

srI:  
srImathE rAmAnujAya nama:



**madhurakavi AzhvAr aruLich seydha  
kaNNinuN siRuththambu  
vyAkhyAna sAram**



**Based on Nanjeeyar and Nampilla's Vyakhyanam  
Translated by madhurakavi dAsan TCA Venkatesan**

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**kaNNinuN siRuththAmbu vyAkhyAna sAram**

<b>Thaniyan 1</b> .....	3
<b>Thaniyan 2</b> .....	4
<b>Avatharikai</b> .....	5
<b>Pasuram 1</b> .....	6
<b>Pasuram 2</b> .....	9
<b>Pasuram 3</b> .....	11
<b>Pasuram 4</b> .....	13
<b>Pasuram 5</b> .....	15
<b>Pasuram 6</b> .....	17
<b>Pasuram 7</b> .....	19
<b>Pasuram 8</b> .....	20
<b>Pasuram 9</b> .....	22
<b>Pasuram 10</b> .....	24
<b>Pasuram 11</b> .....	26

## kaNNinuN siRuththambu thaniyangaL

srIman nAthamunigaL aruLich seydhadhu

अविदितविषयान्तरः शठारेरुपनिशदामुपगानमात्रभोगः ।

अपि च गुणवशात्तदेगशेषी मधुरकविर्हृदये ममाविरस्तु ॥

aviditaviShayAntara: shaTArerupaniShadAmupagAnamAtrabhoga: |  
api cha guNavashAttadekasheShI madhurakavihR^idaye mamAvirastu ||

### Meaning:

madhurakavi	- May that Madhurakavi Azhvar,
aviditaviShayAntara:	- who knows nothing (other than Nammazhvar)
upagAna mAtra bhoga:	- who derives pleasure in singing only
upaniShadAm	- the divine Srisuktis
shaTAre:	- of Nammazhvar,
guNavashAt api cha	- and who through his qualities
tad eka sheShI	- has that Nammazhvar as his lord,
Avirastu	- enter
mama hR^idaye	- my mind.

### Vyakhyana Saram:

Madhurakavi Azhvar considers no one other than Nammazhvar, considers the singing of his Thiruvaymozhi only as his pleasure and going beyond that loses himself in the compassion of Nammazhvar and takes him as his lord. Nathamunigal is asking that such Madhurakavi Azhvar be present in his mind always.

aviditaviShayAntara: - Other than Azhvar, Madhurakavi Azhvar's mind goes nowhere ("bhAvo nAnyatra gacchati", "sindhai maRRu onRin thiRaththadhalla", "maRRonRinaik kANAvE"). Here, the other things include Parampadam, the milky ocean, His vibhava avatars and His archa forms.

Madhurakavi Azhvar considers Azhvar as everything – all relationships and all pleasures - "mAtA pitA", "annaiyAy aththanAy", "sarvam yadeva". Just as Azhvar considers Lord Krishna as everything to him ("ellAm kaNNan"), Madhurakavi Azhvar considers Nammazhvar as everything to him.

Azhvar removed other small devatas; Madhurakavi Azhvar is removing the supreme Lord Krishna Himself.

Madhurakavi Azhvar not only seeks Azhvar but also that which is related to Azhvar - namely, his works ("pAvin innisai pAdith thirivanE").

Through aviditaviShayAntara: shaTAre:, Madhurakavi Azhvar's natural servitude to Azhvar is shown; through "api cha guNavashAttadekasheShI" his servitude through seeing Azhvar's qualities is shown.

madhurakavi - Madhurakavi Azhvar's words are so sweet that they bring out that sweetness even in our mouths "aNikkum amudhURum en nAvukke".

mamahR^idaye Avirastu - May he reside in my heart that seeks the same acharya nishtai that Madhurakavi Azhvar exhibited.

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### srIman nAthamunigaL aruLich seydhadhu

வேறொன்றும் நான் அறியேன் வேதம் தமிழ் செய்த  
மாறன் சடகோபன் வண்குருகூர்- ஏறு எங்கள்  
வாழ்வாம் என்றேத்தும் மதுரகவியார் எம்மை  
ஆள்வார் அவரே அரண்

vERonRum nAn aRiyEn vEdham thamizh seydh  
maRan sadakOpan vaN kurugUr - ERu engkaL  
vAzhvAm enRu Eththum madhurakaviyAr emmai  
ALvAr avarE araN

#### Meaning:

madhurakaviyAr	- Madhurakavi Azhvar
Eththum	- who praised
sadakOpan	- Nammazhvar as
vERonRum nAn aRiyEn	- "I don't know anything (but Nammazhvar)
vEdham thamizh seydh	- who wrote the Veda meanings in Tamil,
maRan	- who has the name Maran,
vaN kurugUr ERu	- who is the leader of the beautiful Thirukkurugur
engkaL vAzhvAm enRu	- and who is the one who will uplift us",
emmai ALvAr	- will rule us
avarE	- and he
araN	- will be our guardian.

#### Vyakhyana Saram:

Madhurakavi Azhvar who knows no one including the Lord, other than Azhvar, will be our Lord and protector.

From the start of this thaniyan "vERu onRum" up to "enRu Eththum" are the words of Madhuarakavi Azhvar. After that it is said that this Madhurakavi Azhvar is our lord and refuge.

- "dhevu maRRu aRiyEn" is "vEdham thamizh seydhA sadakOpan"
- "kAri mARap pirAn" "sadakOpan en namni" is "mAran sadakOpan"
- "periya vaN kurugUr nagar nambikku AL uriyanAy adiyEn peRRa nanmaiye" is "vaN kurugUr engkaL vAzhvAm"
- "ezhumaiyum em pirAn ninRu than pugazh Eththa aruLinAn" is "ERu engkaL vAzhvAm enRu Eththum madhurakaviyAr"
- "ennai ANdidum thanmaiyan" is "emmai ALvAr"

Azhvar rules Madhurakavi Azhvar; we are ruled by Madhurakavi Azhvar. Just as Azhvar became everything to Madhurakavi Azhvar, so too Madhurakavi Azhvar has become everything to us.

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**madhurakavi AzhvAr aruLich seydhA  
kaNNinuN siRuththambu  
vyAkhyAna sAram**



**Avatharikai**

In this world, all souls have three kinds of purposes or goals. Matters concerning this world or other worlds are ephemeral and therefore constitute the lowest goal. The experiences of the soul provide fleeting pleasure and therefore constitute the middle goal. He who is the source of eternal joy to the souls is the highest goal.

