

srI:
srImathE rAmAnujAya nama:



**Periyazhvar aruLich seydhā
Thiruppallandu
Vyakhyana Saram**



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Thiruppallandu Vyakhyana Saram

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**Periyazhvar aruLich seydhha
Thiruppallandu
Vyakhyana Saram**

Thaniyangal

nAthamunigaL aruLich seydhadhu

गुरुमुकमनधीत्य प्राह वेदानशेषान्

नरपथिपरिक्लृप्तम् शुल्कमादातुकामः ।

श्वपुरममरवन्द्यम् रङ्गनाथस्य साक्षात्

द्विजकुलतिलकम् तम् विश्णुचित्तम् नमामि ॥

gurumukhamanadhItya prAha vedAnasheShAn
narapatiparikluptam shulkamAdAtukAma: |
svashuramamaravandyam ranganAthasya sAkshAt
dvijakulatilakam tam viShNuchittam namAmi ||

Meaning:

namAmi	- I salute
ya:	- that Periyazhvar
AdAtukAma:	- (who) wishing to win
shulkam	- the prize bag of gold coins
narapati parikluptam	- established by the king (Vallabhadeva),
gurumukham anadhItya	- without having learnt formally from an acharya
prAha	- put forward (by His grace)
asheShAn vedAn	- all the Vedas (required to establish the supremacy of Sriman Narayana),
amara vandyam	- who is worthy of being worshipped by the devas,
ranganAthasya sAkshAt	- who is the direct father-in-law of Lord Ranganatha, and
svashuram	- who is the direct father-in-law of Lord Ranganatha, and
dvijakula tilakam	- who is the ornament of the Brahmins.

Vyakhyana Saram:

This is the thaniyan for Thiruppallandu. It talks about the greatness of Periyazhvar who wrote that Thiruppallandu and states that one should prostrate and pay homage to him.

pANdiya bhattar aruLich seydhadhu

மின்னார் தடமதிள் சூழ் வில்லிபுத்தூர் என்றொருகால் *

சொன்னார் கழற் கமலம் சூடினோம் * - முன்னாள்
கிழியறுத்தான் என்றுரைத்தோம் * கீழ்மையினிற் சேரும்
வழியறுத்தோம் நெஞ்சமே! வந்து

minnAr thadamathiL sUzh villipuththUr enroRukAl
sonnAr kazhaRkamalam sUdinOm - munnAL
kizhi aRuththAn enRuraitthOm kIzhmaiyniR sErum
vazhi aRuththOm nenjchamE! vandhu

Meaning:

kazhal kamalam	- The divine lotus feet
oRu kAl sonnAr	- of those who say once
villipuththUr enru	- "Srivilliputtur"
sUzh	- that is surrounded by
thada	- big
min Ar	- bright
madhiL	- walls,
sUdinOm	- we take on our head.
uraitthOm	- We got to say,
mun nAL	- once (when the supremacy of Sriman Narayana had to be brought forth)
kizhi aRuththAn enRu	- (he did that and) cut down the bag of gold coins.
nenjchamE	- O! mind
vandhu	- you being agreeable (to these),
aRuththOm	- we destroyed
kIzhmaiynil sErum vazhi	- the lowly path to naraga.

Vyakhyana Saram:

In this thaniyam, Pandiya Bhattar tells his mind to wear the divine feet of the Srivaishnavas who say the name Srivilliputtur - which is the land of Vatapatrasayi, Periyazhvar and Andal. If it does that, along with him, it gains by speaking of the glory of Azhvar who established the supremacy of Sriman Narayana in the presence of the Pandiya king ("ishta prApti") and is saved from going in the wrong path ("anishta nivAraNam").

