

## Nallavai Ketpom -- 2

### PerumAL's Saulabhyam as experienced/enjoyed by AzhvArs and AchAryan

In the second episode of Nallavai Ketpom series, we are going to look into PerumAL's **Saulabhyam** as enjoyed by AzhvArs and AchAryan.

There are so many characters of BhagavAn which are countless. Though all are exemplary, the one that is very much celebrated is '**Saulabhyam**'. AzhvArs and AchAryan who have experienced this character are NammAzhvAr, Madurakavi, PoigaiAzhvAr, AndAl nAchchiyAr, ThirumangaiAzhvAr, KUrathAzhvAn and Swami Deshikan. Now, we are going to enjoy it.

Though EmperumAn has taken many avatArs, the two avatArs which are considered pUrnAvatArs are RAmA and Krishna.

For RAmAvatAr it is said रामो विग्रहवान् धर्मः : and for KrishnAvatAr कृष्णं धर्मं सनातनं. Elders say that BhagavAn is dharma swarUpi and that dharmam itself has born as BhagavAn. The character Saulabhyam has been showcased in these two avatArs very nicely.

In Srimad RamAyanam, all devas including Brahma and Rudra, praises Lord RAmA as, You are ParatAtvam, you are Parabrahmam and you are apparently (sAkshAt) Sriman NarAyanan. RAmA replies saying 'आत्मानं मानुषं मन्ये रामं दशरथात्मजम्' meaning I consider myself a human, son of Dasharatha and acts accordingly.

Like a human, He reveals his affection towards everyone, His father, mother, stepmothers, brothers and to His wife SitA pirAti. He respects and honor kula guru Vasishtar, Rishis and their wives whom He met in the forest. Towards ministers like Sumantrar shows kindness and love and to his people of Ayodhya, compassion and love. Likewise to JatAyu and Shabari, He shows kindness and grace them. Through friendship He shows his Saulabhyam to Guhan, SugrIva MahArAjA and VibIshanAzhvAn. This way He displays His Saulabhya gunam very nicely to all.

Descending to earth, treating everyone equally and not humiliating anybody, how PerumAL shows His kindness and love to all! ThirumangaiAzhvAr enjoys PerumAL's Saulabhya gunam saying 'Ezhai Edalan kIzhmagan enAdu' (Periya Thirumozhi 5.8).

Involved in the same character of PerumAL's Saulabhyam, AndAl nAchchiyAr says, 'arivonrum illAdha Aykulathu, unthannai piRavi peRunthanai puNNiyam yAmudaiyom' (ThiruppAvai-28). Telling that we all have attained purity (puNNiyam) She enjoys so much of this character of KrishnA.

Having born in Ayar kulam (Yadava race), in Krishna avatAr, He moved with His elder brother BalarAm in DhAsya bhAvam. Towards His childhood friend KuchElA, displays Saulabhyam by being courteous and towards PandavAs by being their messenger. In MahAbhAratA, He shows his Saulabhyam to ArjunA by riding his chariot.

This amazing character of EmperumAn turned to be very special when shown to YashOdA. This is enjoyed by NammAzhvAr in 'Pathudai adiyavarku eLiyavan' (ThiruvAimozhi 1.3.1). Lord KrishnA in order to eat the butter which is churned and kept by YashOdA pirAti ,puts his hand inside the container. On seeing this, YashOdA pirAti to punish Him brings a rope trying to bind Him.

Madurakavi AzhvAr being the great disciple of NammAzhvAr praises only his AchAryan,says other than ThirukurugUr Nambi(NammAzhvAr),“I do not know any other GOD” ('Tevu matru ARiyEn')and He alone is my GOD. In spite of that, in His work 'KaNNiNuN siru thAmbu' He at first praises the Saulabhyam of PerumAL saying 'Kanninun siru thAmbinAl kattunNa paNNiya perumAyan'and then praises His AchAryan. Such is PerumAL's Saulabhyam.

Swami Deshikan enjoys this playful act of 'kattunNa paNNiya perumAyan' in Sri GOpAla vimshati Stotram, 'harthum kumbhE vinihita kara'.

With great difficulty and effort YashOdA have kept the freshly churned butter(hyangavEnam) in a container. With the desire of having the butter without her knowledge, KrishnA puts His hand into the pot. While doing so, YashOdA saw Him and rushed to bring a rope to bind Him to a mortar. As if very much afraid and with fear in His eyes, He sits there without moving and makes himself accessible so as to make it easier for YashOdA to tie Him. Being helpless,she even beats Him after tying. What an act! It is His Saulabhyam to the core.

This is celebrated by Thirumangai AzhvAr 'neerAn idhu seidheer enRu Or nedumkayitrAl'.

'mAyanai mannu vadamathurai maindhanai'(ThiruppAvai-5). Because He was tied to the mortar, there is a scar in His waist due to which He got the name DAMOdharan.

What to say about His Saulabhyam that Devaki experienced. She had the privilege of having Him in her womb to be born as her son.('thAyai kudal viLakkam seydhA')

Amongst the first three AzhvArs, PoigaiAzhvAr experiences this character saying 'aRiyum ulgamellAm yAnEyum allEn'.SAkshAt EmperumAn comes around this entire universe sitting on periya thiruvadi Garudan. He is also sarvashaktan meaning omnipotent.Yet,why He made Himself to be bound to the mortar by the soft hands of YashOda in KrishnAvatAr?(kattunNa paNNiya perumAyan). Because, He wants to get a scar in His waist and bear the name DAMOdharan. Not this alone.

When YashOdA pirati wants to untie the rope, He silently pulled the mortar with the rope towards the middle of two maruda trees which were in the courtyard. Due to the curse of NArada Muni, two sons of KubErA named NalakUbarA and ManigrIvA turned into these trees. When KrishnA went in between the tress, they were uprooted and NalakUbarA and ManigrIvA revived their original form and offering prayers to KrishnA, they left.

Like this,to bear the name DamOdharan and also to liberate the two sons of KubErA from the curse,PerumAL exhibits His character Saulabhyam.

This is how AzhvArs and Acharyan experience and enjoy this character of PerumAL who protects us through His Saulabhyam. Likewise we too shall experience the same.

To be continued.....

Transcription by Smt Vasanthi Sampath.