The sages took to establishing the Sastras which light the path to reaching the highest goal. The path shown by the Sastras lead to Him and the Azhvars directly submerged in that. The path that is beyond that, is the attachment to a bhAgavata of the Lord and this was seen by Sri Madhurakavi Azhvar.

The same thing can be seen with Sri Shatrughna amongst the four brothers in Sri Ramayanam. The four of them exemplified four dharmas. Sri Rama showed that a person has to fulfill the words of others. Sri Lakshmana showed the dharma that a bhakta has to be attached to his Lord forever. Sri Bharatha showed that a bhakta has to do exactly what is desired by his lord. Sri Shatrughna showed that one has to do the bhAgavata kainkaryam of being attached to a bhAgavata of the Lord such as Sri Bharatha.

Srivaishnavas are those who even ignoring the Lord in His Srivaikunta, are attached to Sri Krishna; and even in this avatar they ignore everything after the killing of Kamsa and are attached to that Sri Krishna who stole butter, was caught by Sri Yasoda pirAtti, got tied down by her and stood fearing her. Swami Nammazhvar determined that such Srivaishnavas are the lords and guides for all souls. Sri Madhurakavi Azhvar follows this guideline and taking that attachment to a bhAgavata is the best thing to do under all situations, is attached to Swami Nammazhvar.

In all his works, it is in "payilunsudaroLi" and "nedumARkkadimai" pasurams that Swami Nammazhvar shows that service to a bhAgavata is the height of all goals and Sri Madhurakavi Azhvar simply follows that guideline.

Sri Madhurakavi Azhvar sees in his acharya's lotus feet everything that Sri Nammazhvar saw in Him and His bhaktas and enjoying that greatly, speaks about it in these verses.

## Pasuram 1

கண்ணிநுண் சிறுத்தாம்பினால் கட்டுண்ணப்  
பண்ணிய பெரு மாயன் என் அப்பனில்  
நண்ணித் தென்குருகூர் நம்பி என்றக்கால்  
அண்ணிக்கும் அமுதூறும் என் நாவுக்கே

kaNNinuN siRuththAmbinAl kattuNNap  
paNNiya perumAyan ennappanil  
naNNith thenkurugUr nambi enRakkAl  
aNNikkum amudhURum en nAvukke

### Meaning:

peru mAyan en appanil	- Leaving aside that Lord Father with special qualities,
paNNiya	- who allowed Himself to be tied by Yasoda
siRu	- with a small,
nuN	- thin
kaNNi	- and knotted
thAmbinAl	- cord,
naNNi	- I seek refuge with Nammazhvar
thenkurugUr nambi	- who is the pUrnar at Azhvar Thirunagari (Kurugur),
enRakkAl	- the recital of whose divine name

aNNikkum  
amudhURum  
en nAvukke

- would generate sweetness  
- like a nectar fount  
- in my tongue.

### **Vyakhyana Saram:**

In this pasuram, Sri Madhurakavi Azhvar speaks of the fact that Swami Namamzhvar has become the one and all for him. He is speaking about the same matter to which Nammazhvar was deeply attached (Sri Krishna - "uralinOdu iNainthirunthEngiya eLivu eththiRam"). He is talking about how Nammazhvar has become a most delightful thing to him.

### **kaNNinuNsiRuththAmbu:**

The rope that Sri Yasodha used to tie Sri Krishna was small and made up of many knots. As He would not untie this rope with His delicate hands, Madhurakavi Azhvar is concerned that it would continue to hurt His divine body.

Azhvar has given up on Bhagavad vishayam to the extent that he gets focused on a simple thing such as a rope with which Sri Krishna, to whom Nammazhvar is greatly attached, is tied.

### **kaNNiththAmbu:**

A rope that had many knots such that it would hurt His divine body.

### **nuNthAmbu:**

A rope that was so thin that it sunk deep into His body as He was tied by it.

### **siRuththAmbu:**

He who swallowed everything cannot be tied by any amount of rope ("sadaika rUpa rUpAya"), and yet He was tied by a small rope ("kaNNiyAr kurunkayiRRAl katta").

### **kattuNNap paNNiya:**

He who is the one who is responsible for tying up and releasing everyone in this samsaric world ("samsAra bandhasthiti mOkshahetu:"), is now tied up by a woman and is unable to release Himself.

He who releases everyone from the knots of Karma is now tied by a simple rope with knots.

Even though it is through His grace that she was able to tie Him, He still cannot release those knots Himself.

He who has the power to do anything has given up the power to untie a simple knot.

He who makes everyone pray to Him, is now standing in prayer. He is doing that to show everyone that, for those are trapped in this samsara ocean and not seeing a shore, the path to salvation lies in nothing but prayer.

**perumAyan:**

There is no measure to His maya. Azhvar is talking about His maya that He who is all powerful got caught, got beat and is now tied down powerless to release Himself.

**siRuththAmbinAl kattuNNappaNNiya perumAyan:**

He whose divine form cannot be tied by any amount of rope even once, allowed His body to be tied around twice by a small rope. Azhvar says that one can even fathom His greatness, but one cannot measure His simpleness.

**ennappan:**

Since Krishna avatar is of great interest to Nammazhvar, Madhurakavi Azhvar speaks about it as well. And in order to gain his acharya's approval He is relating himself to Him.

If he were to drop his relationship completely with Him, he will not be able to relate to Nammazhvar and therefore he is speaking of a relationship to Him.

**ennappanil naNNi:**

Though he has spoken of a relationship to Him, he still seeks Nammazhvar only.

In the same way an enlightened soul would give up on all things and seek Him, he gives up on Him and seeks Nammazhvar.

It is difficult to give up even on material things which lead to nothing but trouble, and go toward Him. It is rarer that one can give up on Him and attach oneself to an acharya. Since reaching an acharya is at the end of the goal seeked and He stands at the beginning, azhvar says that attachment to Him alone is a lower purpose.

**naNNi:**

Just like all things are to be considered inimical to reaching Him, to azhvar who has reached Nammazhvar attachment to Him as become inimical.

**thenkurugUr nambi:**

Since He stands at the beginning of the goal seeked and his acharya stands at the end, he speaks of his acharya as pUrnar ("nambi").

If one were attached to Him alone, then he would have to come up to Nammazhvar afterward. By being attached to Nammazhvar who is a pUrnar, he says that that itself is sufficient.

**enRakkAl:**

In reaching Him, one has to focus with the mind, speech and the body. In the matter of his acharya, Azhvar says that the word alone is enough.