pANdiya bhattar aruLich seydhadhu

பாண்டியன் கொண்டாடப் பட்டர் பிரான் வந்தான் என்று *
ஈண்டிய சங்கம் எடுத்தாத * - வேண்டிய
வேதங்களோதி விரைந்து கிழியறுத்தான் *
பாதங்கள் யாமுடைய பற்று

pANdiyan koNdAdap pattar pirAn vandhAn enRu
INdiya sangam eduththUdha - vENdiya
vEdhangaL Odhi viraindhu kizhi aRuththAn

pAdhangaL yAmudaiya pARRu

Meaning:

pAdhangaL	- The divine feet of
pattar pirAn	- that Periyazhvar,
koNdAda	- (who was) celebrated
pANdiyan	- by the Pandiya King Vallabha Deva,
vandhAn enRu	- (and many saying) "one who helps brahmins came"
eduththu	- while carrying
INdiya	- large numbers of
sangkam	- conches
Udha	- and blowing them,
Odhi	- who brought forth
vEdhangaL	- statements from the Vedas
vENdiya	- required (to establish the supremacy of Narayana)
viraindhu	- and quickly
aRuththAn	- cut
kizhi	- the prize bag of gold coins,
paRRu	- are the refuge
yAm udaiya	- for us.

Vyakhyana Saram:

This thaniyan says that we take Periyahvar's divine feet, who authored the prabandham Thiruppallandu, as our means (to liberation).

Avatharikai

Avatharikai Saram:

Sriman Narayana is the Lord of all, the source of all and all beings are enslaved to Him. Yet, the realization of this knowledge, which would lead them to His service and liberation, is lacking in beings, leading them to close association with their bodies and this world, and false ownership of the same, neither of which last much time. Armed with this incorrect knowledge they think that they are the lord of their surroundings and ignore the bliss of being attached to Him. Latching on to the karmas that come out of this behaviour they wallow in them. Seeing this, the Lord, in order to set them on the right path of reaching Him, gave them the Vedas and other Sastras and Himself shone through them.

However, due to their attachment to their karmas the beings ignored this evidence and its importance and so He came down to them as Sri Rama, Sri Krishna and other avatars. In Rama avatar, as Sri Rama He established the duties of a person to follow his elders and near one's words; through Sri Lakshmana He showed that a soul's duty is service to the Lord; through Sri Bharata He showed that kankaryam to the Lord is attained by great attachment to Him; and through Sri Shatrughna He showed that the highest form of service to the Lord is service to His devotees. As Sri Krishna, He taught everyone what

true dharma is and how to follow it. Thus, He made clear to them what their relationship is between themselves and Him. But, because one who is far above them came down to their level and lived amongst them, they rejected His Lordship and refused to listen to His words.

Therefore, just as a hunter would catch an animal in the forest using one of its own kind, He decided to teach the beings of this world using a fellow being and sent Periyazhvar to this world. Thus, Periyazhvar's vaibhavam states that even those that were not set in the true path by the Sastras and His avataras were saved by Periyazhvar's birth.

Periyazhvar naturally possessing His service in his mind took to providing flowers for Him by maintaining a flower garden near His temple.

Periyazhvar is also considered greater than the other Azhvars for the following reasons. Whereas the others did service to the Lord so that He may save them, Periyazhvar considered His safety as everything to himself. They were attached to Him so that He may remove their fears, while Periyazhvar was afraid of what might happen to Him and looked for ways to removing those obstacles.

Similarly, Thiruppallandu of Periyazhvar is considered greater than the prabhandams of other Azhvars for the following reasons. Sastras such as the Vedas, Puranas etc. can be learnt only by a select few. In Thiruvaymozhi of Nammazhvar, the trinity of godheads is spoken of in some places, thereby forcing one to study it carefully and understand the inner meanings of those words. Such issues are not present in Thiruppallandu.

Sri Mahabharatam is so vast that sometimes it is difficult to figure out what is the true meaning of the work. The pranavam, even though possessing all the meanings of the Vedas in it, is so compact that one has to study it extensively to understand all its inner meanings. Unlike both, Thiruppallandu is made of twelve stanzas and explains the true meaning of service to the Lord in an easy fashion. Additionally, as mentioned by Periyazhvar himself, this prabhandam has the ability to take those that recite it to the Lord's lotus feet.

