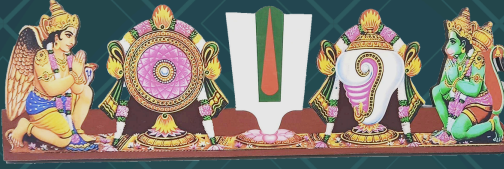


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Srimathe Ramanujaya Nama:

Srimath Varavaramunaye Nama:

Srimath Lakshmanarya Gurave Nama:



## AZHWAR AVARAE ARAN

Simple practices that we can learn from  
Kaarimaarappiraan

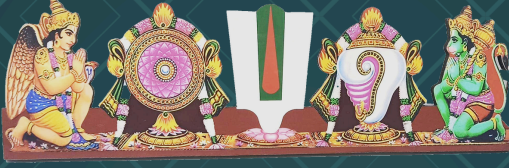


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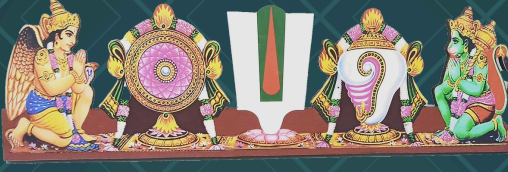
On the joyous occasion of VAIGASI VISAGAM , let us look at Namazhwar's vaiibhavam and analyse how we can inculcate his divine qualities in our daily life.

1) Namazhwar is known as Shatagopan because he defeated the 'shatam' vayu. To explain it more clearly a baby's first cry is a natural response to its need to establish respiration. Rather than looking at this phenomenon as it is , when we explore its essence what it means is that Namazhwar didn't want to establish any Samsara Sambandam from the minute he was born. There is a lesson here for us that we should also try and elevate ourselves from Samsara Sambandam. We can do this by shedding our materialistic self slowly and steadily.

2) Madhurakaviashwar wants to wake Namazhwar from his deep meditative state and therefore poses a question "Seththadhin Vayitril Siriyadhu Pirandhaal Yetthai Thinru Yengai Kidakkum?". Namazhwar utters his first words relying to him by saying



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“Atthai Thinru Ange Kidakkum”, meaning a person in Leela Vibhuthi will keep indulging in materialistic joy & sorrow and will permanently stay there. This is a divine revelation that all Samsaaris must understand. Srivaishnavites must practice spirituality, follow the Shastras and live according to the dictates of Purvacharyas to end the birth- death cycle.

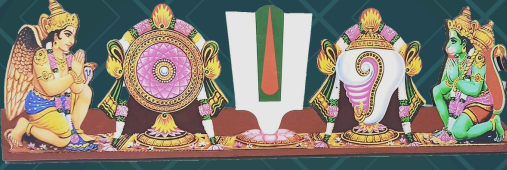
3) Namazhwar is glorified by Srivaishnava preceptors as “Prapanna Jana Kootasthar”, meaning foremost among those who take up the path of ultimate surrender to Emperumaan. This shall be an inspiration to all devotees, that they must understand the meaning of complete surrender and practice it mindfully.

4) Namazhwar is described as “Krishna Thrushna Tatvam’ by Parasara Bhattar, indicating that Namazhwar is the embodiment of love for Krishna. Bhaagavathaas all around the world





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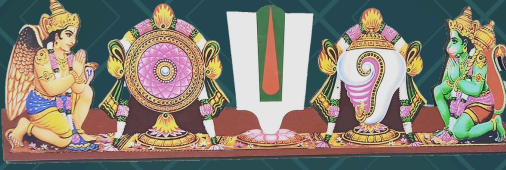
can also become an embodiment of Krishna's love by continuously chanting the holy names of Srimannarayana , doing Nama sankeerthanam and meditating on the divine form of the lord.

5) In our Srivaishnava Sampradaayam, it is considered that Namazhwar is 'Avayavi' (whole) and all the other azhwars (except Andaal) are 'Avayavam' (parts) i.e., each azhwar is said to be parts/limbs of Namazhwar. The head symbolises Bhoodathazhwar, eye symbolises Poygaiazhwar and Peyazhwar, neck symbolises Thirumazhisaiazhwar, hand symbolises Kulasekharazhwar and Thirupaanzhwar, chest symbolises Thondaradipodiazhwar, the stomach symbolises Thirumangai azhwar and his divine feet symbolises swamy Ramanujar. Namazhwar by soul, mind and voice has completely been engrossed only in enjoying Perumaal. In the same way, all the Azhwars and swamy Ramanujar have performed various





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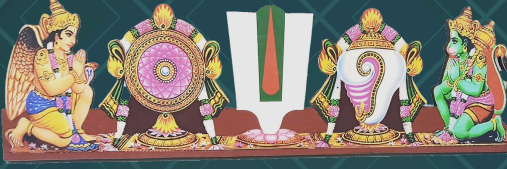
valuable kainkaryams. In the same way, we have to use all our parts (avayavam) to perform services to the Almighty, so that our whole body (avayavi) is progressing towards spiritual growth. We can do it in the following way:

- use our eyes to worship the ‘Archaavathaarams’ of Perumal.
- use our mind to meditate on the lotus eyed Srimanaraayana’s physical form
- use our mouth to chant and sing his Thirunaamams, paasurams and strotrams.
- use our hands to do kainkaryam in Sannidhi and to Acharyan.
- use our feet to walk to Divya Desams

6) Namazhwar from birth has been in a meditative state completely immersed in enjoying the beauty of Perumals of various Divya Desams. Though it may not be possible for us to meditate on Bhagavan throughout the day, we can keep aside some time to meditate on the



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various Archa Thirumenis.

7) Nampillai in his Eedu Vyakyanam and Thiruviritha Vyakyanam establishes that Namazhwar was picked by Emperuman to sing his glory and to bring in many Badhdha Jeevathmas into the fold of Srivaishnavism. In the same way, our acharyan hand picks us (through Panchasamskaram) to spread the message of our rich Sampradayam to all.

8) Our Purvacharyaars established that Namazhwar has the qualities of Sridevi, Bhoomadevi, Niladevi, Gopikas, Lakshmana, Bharathalwan, Shatruganalwan, Kousalya, Prahaladhan, Vibeshanalwan, Hanuman and Arjunan.

We can also strive to be like Sridevi, Bhoomadevi, Niladevi and gopikas in our unwavering affection and loyalty towards Perumal, like Lakshmana, Bharathalwan and Shatruganalwan in our kainkaryam, like Kousalya in showing maternal affection towards our dearest Emperumaan and like Prahaladhan,



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Arjunan, Vibeeshanalwan and Hanuman in our surrender and practice of ultimate devotion.

9) Namazhwar lived his entire life in a Divya Desam ( Azhwar Thirunagari). In the same way , we should also try and live in a Divya Desam and if that's not possible, we must live near a temple and visit it daily and do our share of Sannidhi kainkaryams.

10) Namazhwar in many paasurams of Thiruviritham cries in agony because he is separated from perumal. Everything, right from the darkness, to the sky and the breeze reminds him of Emperumaan. The lesson we all must take from here is that we also should be so immersed in our love for Perumal that even a second of separation from him brings us sadness. We must associate everything ( living and non - living) to Perumal so that we are completely and constantly engulfed only in his thoughts.

Poliga! Poliga! Poliga!