**aNNikkum:**

Will be sweet. The sweetness that Nammazhvar obtained from Him, Madhurakavi Azhvar obtains just by saying one word about his acharya.

**amudhURum:**

This nectar will keep building forever. Just as one does not return after reaching Him ("na ca punarAvartate"), Azhvar says that the sweetness from his acharya is also one that lasts forever.

**aNNikkum amudhURum:**

A sweet thing that is eaten will not have any taste after it leaves the mouth. On the other hand, when relation to an acharya is put into one's heart, the sweetness will keep generating forever.

**ennAvukke:**

If one were to ask, that this matter of acharya is not found to be of great love by others, Azhvar says that for those who don't even love the matter of the Lord, how can one expect that they would love the height of such a love, which is that shown toward an acharya. Therefore, he says this matter is of sweetness and love to his tongue.

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## Pasuram 2

நாவினால் நவிறு இன்பம் எய்தினேன்  
மேவினேன் அவன் பொன்னடி மெய்ம்மையே  
தேவு மற்றறியேன் குருகூர் நம்பி \*  
பாவின் இன்னிசை பாடித் திரிவனே

nAvinAl naviRRu inbam eydhinEn  
mEvinEn avan ponnadi meymmaiE  
dheVu maRRaRiyEn kurugUr nambi  
pAvin innisai pAdith thirivanE

**Meaning:**

nAvinAl naviRRu - Praising Nammazhvar with my tongue,  
inbam eydhinEn - I gained great happiness,  
mEvinEn avan ponnadi  
meymmayE - which is surrender at his divine golden feet.  
dheVu maRRaRiyEn kurugUr  
nambi - I know of no lord other than the Kurugur Nambi  
(Nammazhvar).  
pAdith thirivanE - I will wander everywhere singing  
pAvin innisai - the sweetness of Nammazhvar's pasurams.

### **Vyakhyana Saram:**

In this pasuram, Sri Madhurakavi Azhvar says that one can attain the supreme goal, in this world itself, with this body, by using the means of Nammazhvar's greatness alone. He says that Nammazhvar's pasurams alone have become everything to him in his journey.

### **nAvinAl naviRRu:**

To reach Him one has to exclusively focus on Him via one's mind, one's word as well as other parts of one's body ("mana: pUrvo vAguttara:"). Sri Madhurakavi Azhvar reaches the same goal that is obtained doing the above, by simply speaking about his acharya. He says that nothing else is needed, just the use of his tongue in uttering his acharya's words is sufficient.

Is it not the goal of a person for having obtained a tongue, to praise his acharya who has done so much for him ("pratyakshe gurava: stutyA:"): Madhurakavi azhvar says that he has reached that goal. It is not only important for all souls to keep praising their acharya; it is actually their duty. Madhurakavi azhvar says that he has performed his duty.

In the previous pasuram he had said that his acharya's words will sweeten his mouth forever. Now he is saying the same that his mouth and heart have been sweetened by reciting his acharya's words.

### **inbam eydhinEn:**

He says that he has now reached that height of happiness. That is, attachment to his acharya's lotus feet ("kOlamAm en sennikku un kamalamanna kuraikazhal").

They have now become everything to him. There is no higher truth than those for him.

The same higher truth that Nammazhvar obtained ("vIviliinbam migavellai nigazhntanan mEviyE") was obtained by Madhurakavi Azhvar just by the recitation of Nammazhvar's pasurams. When it remains that even a single word uttered creates many karmas and it takes several births to cleanse those karmas, Madhurakavi Azhvar says that Nammazhvar's words have removed all his karmas from all his births and led him to the highest truth.

### **mEvinEn ponnadi:**

Madhurakavi azhvar surrenders at the divine feet of Nammazhvar and is attached to that only.

His acharya's feet have become everything to him, including removing the ignorance in this world and doing purushakaram in the other world.

### **meimmaiE:**

He says that this is the truth ("vignyanamidam satyam").

**maRRaRiyEn:**

Since there is nothing to him other than his acharya's feet, he says he knows nothing else.

Since the rest is nothing to him, he simply declares them as "maRRu" - other, without naming them (similar to anyatra in "bhAvo nAnyatra gacchati").

**dhEvu maRRaRiyEn:**

He says there is no attachment other than to Nammazhvar.

Here other ("maRRu") means not just things of this world but it includes the other worlds and even Him.

**kurugUr nambi:**

Once he has developed attachment to Namamzhvar's feet, he has no need to develop attachment to anything else including Him. Therefore, he talks of Nammazhvar as a pUrnar (complete in all respects).

**pAvin innisai:**

Leaving the wealth of this world as well as the knowledge of the soul, leaving Him as only the first step and leaving even Nammazhvar who is the last step in the supreme goal seeked, leaving Nammazhvar's verses, Sri Madhurakavi Azhvar gets attached to the music of those verses and states that that music is sufficient for his journey through all worlds (similar to "theivaththaNNanthuzhAyth thArAyinum thazhaiyAyinum thaN kombathAyinum kIzhvErAyinum ninRa maNNAyinum koNdu vIsuminE").

That music of those verses, the sweetness of that music alone is sufficient for all his journeys.

**pAvin innisai pAdith thirivanE:**

Madhurakavi Azhvar travels speaking Thiruvaymozhi, it's music and the sweetness of its music and that alone has become everything for him.

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## Pasuram 3

திரிதந்தாகிலும் தேவ பிரானுடை  
கரிய கோலத் திரு உருக் காண்பன் நான்  
பெரிய வண்குருகூர் நகர் நம்பிக்கு ஆள்  
உரியனாய் அடியேன் பெற்ற நன்மையே

thiridhandhAgilum dhEva pirAnudaik  
kariya kOlath thiruvuruk kANban nAn  
periyavaN kurugUr nambikku  
ALuriyanAy adiyEn peRRa nanmaiye

### **Meaning:**

thirithanthAgilum	- Were I to leave Nammazhvar and return
nAn kANban	- I would see and worship
dhEva pirAnudai	- the Lord of the nithyasUris
kariya	- whose form is dark
kOlam	- and delightful.
adiyEn peRRa nanmaiye	- This great gain was obtained by me
uriya AL Ay	- due to the fact that I surrendered and belonged to
periyavaN kurugUr nambikku	- Nammazhvar of the great Kurugur.