In this pasuram, Periyazhvar upon seeing the Lord with His consorts in this world, fears for His well being and sings that such things should not fall on Him and that His auspicious and divine glory should grow forever.

A question might arise, that seeing the Lord who is bereft of anything bad, should not one be requesting one's personal upliftment rather than praying for His glorification. The answer is that after seeing Him, Periyazhvar submerged in the Bhakti that flowed immediately and as such forgot His unlimited glory and power and assumed that His glorification as his own upliftment and started singing.

Another question might arise, that while Bhakti to the Lord should free the mind, shine the light in and help reach Him, how come it can be said that it clouded Periyazhvar's mind into singing for His glorification. The answer is that this is nothing new to Bhaktas.

The residents of Ayodhya had worshipped all dEvas to protect the guNas of Sri Rama who is the protector of all these dEvas. Despite knowing that Sri Rama had defeated Thataka and other asuras, upon hearing that Sri Parasurama had come against Sri Rama, Sri Dasaratha feared for his son and when Sri Rama won, he felt that he and his sons were born again. Sri Kausalya also prayed for the glorification of Sri Rama. The Rishis of Dandakaranya also prayed for the well being of Sri Rama who had come to save them. Sri Sita who knows of the greatness of Sri Rama also glorified Him and prayed to the eight directions to stand in His protection. Even after seeing Sri Krishna born with the conch and discus in His hands Sri Devaki and Sri Vasudeva fearing for His well being from Kamsa prayed to Him to hide His form.

Such behaviour is also seen in this world often. A mother who had a child after much waiting would be worried about its well-being all the time, even when the child is under full protection. A person who obtains a priceless gem would stay concerned about its safety even when it is well protected. Being such, it should be no surprise that Periyazhvar was worried about the most beautiful, the most precious Lord when seeing Him in this world.

The question may arise that, such behaviour is alright for those who are trapped in this world and whose knowledge is covered with ignorance; how would this be alright for Periyazhvar who has received the uncorrupted, clear knowledge from the Lord Himself; how could he swap the fact that He is the protector and he is the protected. The answer is that, in the matters of this world it would be inappropriate to switch roles; however, in the matter of the Lord such swapping when made in a manner of praising Him is acceptable.

In addition, such praising of the Lord after realizing the relationship between ourselves and Him is actually brought about by that true knowledge itself. The highest form of being enslaved to the Lord is wishing the greatest glory for Him without considering one's self. This high truth of the Vedanta is what is being stressed in Thiruppallandu.

In the first two pasurams, Periyazhvar wishes the well-being and glory of the Lord. In the next three pasurams, he calls first those who are enslaved to the Lord and later even those who are enslaved to their own selves as well as to the material world. In the next three pasurams all these beings join in with Periyazhvar. In the next three pasurams Periyazhvar and the others sing the glory of the Lord. In the last pasuram, Periyazhvar mentions the fruit of singing these pasurams.

Pasuram 1

பல்லாண்டு பல்லாண்டு பல்லாயிரத்தாண்டு
பலகோடி நூறாயிரம்
மல்லாண்ட திண்தோள் மணிவண்ணா! * உன்
சேவடி செவ்வி திருக்காப்பு

pallANdu pallANdu pallAyiraththANdu

palakOdi nURAyiram
mallANda thiNthOL maNivaNNA! un
sEvadi sevvI thirukkAppu

Meaning:

thiN	- O Lord! with the strong
thOL	- divine shoulders
ANda	- that killed
mal	- the wrestlers Chanura and Mushtika,
vaNNA	- who has the color and qualities
maNi	- of the dark blue emerald.
sevvI	- May the beauty
un	- of Your
sEvadi	- divine red feet,
pallANdu	- for many countless years (of humans),
pallANdu	- for many countless years (of devas),
pallAyiraththANdu	- for countless years (of Brahma),
palakOdi nURAyiram	- for countless Brahmas countless years,
thirukkAppu	- (that is, for all time) be protected.

