with Him by inherent nature and not by any external or self effort. It will look obvious that getting relieved from the painful samsaric cycle and reaching the eternally blissful Sri Vaikuntam is a desired result for Azhwar. Yes, it is true. Nevertheless, Azhwar never considered even a berth in Vaikuntam to be important. So what does he really want?

- Infinite and eternal love and affection towards Emberuman
- Perform service to Him for His happiness only

Everything else is contained within these two aspects. Let us take a few examples from his own paasurams and enjoy how Azhwar expressed his intentions.

Infinite and eternal love and affection towards Emberuman

siRappil vIdu * suvarkkam narakam *
iRappil eythuka * eythaRka * yaanum
piRappil * palpiRavip perumaanai *
maRapponRinRi * enrum magizvEnE. 2.9.5

சிறப்பில் வீடு * சுவர்க்கம் நரகம்*
இறப்பில் எய்துக * எய்தற்க * யானும்
பிறப்பில் * பலபிறவிப் பெருமானை *
மறப்பொன்றின்றி * என்றும் மகிழ்வேனே. 2.9.5

In this paasuram Azhwar is clearly conveying his intention.

"Whether I attain Salvation (Moksham), or I attain the lower state Heaven (Swargam) or I attain the dreadful Hell (Narakam), it does not matter to me. I am not considering any of these results. Let anything happen. Emberuman is never born, but He has numerous births. I only seek to enjoy Him without forgetting even for a moment."

Here Azhwar is amply demonstrating that even more than Moksham, he is interested in eternal love towards Emberuman. He does not care from where he gets this pleasure. He attaches no importance to the physical state or place he is in.

Kaala sakkaraththodu * veNsANGgam kai_yEndhinaay *
NYaala muRRum undumizhndha * naaraayaNanE! enRenRu *
Olamittu naanazhaththaal * onRum vaaraayaagilum *
kOlamaam en sennikku * un kamalam anna kuraikazhalE. 4.3.6

கால சக்கரத்தோடு * வெண்சங்கம் கையேந்தினாய் *
ஞால முற்றும் உண்டுமிழந்த * நாராயணனே! என்றென்று *
ஓல மிட்டு நானழைத்தால் * ஒன்றும் வாராயாகிலும் *
கோலமாம் என் சென்னிக்கு * உன் கமலம் அன்ன குரைகழலே. 4.3.6

In this paasuram, Azhwar conveys that *"Even though I cry for You, and call You with all Your divine names, You still do not come and show Yourself to me. Even then, Your divine feet will be the jewel on my head."*

Here Azhwar amply demonstrates his desire of extreme love even if no returns are guaranteed. Like Emberuman's mercy is causeless, Azhwar's love is also causeless. This is the ultimate state one must achieve. Perumal is easily accessible to his true bhakthas and He is bound only by their love. Here Azhwar is conveying that even with these qualities if Emberuman is not considering him, he still will not forget Him and will never separate from Him. This highest state of attachment is explained in this paasuram.

Eevilaadha theevinaigaL * eththanai seydhannaNkol? *
thaavi vaiyam konda endhaay! * thaamOdharaa!enRenRu *
koovik koovi neNYchurugik * kaNpani sOra ninRaal *
paavi neeenRu onRu sollaay * paaviyEn kaaNavandhE. 4.7.3

ஈவிலாத தீவினைகள் * எத்தனை செய்தனன்கொல்? *
தாவி வையம் கொண்ட எந்தாய்! * தாமோதரா! என்றென்று *
கூவிக் கூவி நெஞ்சருகிக் * கண்பனி சோர நின்றால் *
பாவி நீஎன்று ஒன்று சொல்லாய் * பாவியேன் காணவந்தே 4.7.3

In this paasuram Azhwar is stating that when he is begging and crying for Emberuman, let Him at least come and say that Azhwar is a sinner. Even that will give him great joy. This indicates Azhwar's determination on his love towards Emberuman, which is unshakable. He is boldly declaring that even if Emberuman is not considering Azhwar's true love and reject him or curse him, he will still derive great joy even from those curses. The second half of this paasuram demonstrates this desperation.