### **Vyakhyana Saram:**

Madhurakavi Azhvar is talking about the Lord in this pasuram as Nammazhvar is attached to Him. In the previous pasuram, he had said that he knows no other lord other than Nammazhvar; however, as Nammazhvar has great attachment to Him, he also sings about Him. Even though he has not chosen the path that leads to Him directly, since He is in the path that was chosen by Madhurakavi Azhvar (to his acharya), he gets attached to Him. It is not that he has to let go of Him as He is in an unsuitable path to the higher goal. Since He is present in the great path that leads to an acharya, Madhurakavi Azhvar will not let go of Him. Madhurakavi Azhvar is attached to anything to which his acharya attached.

### **thiridhandhAgilum:**

Thirikai here means to return. That is, returning along the path in which he reached his acharya Nammazhvar. There is no returning after reaching Him ("na ca punarAvartate"). Keeping Him as the first step if one were to go ahead then upon returning one would simply come back to Him. Such a great result has happened to Madhurakavi Azhvar because he has surrendered at the lotus feet of Nammazhvar.

### **dheVa pirAnudai kariya kOlath thiruvuru:**

Were he to lose his bearing and return, he would come to the where the nithyasUris exist. And there he would see the divine and beautiful dark form of the Lord of the nithyasUris ("kOlamE thAmaraik kaNNathOr anjana nIlamE").

### **dhEva pirAnudaik kariya kOlath thiruvuruk kANban nAn:**

That which he has chosen not to pursue is that beauty and divinity that is seen only by the nithyasUris. Even though he has not chosen that as his goal, it is the goal of his goal (that is, Nammazhvar's goal is the Lord).

His beauty is beyond everything such that it is impossible to neither comprehend it in one's mind ("jyotImshyAdityadvad rAjan kurUn pracchAdayan sriyA") nor see it with one's eyes ("tharunau rUpasampannau"). Madhurakavi Azhvar sees such a beauty due to his acharya's grace.

### **kANban:**

Just as a person who was deeply into the bhakti yoga sees the things of this world when

he gives up on his yoga, so too Madhurakavi Azhvar sees Him when he leaves his acharya and returns.

**periyavaN kurugUr:**

He gave the knowledge to see Him, to Nammazhvar alone. However, Nammazhvar gave that knowledge to everyone. Having given such an acharya to this world, Kurugur has great fame and importance. It is also important because many acharyas are present there. Nammazhvar also refers to himself in Thiruvaymozhi as "periyavaN kurugUr sadakOpan".

**nambi:**

Nammazhvar also is a pUrna because he is the leader of such a city.

**periyavaN kurgUr nambi:**

Is Nammazhvar's completeness only such that one can just say Madhurakavi Azhvar gave up something and is attached to something? What Madhurakavi Azhvar gave up and what he attached himself to speaks volumes about the greatness of Nammazhvar's pUrnathvam.

**AL uriyanAy:**

Madhurakavi Azhvar says that he is a devotee that belongs to Nammazhvar in the sense that he is not attached to one thing and his acharya is attached to something else; he is attached to the exact same thing that his acharya is.

**adiyEn:**

He has become Nammazhvar's devotee due to his acharya's simplicity and approachability.

**adiyEn peRRa nanmaiE:**

Madhurakavi Azhvar sees as the height of service by being attached to that which is pleasing to his acharya.

**peRRa nanmaiE:**

He will not consider as bad that which is of great importance to his acharya. Instead he will be attached to the same. Therefore, he says that he has gained a great thing.

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## Pasuram 4

நன்மையால் மிக்க நான்மறையாளர்கள்  
புன்மையாகக் கருதுவர் ஆதலின்  
அன்னையாய் அத்தனாய் என்னை ஆண்டிடும்  
தன்மையான் சடகோபன் என் நம்பியே

nanmaiAl mikka nAnmaRaiyALargaL  
punmaiAgak karudhuvar Adhalin

annaiyAy aththanAy ennai ANdidum  
thanmaiyAn sadagOpan en nambiyE

**Meaning:**

nAnmaRaiyALargaL	- The vaidhikas who are well versed in the four Vedas
nanmaiyAl mikka	- and are full of high qualities,
ennai karudhuvar	- will consider me as
punmaiyAgak	- one who is lowly qualities personified.
Adhalin	- For that very reason,
sadagOpan	- Nammazhvar
thanmaiyAn	- has the nature of becoming
annai Ay	- my mother,
aththan Ay	- my father
ANdidum	- and save me
en nambi	- and as such he is my lord.

**Vyakhyana Saram:**

Madhurakavi Azhvar explains how he got such a great gain through the help he got from Nammazhvar. Why would Nammazhvar give him such a help? He says that he was low, so low that all good things abandoned him, and therefore he became attached to Nammazhvar and Nammazhvar helped him.

**nanmaiyAl mikka nAnmaRaiyALargaL:**

Those great and pure people who live by the four Vedas, who are home to divine qualities, who recite, follow and have no other wealth other than the Vedas.

**punmaiyAgak karudhuvar:**

Such Vedic people will not just consider him as one who has low qualities, but actually think of him as low qualities personified. He says that his stature is so low that all great people except Nammazhvar would tend to abandon him.

**nAnmaRaiyALargaL punmaiyAgak karudhuvar:**

The brahmins who recite nothing but the Vedas and who are submerged in the smell of the Vedas will not consider that he has low qualities but that all low qualities have gained a physical form as him.

**annaiyAy aththanAy ennai ANdidum:**

To such a person as him, Nammazhvar became all relations such that he has no relatives except Nammazhvar. Other than Nammazhvar, he has no other refuge. That which a mother, a father and a lord would do was all done for him by Nammazhvar. That was the relationship between Sriman Narayana and Nammazhvar and now he has attained that same relationship with Nammazhvar.

**thanmaiyAn:**

Nammazhvar has this lofty characteristic naturally.

**nambiyE:**

Nammazhvar is a pUrna (nambi) because not only did he drive away his own errors but he also removed Madhurakavi Ahzvar's errors. Nammazhvar just did not do something that another person might have done; he has done that which everyone else does together; therefore, he is complete.

Madhurakavi Azhvar says that Nammazhvar's completeness is such that it lifts even those who are nothing but a personification of low qualities.

