

Twitter Thread by Viṣṇudāsa



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A delightful explanation for the relationship between Viṣṇu and jīvātma-s like humans comes from Svāmī Periyavāchān Pillai's vyākhyānam (commentary) on Periyāzhvār's Thirupallāndu, particularly on the word (adiyamdum = I, your foot, and all others who are . . .

servants for you). This word occurs in the second p̄suram of Thirupallāndu. Here, the question arises about why Periyāzhvār didn't use the word enn̄dum (with me). That's because Periyāzhvār is very clear that his true nature is that of D̄śatvam or servitude to Viṣṇu. But . . .

then another question arises about why āzhvār used adiyamdum (plural) instead of adiyān̄dum (singular)? One, Periyāzhvār wants mangalās̄sanam to Lord Viṣṇu to be done by a group (not just him). Second, he wants to emphasize all beings are servants of Nārāyaṇa (whether . . .

they recognize their nature of d̄śatvam/servitude or not), so Periyāzhvār includes everyone in his ḡshti (group) to offer mangalās̄sanam-s to Nārāyaṇa.

This universal servitude of all beings to Viṣṇu (whether acknowledged or not) is what Periyāzhvār wants us to take away.