Vyakhyana Saram:

Seeing that Lord with great auspicious qualities, in this world which is subject to time, Azhvar is worried what might happen to Him. Therefore he performs mangalashasanam to Him that His beauty be protected for as long as time is there.

Pasuram 2

அடியோமோடும் நின்னோடும் பிரிவின்றி ஆயிரம் பல்லாண்டு
வடிவாய் நின் வலமார்பினில் வாழ்கின்ற மங்கையும் பல்லாண்டு
வடிவார்சோதி வலத்துறையும் சுடராழியும் பல்லாண்டு
படைபோர் புக்கு முழங்கும் அப்பாஞ்ச்சன்னியமும் பல்லாண்டே

adiyOmOdum ninnOdum pirivinRi Ayiram pallANdu
vadivAy nin vala mArbinil vAzhginRa mangaiyum pallANdu
vadivArsOdhi valaththuRaiyum sudarAzhiyum pallANdu
padaipOr pukku muzhangum appAnjasanniyamum pallANdE

Meaning:

pirivinRi	- The separation-less relationship between
adiyOmOdum	- us who are Your servants
ninnOdum	- and You who are our Lord
Ayiram pallANdu	- must last forever.
mangaiyum	- May Your consorts who are forever youthful,
vadivAy	- who are beauty personified and decorated with ornaments,
vala mArbinil vAzhginRa	- who reside permanently in the right side of Your divine

pallANdu sudar Azhi vadivAr sOdhi	chest - be with You forever. - May the Sudarshana Chakra that burns the enemies, - that has the great light that surrounds even His divine body,
valaththuRaiyum pallANDu appAnjasanniyamum padai pOr pukku muzhangum pallANdE	- that resides forever in Your divine right hand - be with You forever. - May that conch known as Panchajanya - that as a weapon - enters the battlefield - and sounds - be with You forever.

Vyakhyana Saram:

In the previous pasuram, Azhvar performed mangalashasanam to His divine form and His divine qualities. In this pasuram, he performs mangalashasanam to His wealth that is His divine abode (nitya vibhuti) and this world (leela vibhUti).

Pasuram 3

வாழாட்பட்டு நின்றீர் உள்ளீரேல் வந்து மண்ணும் மணமும் கொண்மின்
கூழாட்பட்டு நின்றீர்களை எங்கள் குழுவினில் புகுதலொட்டோம்
ஏழாட்காலும் பழிப்பிலோம் நாங்கள் இராக்கதர் வாழ் இலங்கை
பாழாளாகப் படை பொருதானுக்குப் பல்லாண்டு கூறுதுமே

vAzhAtpattu ninRIr uLLIrEl vandhu maNNum maNamum koNmin
kUzhAtpattu ninRIrgaLai engal kuzhuvini pugudhalottOm
EzhAtkAlum pazhippilOm nAngaL irAkkadhar vAzh ilangai
pAzhALAgap padai porudhAnukkup pallANdu kURudhumE

Meaning:

uLLIrEl	- If you are
pattu	matched
ninRIr	- and steady
vAzh Al	- in the service to the Lord,
vandhu	- come quickly
koNmin	- and accept
maNNum	- the mud for His utsavam
maNamum	- and be affectionate (to that utsavam).
engal	- We (who seek nothing but Him)
pugudhal ottOm	- will not allow
kuzhivinil	- in our group
ninRIrgaLai	- you who are standing (everywhere)
AL pattu	- in service (to others)
kUzh	- for food.

Ezh AL kAlum	- For 21 generations (the current seven, the prior seven and the future seven generations)
nAngkaL	- we
pazhippu ilOm	- are without any sins/drawbacks.
porudhAnukku	- To the Lord who fought
irAkkadhar	- the asuras such as Ravana
vAzh	- who lived
ilangkai	- in Lanka
pAzh AL Aga	- and destroyed them
padai	- in battle,
pallANdu kURudhum	- from this day forward we sing Thiruppallandu.