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**Pasuram 5**

நம்பினேன் பிறர் நன்பொருள் தன்னையும்  
நம்பினேன் மடவாரையும் முன்னெலாம்  
செம்பொன் மாடத் திருக்குருகூர் நம்பிக்கு  
அன்பனாய் அடியேன் சதிர்த்தேன் இன்றே

nambinEn piRar nanporuL thannaiyum  
nambinEn madavAraiya munnelAm  
sempon mAdath thirukkurugUr nambikku  
anbanAy adiyEn sadhirththEn inRE

**Meaning:**

adiyEn	- I, who call myself adiyEn today,
nambinEn	- was attached to and believing in
piRar	- other's
nal poruL thannaiyum	- good things
madavAraiya	- and women,
mun elAm	- prior to reaching Nammazhvar.
inRu	- Now
anbanAy sadhirththEn	- I am a devotee of Nammazhvar,
thir kurugUr nambikku	- who is the leader of Thirukkurugur
sempon mAdam	- which is made of lofty golden mansions.

**Vyakhyana Saram:**

What was Madhurakavi Azhvar's errors that all good things left him? He answers in this pasuram that he was wallowing for countless time in lowly matters. Previously he had said that he was lowly qualities personified and that Nammazhvar had therefore become everything to him. In this song, he explains the errors of his ways and invites all to see the great help given to him by Nammazhvar. Therefore, he declares that he has become a servant to Nammazhvar who saved him without looking at his lowly nature.

**nambinEn piRar nanporuL thannaiyum:**

Madhurakavi Azhvar is stating that he had thought that he owned his soul, when it truly

is the property of the Supreme ("chOreNAtmApahAriNA"). That is, his low quality lay in the fact that he believed to own that which belonged to another. He is now expressing his errors that arose from such false belief. He had stolen ("kaLvanAnEn", "van kaLvan") the first amongst all things in this world which is the soul ("dravyam guNastathA karma jAtischetastadAsraya:"). His crime is magnified by the fact that he stole not something that stops with His anubhava, but one that goes all the way to Nammazhvar, his acharya.

**piRar poruLai:**

The atonement for stealing some thing depends on the greatness and importance of the thing as well as on the greatness and importance of its owner. What he stole was a very special thing, his soul, and he stole it from the Supreme Lord!

**nambinEn madavAraiyum:**

Having stolen such an important thing from Him, he now proceeds in other petty crimes - stealing other things. That is he believed in a number of things associated with his body.

**madavAraiyum munnelAm:**

The great faith ("mahAvishvAspUrvakam") that needs to be placed in Him was placed by him with women instead. Despite the fact that acharyas have said that such faith should not be placed with women, Madhurakavi Azhvar says that he went ahead did the same for countless time. The word women and its usage in plural refers to the many lowly qualities that he was attached to.

**munnelAm:**

He says forever before because the soul is forever, He is forever and time is without beginning.

**sempon mAda:**

Because Kurugur is where Nammazhvar was born, everything there is glorious to Madhurakavi Azhvar. Kurukur is complete in all wealth because of Nammazhvar's birth there. That Nammazhvar made him, who did not know the path he came in, become a person with bhakti to Nammazhvar. That is, he saved him who was immersed in all low qualities.

**nambi:**

Nammazhvar completeness is such that he could save even one who had stolen his own soul for countless time.

**inRu anbanAy:**

Leaving aside that which makes one think that one owns everything including the soul, leaving everything else, becoming completely devoted to Him and not stopping there if one were to journey further one would reach Nammazhvar. However, for Madhurakavi Azhvar, this order has been not necessary and he has reached Nammazhvar in the first step itself.

**adiyEn:**

Madhurakavi Azhvar used the words nAn and en (me and mine) during the time when he coveted his body and soul, but now that he has gained the true knowledge he states adiyEn.

**sadhirththEn inRE:**

Madhurakavi Azhvar states that reaching Him does not complete the journey; reaching Nammazhvar is what completes the journey. He prides in the fact that his journey is now complete because he who was attached to several other things is now attached to Nammazhvar.

Madhurakavi Ahvar has exemplified the notion of calling one's acharya as complete (nambi/pUrna) and calling one's self as adiyEn (in their service).

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## Pasuram 6

இன்று தொடடும் எழுமையும் எம்பிரான்  
நின்று தன் புகழ் ஏத்த அருளினான்  
குன்ற மாடத் திருக்குகூர் நம்பி  
என்றும் என்னை இகழ்விலன் காண்மினே

inRu thottum ezhumaiyum empirAn  
ninRu than pugazh EththavaruLinAn  
kunRa mAdath thirukkurugUR nambi  
enRum ennai igazhvilan kANminE

**Meaning:**

inRu thottum	- From this day onward
ezhumaiyum	- for all time to come,
empirAn	- Sri Nammazhvar who is my Lord
aruLinAn	- has blessed me to
ninRu	- stand fast
Eththa	- and keep singing
than pugazh	- his praises.
thiru kurugUr nambi	- He who is the leader of Thirukurugur,
kunRa mAda	- which is made up of mountainous mansions,
igazhvilan	- will never abandon me
enRum	- at any time;
kANmin	- everyone see and understand this.

**Vyakhyana Saram:**

Madhurakavi Azhvar states that Nammazhvar made him sing his praises for all time ("vIvilkAlamisaimAlaigaLEththi mEvap peRREn"). In the pasurams before, he had said

that Nammazhvar saved him; but, since he was deeply involved in all kinds of lowly activities since time immemorial, why would he not go back to them again? He replies that the extent of Nammazhvar's grace is such that that would never happen to him.

**inRu thottum:**

The term today refers to the day that, even ahead of being attached to Him, Madhurakavi Azhvar became attached to Nammazhvar. Namamzhvar's grace is such that it does not bear fruit on some other day; it has begun on the this day itself.

**Ezhumaiyum empirAn:**

Without any difference in time or era, Nammazhvar has helped him for all time to come. ezhumaiyum refers to all time to come.

**empirAn:**

Nammazhvar referred to Him as pirAn ("pirAn perunnilangkINdavan"), while Madhurakavi Azhvar refers to Nammazhvar as pirAn.

**ninRu:**

Since Nammazhvar stands at the end of the goal seeked, it is a stable goal. Therefore, Madhurakavi Azhvar says ninRu - steadfast. Just as humans became an unwanted matter to Nammazhvar ("mAnidam pAda vantha kaviyEnallEn"), He has become unwanted to Madhurakavi Azhvar. Nammazhvar's grace is such that there is no need to become attached to him in order to get bhagavat anubhavam; attachment to Nammazhvar includes bhagavat anubhavam.