Perform service to Him for His happiness only

In addition to be in eternal love with Him, Azhwar is also longing for performing service to Him. He wants to perform every kind of service which will make Emberuman happy. He also wants to perform those services, eternally and not just for a specific period of time.

ozivil kaalamellaam * udanaay manni *
vazuvilaa * adimai seyya vENdum_ naam *
thezikural aruvith thiruvEngadatthu *
ezilkoL sOthi * enthaithanthai thanthaikkE 3.3.1

ஒழிவில் காலமெல்லாம் * உடனாய் மன்னி *
வழுவிலா * அடிமை செய்ய வேண்டும் நாம் *
தெழிகுரல் அருவித் * திருவேங்கடத்து *
எழில்கொள் சோதி * எந்தைதந்தை தந்தைக்கே 3.3.1

Here Azhwar is seeking to perform uninterrupted kainkaryam. He desires to perform service in such a way that he will even forget the period when he was not performing any service.

enakkEyaatsey * ekkaalaththum enRu * en
manakkE vanthu * idaivIdinRimanni *
thanakkEyaaka * enaikkolLum IthE *
enakkE kaNNanai * yaan_koLsiRappE 2.9.4

எனக்கேயாட்செய் * எக்காலத்தும் என்று * என்
மனக்கே வந்து * இடைவீடின்றிமன்னி *
தனக்கேயாக * எனைக்கொள்ளும் ஈதே *
எனக்கே கண்ணனை * யான்கொள்சிறப்பே 2.9.4

"Oh! Krishna!, Please come and sit in my heart and declare that I should be Your eternal servant performing service to You only. This service should not stop or discontinue even for a tiny moment". This paasuram amply explains his urge to perform continuous kainkaryam. Also, even while doing all these kinds of services to Him, Azhwar insists that they are not performed for his happiness or satisfaction. It should be performed only for Emberuman's desire. His happiness is Azhwar's greatest happiness.

ennNaan seyken! yaarE kaLaikaN?* ennai en seykinRaay? *
unnaal allaal yaavaraalum* onRum kuRai vENtEn*
kannaar mathiLsoozh kutandhaik kitandhaay!* adiyEn aruvaaNaaL*
sennaal enNnNaaL?anNnNaaL* uNnadhaaL pitiththE selakkaaNE*. 5.8.3

என்னான் செய்கேன்! யாரே களைகண்? * என்னை என் செய்கின்றாய்? *
உன்னால் அல்லால் யாவராலும் * ஒன்றும் குறை வேண்டேன் *
கன்னார் மதிள்தூழ் குடந்தைக் கிடந்தாய்! * அடியேன் அருவாணாள்
சென்னாள் எந்நாள்? அந்நாள்* உனதாள் பிடித்தே செலக்காணே* 5.8.3

In general, we all tend to get what we want in whatever way possible, or from whoever it is possible to get our results. However, learned people will never be like that. They never tend to follow a path not prescribed in our sastras. Also, they never go to anyone who is not following the right path. Azhwar is also maintaining a similar stance here. The primary objective of Azhwar is eternal love to Emberuman. Even getting rid of samsaram and Moksham are secondary to him. Supposing these benefits are granted to him by someone else, Azhwar is still not interested in them. The second line of this paasuram confirms this.

What we saw so far is just a tiny drop in the ocean called Thiruvaimozhi. However, as the Thamizh proverb says “ஒரு பானைச் சோற்றுக்கு ஒரு சோறு பதம்” these paasurams are proof enough that our objective should also be in

- Infinite and eternal love and affection towards Emberuman
- Perform service to Him for His happiness only

vundo vaigasi * visaagattukkopporu naal ?*
vundo sadagoparkopporuvar * vundo
thiruvaimozhikkoppu * then kurukaikkundo *
oru paar thanil okkumur

*** Upadesa Rathnamaalai ***

உண்டோ வைகாசி * விசாகத்துக்கு ஒப்பொருநாள்? *
உண்டோ சடகோபர்க்கு ஒப்பொருவர்? * உண்டோ
திருவாய்மொழிக்கு ஒப்பு? * தென்குருகைக்கு உண்டோ
ஒருபார் தனில் ஒக்குமூர்?

*** உபதேச இரத்தினமாலை ***