

Twitter Thread by Viṣṇuḍaṣa



Viṣṇuḍaṣa

@Vishnudasa_



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

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

then another question arises about why āzhvār used adiyāṁdum (plural) instead of adiyāṇdum (singular)? One, Periyāzhvār wants mangalāsśanam 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 dśatvam/servitude or not), so Periyāzhvār includes everyone in his gśшти (group) to offer mangalāsśanam-s to Nārāyaṇa.

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