**kunRa mAdath thirukkurugUr nambi:**

Just as the completeness of Nammazhvar cannot be measured so too the height of the mansions in Thirukkurugur cannot be measured. Nammazhvar's greatness adds greatness to the city itself. Nammazhvar referred to Thirukkurugur as the city with mountainous mansions ("kunRampOl maNimAdanIdu thirukkurugUr") and as it is set in his heart Madhurakavi Azhvar echoes the same.

**nambi:**

Nammazhvar's completeness is such that not only can he save himself but he can also save Madhurakavi Azhvar. His completeness is not such that one has to praise him and then another person; praising Nammazhvar alone is sufficient.

**enRum ennai igazhvilan:**

Madhurakavi Azhvar is giving the reason for praising Nammazhvar. Nammazhvar has given him grace such that Madhurakavi Azhvar will never think of anything else.

Would Nammazhvar who saved him without considering his lowly nature allow him to be led astray by anything else?

**kANminE:**

Madhurakavi Azhvar is asking everyone to see that unlike others who sing only His

praises, he has become one who would sing none but Nammazhvar's praises.

## Pasuram 7

கண்டு கொண்டென்னைக் காரி மாறப் பிரான்  
பண்டை வல்வினை பாற்றி அருளினான்  
எண் திசையும் அறிய இயம்புகேன்  
ஒண் தமிழ் சடகோபன் அருளையே

kaNdu koNdennaik kARi mARap pirAn  
paNdai valvinai pARRi aruLinAn  
eN thisaiyum aRiya iyambugEn  
oN thamizh sadakOpan aruLaiyE

### Meaning:

kAri mARan	- Maran (Nammazhvar) who is the son of Kari
pirAn	- and who is my Lord,
ennai kaNdu	- picked me
kondu	- and brought me under his grace such that
paNdai valvinai	- those timeless karmas to which I was attached were
pARRi aruLinAn	- completely destroyed.
iyambugEn	- I am obliged to sing the praises of
sadakOpan	- Sri Sadakopa's
arulaiyE	- grace,
oNthamizh	- who is the repository for beautiful Tamil poems,
eNthisaiyum	- so that everyone in all eight directions
aRiya	- understands them.

### Vyakhyana Saram:

Madhurakavi Azhvar states that he will praise and spread Nammazhvar's grace, which removed all his mistakes and karma and saved him, at all places for all time. He says that he will let everyone know the greatness of Nammazhvar's grace that saved him on his own without considering the extent of his lowly nature.

### kaNdu koNdennai:

Just as He was always seeing (and enjoying) Nammazhvar ("irunthAn kaNdu koNdu"), so too Nammazhvar is always seeing Madhurakavi Azhvar.

### ennai:

Nammazhvar has done this great help without looking for anything in return, yet I should have done something back for him. But I have not done that, says Madhurakavi Azhvar.

**kARi mARap pirAn:**

Just as He became the Lord (pirAn) to Nammazhvar ("pirAn perunilankeeNdavan"), Nammazhvar has become the Lord to Madhurakavi Azhvar. Nammazhvar has become his lord because of the great help he gave him. He has become Madhurakavi Azhvar's lord to the extent that Madhurakavi Azhvar does not have to go to Nammazhvar's lord for any help.

**paNdai valvinai pARRi:**

Because these karmas are timeless, an origin cannot be ascribed to them. Nevertheless, as if they do have an origin, Nammazhvar has now given an end to them. These karmas which can only be removed by experiences have been removed by Nammazhvar. The karmas that could not be removed for countless time even through experiences and other acts have been removed by Nammazhvar.

**pARRi aruLinAn:**

Nammazhvar destroyed them so completely that they can now neither follow Madhurakavi Azhvar nor get attached to someone else ("dvishanta: pApakrutyAm").

**aruLinAn:**

He gave Nammazhvar his grace such that he gained the uncorrupted knowledge; so too Nammazhvar has provided his grace to Madhurakavi Azhvar.

**eN thisaiyum aRiya iyambugEn:**

Without any difference or bias, without missing a single person or thing, Madhurakavi Azhvar will sing Nammazhvar's praises for all to hear ("thoNdiIr ellIrum vArIr").

**oN thamizh:**

That Tamil which brought forth and made available those rare meanings that were hidden under great depths. It brought out that matter which was hidden from everyone ("yato vAco nivartante") and made it available to all.

**sadakOpan aruLaiyE:**

Nammazhvar's grace has reached even those who had escaped His grace when He was providing the knowledge.

Nammazhvar's grace is not the same as His grace - azhvar's grace reaches even those who do not get His grace.

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## Pasuram 8

அருள் கொண்டாடும் அடியவர் இன்புற  
அருளினான் அவ்வுருமறையின் பொருள்  
அருள் கொண்டு ஆயிரம் இன்தமிழ் பாடினான்  
அருள் கண்டீர் இவ்வுலகினில் மிக்கதே

aruL koNdAdum adiyavar inbuRa  
aruLinAn avvarumaRaiyin poruL  
aruL koNdu Ayiram inthmaizh pAdinAn  
aruL kaNdIr ivvulaginil mikkadhE

**Meaning:**

aruLinAn	- Nammazhvar graces
adiyavar	- the devotees,
aruL koNdAdum	- who celebrate His compassion and grace,
avvarumaRaiyin poruL	- by providing them the inner meanings of the Vedas
inbuRa	- so that they attain delight.
pAdinAn	- That Nammazhvar sang the
Ayiram	- thousand verses of Thiruvaymozhi
in thamizh	- in sweet Tamil,
aruL koNdu	- through His grace.
aruL kaNdIr	- That grace of Nammazhvar alone
mikkadhE	- stands as a great thing
ivvulaginil	- in this world.

**Vyakhyana Saram:**

Madhurakavi Azhvar states that for this world, the grace of Nammazhvar which brought out the Thiruvaymozhi is greater than the grace of the Lord which resulted in the Veda rahasyas being brought out. In the previous pasuram, he had said that he will spread Nammazhvar's fame in all eight directions; he is explaining the reason here for that, that Nammazhvar's pasurams are nothing but the gist of the Vedas.

**aruL koNdAdum adiyavar:**

Those bhaktas that are like him ("athuvum avanadhu innaruL", "aruL peRuvAr adiyAr").

**inbuRa:**

The nature of the jIva is to delight (in Him). Madhurakavi Azhvar says that the bhaktas attained joy ("hrushtA:") by thinking of His grace. As stated in "eNNathanagaL eNNum nanmunivar inbam thalaich siRappa", they attained happiness.

