

**Sri:
Srimathe Ramanujaya Nama:**

thUyavan thIdhil irAmAnusan

Ramanuja Nutrandhadhi pAsuram 42:

AyizhaiyAr kongkai thangkum akkAdhal aLaRRazhundhi
mAyum en Aviyai vandheduththAn inRu mAmalarAL
nAyagan eLLA uyirgatkum nAthar arangan ennum
thUyavan thIdhil irAmAnusan thollaruL surandhE

Here, there are two adjectives stated for Ramanuja in the last line. thUyavan and thIdhil. One says that he is pure and the other says that he is blemishless. On the surface, the two appear to be stating the same thing. So, is there punarukti dosham? That is, the fault of repetition.

Looking elsewhere, we see that Sharanagati Gadyam appears to be saying the same thing. We see the Lord being described as "akhila hEya pratyanka kalyANaikatAna".

In Upadesa Raththinamaalai too, we see something similar in the verses "nalla maNam" and "thIya gandham" (69 & 70).

Looking at Sharanagati Gadyam, we can see that hEya pratyanka (lack of lowly qualities) does not automatically assure that He has kalyANa guNas (having all divine qualities). Lack of lowly qualities can also be attained by lack of all qualities - nirguNam. To avoid that, kalyANaikatAna has to follow.

Similarly, in Upadesa Raththinamaalai, association with good folk is not guaranteed by disassociation with bad ones. The latter could be achieved by disassociation with everyone.

So too in this case, thIdhil and thUyavan must be insisting on separate things. What might they be?

Let us look into Ramanuja Nutrandhadhi itself for the answer.

103rd pasuram gives us an idea:

vaLarndha vengkoPa madangalonRAy anRu vALavuNan
kiLarndha ponnAgam kizhiththavan kIrththippayir ezhundhu
viLaindhidum sindhai irAmAnusan endhan meyvina nOy
kaLaindhu nannjAnam aLiththanai kaiyil kani ennaE

There are two qualifications here - vinai nOy kaLaidhal and nannjAnam aLiththal. Thiruppanazhvar too said "pAramAya pazhavinai paRRaRuththu ennai than vAramAkki vaiththAn".

srI:
srImathE rAmAnujAya nama:

thUyavan thIdhil irAmAnusan

Let us see if we can connect these two sets. We can use the following: vinay nOiy kaLaidhal is due to thIdhilla guNam and nannjAnam aLiththal is due to thUya guNam.

Amongst the countless divine qualities of the Lord, there are two of interest here. One is, not looking at the karmas of the chetana or taking them not as sins but as matters of pleasure to Himself (such as the transgressions of one's children). The other is, giving the highest state of paramapadham. The first does not guarantee the second - since the removal of karma's can lead one to just kaivalyam which is not the desired end state. Reaching His abode and performing kainkaryam is the stated goal for all jIvAtmAs. As such, Poorvacharyas have stated clearly that the latter is the greater quality than the former.

These qualifications are applicable to Swami Ramanuja as well. After all, isn't he known as "Udaiyavar". This is clearly stated in pasuram 52: "iruvinaI thIrththAn" and "ArththAn arangan seyya thALiNaiyOdu".

Therefore, we can state that the removal (or acceptance) of our karma's is defined by the term "thIdhil". Not having doshas is thus - removing one's own as well as removing those of all others. Giving the Lord's abode is then defined by the term "thUyavan". Being pure is thus - attaining His abode, but also setting the path for others to attain the same. This is the true knowledge spoken of as "nal njAnam".

This can be taken as the meaning for "anagan anban" also.

Is it sufficient to just state the latter? That is, thUyavan. The answer is no. It is important that the karma's are removed and then the true service is attained. Because, these karmas are anAdhi and the vAsana sambandham too is anAdhi.

Therefore, the adjectives mean two different things and both are required.

Thus, there is no punarukti dOsham here.

adiyEn madhurakavi dAsan

Emberumanar Thiruvadigale Sharanam
Azhvar Emberumanar Jeeyar Thiruvadigale Sharanam