**aruLinAn avvarumaRaiyin poruL:**

He gave out the greatly hidden meanings of the Vedas to everyone through the Bhagavad Gita. Even though the Vedas hid the meanings, He made them shine through the Gita due to His kalyANa guNas.

**arumaRai:**

That joy of the Vedas which are harder to attain than even Him. Vedas and their meanings are the biggest wealth ("sA hi sriramruthA sathAm").

**aruL koNdu Ayiram inthamizh pAdinAn:**

He made it such that those who understand the Vedas are saved; but Nammazhvar made it such that everyone is saved.

**aruL koNdu:**

Nammazhvar did not sing pasurams just by himself. He used the uncorrupted knowledge that was given to him by the Lord and sang about Him. Through Nammazhvar He gained songs about Himself ("ennAgiyE thapputhal inRith thanaik kavi thAn solli").

**Ayiram in thamizh:**

Just as Valmiki Rishi sang the Ramayana, Nammazhvar has sung the thousand songs of Thiruvaymozhi.

**in thamizh pAdinAn:**

Nammazhvar sang the great meanings such that they are very sweet to recite and sing ("pAtye geye cha madhura").

**in thamizh:**

Nammazhvar's pasurams are sweet to read, to listen and to sing.

**pAdinAn aruL kaNdIr:**

Unlike His grace which gave the true knowledge to Azhvars, Nammazhvar's grace is such that it explains His grace. And Madhurakavi Azhvar asks everyone to look at that grace of Nammazhvar.

**aruL kaNdIr ivvulaginil mikkadhE:**

His grace gives the true knowledge ("mayarvaRa mathinalam aruLinan") only to a few. Nammazhvar's grace reaches everyone ("pAlEy thamizharisaikArar paththar paravum Ayiram", "thoNdarkku amudhu uNNach sonmAlaigaL").

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## Pasuram 9

மிக்க வேதியர் வேதத்தின் உட்பொருள்  
நிற்கப் பாடி என் நெஞ்சுள் நிறுத்தினான்  
தக்க சீர்ச் சடகோபன் என் நம்பிக்கு ஆள்  
புக்க காதல் அடிமைப் பயன் அன்றே

mikka vEdhiyar vEdhaththin utporuL  
niRkap pAdi en nenjchuL niRuththinAn  
thakka sIr sadakOpan en nambikku AL  
pukka kAdhal adimaip payananRE

**Meaning:**

niRka pAdi	- Nammazhvar sang
ut poruL	- the deep inner meanings
vEdhaththin	- of those Vedas
mikka vEdhiyar	- which are recited by the great vaidikas,
niRuththinAn	- such that they were entrenched

en nenjchuL	- in my heart.
sadakOpan en nambikku	- To that Nammazhvar,
thakka sIr	- who has lofty qualities,
AL pukka	- to perform service
kAdhal	- I have developed love
anRE	- and at that moment itself
adimaip payan	- I attained the goal which is doing service to him.

### **Vyakhyana Saram:**

Madhurakavi Azhvar states that the inner meaning of all the Vedas which is service to the bhAgavatas was told by Nammazhvar in the pasurams "payilum sudaroLi" and "nedumARkkadimai" and was made to stay forever in his heart. He attaches himself to Nammazhvar's feet because Nammazhvar gave him the inner meanings of all the Vedas without considering his lowly nature (just as Nammazhvar was attached to Him as "nIsanEn niRai onRumilEn enkaN pAsam vaiththa paranjsudar sOdhikke").

### **mikka vEdhiyar:**

Those vaidikas whose gnyAna and bhakti are completely focused on Him ("yatra pUrvE sAdhyA: santi dEvA:"). Those who recite the Vedas all the time and have only that as their wealth.

### **vEdhaththin utporuL:**

The essence of the Vedas is Thiruvaymozhi. The essence of Thiruvaymozhi is present in two sets of pasurams "payilum sudaroLi" and "nedumARkkadimai". The inner hidden meanings of the Vedas.

### **niRkappAdi ennenjchuL niRuththinAn:**

Such as making a pit in a rock and filling it with water, Madhurakavi Azhvar says that Nammazhvar melted the rock that was his heart and steadied the inner meanings of the Vedas in it.

### **niRkap pAdi:**

He made it such that the inner meanings of the Vedas which are difficult to understand is now easily understood by all.

### **ennenjchuL niRuththinAn:**

Just like digging a hole on top of a mountain and catching water in it, so too Nammazhvar softened Madhurakavi Azhvar's stony heart and filled it completely with bhagavad vishayam.

### **thakkasIr sadakOpan:**

No matter how lofty the claim, Nammazhvar is qualified for it. He is qell qualified to sing about someone such as the Lord. Just as "ayarvaRum amararkaL athipathi" refers only to Him, so too the term His poet refers only to Nammazhvar ("ERkum perumpugazh vAnavarIsan kaNNan thanakku ERkum perumpugazh vaNkurukUr sadakOpan").

**thakkasIr sadakOpan en nambi:**

Nammazhvar's completeness is such that no matter how much his greatness is praised it is never sufficient.

**en nambikku:**

His completeness is such that it is able to save even someone as low as myself says Madhurakavi Azhvar.

**ALpukka kAdhal adimaip payananRE:**

The fruit of being enslaved to Nammazhvar is the bhakti to his divine feet that flows from that event.

**ALpukka kAdhal:**

The love that was born in Madhurakavi Azhvar in wanting to become enslaved to Nammazhvar.

**payananRE:**

The purpose which is being enslaved to Nammazhvar has been attained. The love born in His matter will bear fruit some day at some place that cannot be determined. The love born for Nammazhvar will bear the service fruit at this time, in this place, with this body. Nammazhvar started with "thuyaraRu sudaradi thozhuthozhu" and went up to "muniyE nAnmuganE" and reached his goal, whereas Madhurakavi Azhvar reached the same goal the moment he gained the taste of having bhakti to his acharya.

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## Pasuram 10

பயன் அன்றாகிலும் பாங்கல்லர் ஆகிலும்  
செயல் நன்றாகத் திருத்திப் பணி கொள்வான்  
குயில் நின்றார் பொழில் சூழ் குருகூர் நம்பி!  
முயல்கின்றேன் உன்தன் மொய்கழற்கு அன்பையே

payan anRAgilum pAngkallar Agilum  
seyal nanRAgath thiruththip paNi koLvAn  
kuyil ninRAR pozhil sUzh kurugUr nimbi!  
muyalginREn undhan moykazhaRku anbaiyE

**Meaning:**

payan anRu Agilum	- Even though having no use from them (who are saved by him),
pAngku allar Agilum	- and even though they are unqualified to be saved,
seyal	- by his act
nambi	- Nammazhvar,
kurugUr	- who is from Thirukkurugur which is
pozhil sUzh	- surrounded by gardens

kuyil ninRu Ar  
nanRaga thiruththi  
paNi koLvAn  
moykazhaRku  
muyalginREn  
anbaiyE

- with singing nightingales,  
- corrects  
- and saves them.  
- To his great divine feet  
- I attempt  
- to show my love.

### **Vyakhyana Saram:**

Madhurakavi Azhvar thinks of the great help that Namamzhvar did to him and realizing that the bhakti he showed Azhvar is nothing compared to that help, begins to perform love at his divine feet immediately. Thinking of that great help, he says that he can never repay that. One can never repay an acharya ("krutasnAm vA pruthivIm dadhAnna tattulyam kathanjana"). After all, the acharya gives us nothing less than Him and the only equal thing to repay with is Him. As we cannot do that, Madhurakavi Azhvar stands at the position that he can never repay his acharya.

### **payananRAgilum pAngallarAgilum:**

Even those who are not qualified to receive anything. Even those who are to be rejected as they have no attachment to Him.

### **payananRAgilum:**

A person helps another because of the fact that there is something in it for him. But Nammazhvar has helped others even when there is nothing in it for him.

### **pAngallarAgilum:**

Even if they have nothing to give him, at least they should have the quality of listening and understanding what is being said. But they do not. Then why does Nammazhvar teach such people? He is like Sita pirAtti who advised even Ravana ("mitramaupayikam kartum"). Seeing their lowly status and unable to bear it, Nammazhvar advises them. His state is like that of those who would try to put out the fire which is burning at the front and back of a person's house.

### **seyal nanRaga:**

Nammazhvar's grace is such that standing in his own state he can correct even those who are not qualified to receive his grace. Unlike Him, Azhvar does not evaluate the quality of the person and then provide the grace; Azhvar simply turns his grace on everyone.

### **kuyil ninRAr pozhil sUzh kurugUr:**

Madhurakavi Azhvar says that if one becomes attached to Nammazhvar then one can attain happiness in this place itself. To reach Him one has to go to Paramapadam ("EtassAma gAyannAstE"). That is available only for the Muktas. Mumukshus only get this place (thirukkurukoor). Nammazhvar's completeness is such that in this place itself it provides delight which is the same as that of being with Him, the Nityas and the Muktas.

### **muyalginREn undhan moykazhaRku anbaiyE:**

Madhurakavi Azhvar strives to perform love and affection at Nammazhvar's divine feet.

## Pasuram 11

அன்பன் தன்னை அடைந்தவர்கட்கெல்லாம்  
அன்பன் தென்குருகூர் நகர் நம்பிக்கு  
அன்பனாய் மதுரகவி சொன்ன சொல்  
நம்புவார் பதி வைகுந்தம் காண்மினே

anban thannai adaindhavargatkellAm  
anban thenkurugUr nagar nambikku  
anbanAy madhurakavi sonna sol  
nambuvAr padhi vaikuntham kANminE

### Meaning:

nambuvAr	- Those who have faith in
sonna sol	- these words
madhurakavi	- of Madhurakavi Azhvar,
anbanAy	- which were said by him with great devotion
then kurugUr nagar nambikku	- to Nammazhvar of Thirukkurugur
anban	- who has love and devotion
adaindhavargatku ellAm	- to everyone who is a devotee of the
anban thannai	- Lord who Himself loves all who seek Him,
kANmin	- will find
padhi	- their abode to be
vaikuntham	- Vaikunta.

### Vyakhyana Saram:

Madhurakavi Azhvar concludes by stating that for those who learn this prabhandam, their place of abode is that Sri Vaikunta where the word of Nammazhvar is the rule. For those who consider this prabandham as their refuge, His lotus feet is their abode.

### anban:

Lordship is not His main quality; showing love and affection to all is ("ripUNAmapi vatsala:"). He has the quality of vAtsalya as one of His kalyANa guNas. His love reaches everyone without regard ("dEvAnAm dAnavAnAnjca sAmAnyamadhidaivatam").

### adaindhavarkatkellAm anban:

He loves everyone whether they are attached to Him or not. All those who are attached to one such as Him are loved by Nammazhvar. Nammazhvar's grace may reach everyone but his love reaches only those who are His devotees ("paramanaip payilum thiruvudaiyAr yavarElumavar kaNdeer emmaiyALum paramar").

### anbanAy:

Madhurakavi Azhvar is attached only to Nammazhvar. That is his nature.

### then kurugUr nambikku anbanAy:

Not only to Him, not only to His devotees, Madhurakavi Azhvar is attached to his acharya as well. If he wanted salvation for himself, he would be attached to Him. If he sought that which He loves, he would be attached to His devotees. If he sought that which He as well as His bhaktas love, he would have to be attached to an acharya. An acharya first helps remove the darkness of lack of knowledge; then he brings forth the the divine qualities of the Lord and makes one become involved in that; he also helps at the time of realizing the goal of reaching Him; and he is the one who is present at the end of that goal.

**madhurakavi:**

He calls himself madhurakavi because he himself finds the poems he wrote about Nammazhvar nectar-like.

**nambuvAr padhi vaikuntham kANminE:**

The abode for those who learn this pasuram is the Lord's lotus feet. If Nammazhvar is the one to seek, should not the place to attain be Azhvar Thirunagari? At Thirunagari, the words of both AdipirAn and Nammazhvar will be the rule. At Sri Vaikunta, only the word of Nammazhvar will be the rule ("adiyAr nilAkinRa vaikunthamO?"). Those who love the Lord will automatically have love for His devotees; those who love all His devotees will love Nammazhvar. Therefore, Madhurakavi Azhvar states that His divine abode is the place to be. Sri Vaikuntam is the place where those who love Sriman Narayana and Sri Nammazhvar are present. Is there not a difference between His divine abode and the leela vibhUti? Madhurakavi Azhvar uses Nambi ThiruvazhuthivaLanAdu dAsar's words that after Parasara Bhattar was born the difference between the two was removed. Madhurakavi Azhvar says that even if these songs are not sweet to someone, if they consider them as their refuge it will take them to Sri Vaikuntam.

**madhurakavi AzhvAr thiruvadigaLE sharaNam  
nanjIyar nampiLLai thiruvadigaLE sharaNam**