Vyakhyana Saram:

In the first two pasurams, Azhvar sang pallANdu by himself. Now, since he does not feel completion doing mangalashasanam by himself, he decides to call those who seek wealth, those who look to realize their soul and those who seek Him to join him. Of these, since those who seek Him are closest to Azhvar he calls them first.

Also, by the principle that a good item should not be enjoyed by just one person, Azhvar calls others to join him in the mangalashasanam of the Lord.

In addition, Azhvar's very existence is based on performing mangalashasanam with others. Therefore, he calls them.

As mentioned by Kulasekhara Azhvar ("adiyAr thangaL inba migu perum kuzhuvu kaNdu") and by Nammazhvar ("adiyAr kuzhAngaLai .. udan kUduvadhenRu koLO?"), seeing the congregation of devotees and joining them is the goal for all Srivaishnavas.

Pasuram 4

ஏடு நிலத்தில் இடுவதன் முன்னம் வந்து எங்கள் குழாம் புகுந்து
கூடு மனமுடையீர்கள் வரம்பொழி வந்தொல்லைக் கூடுமினோ
நாடும் நகரமும் நன்கறிய நமோ நாராயணாய என்று
பாடு மனமுடைப் பத்தருள்ளீர்! வந்து பல்லாண்டு கூறுமினே

Edu nilaththil iduvadhan munnam vandhu engkal kuzhAm pugundhu
kUdu manam udaiyIrgaL varambozhi vandhollaik kUduminO
nAdu nagaramum nangaRiya namO nAryAnAya enRu
pAdu manamudaip paththar uLLIr! vandhu pallANdu kURuminE

Meaning:

kUdum manam udaiyIrgaL	- Those who have the mind to join
engkaL kuzhAm	- our group,
iduvadhan munnam	- before you are placed
Edu nilaththil	- in the cremation ground,

vandhu	- come (from your group)
pugundhu	- and enter ours.
varambu ozhi vandhu	- Leaving the limit (of experiencing the soul alone)
ollai	- quickly
kUduminO	- join us.
paththar uLLIr	- Those having the bhakti
namO nArAyaNAya enRu	- of reciting the Thirumanthra such that
nAdum	- the regular people
nagaramum	- and the intellectuals
nangu aRiya	- well understand,
manam udai	- and having the thought
pAdum	- to sing,
vandhu pallANdu kURuminE	- come and sing Thiruppallandu.

Vyakhyana Saram:

In the previous pasuram, Azhvar called those who have no other purpose other than Him, for doing mangalashasanam. This is because they are closest to the thought of doing mangalashasanam and therefore to join them with Azhvar is like mixing water with water.

However, Azhvar does not feel completeness even with that and considering only the fact that they are looking to the Lord for what they seek, he invites those who seek to experience their soul (kaivalya) and those seek wealth, to join him. In that, he calls those who seek kaivalya first. He is not doing this because he thinks that seeking to experience the soul is superior to seeking wealth. In fact, Azhvar considers kaivalya as worthless. Then, why is he calling them first? If a soul gets into the kaivalya moksha then it cannot come back. Secondly, someone who seeks wealth could eventually gain the suitability to get bhagavad sambandham. A soul in kaivalya moksha will lose that as well. Seeing these, Azhvar calls them first.

Will those seeking things other than Him will come when invited to do mangalashasanam to Him? Azhvar is calling those, when told the greatness of attaining Him and the lowliness of kaivalya, who will give that up and seek Him.

Pasuram 5

அண்டக்குலத்துக்கு அதிபதியாகி அசுரர் இராக்கதரை
இண்டைக் குலத்தை எடுத்துக் களைந்த இருடகேசன் தனக்கு
தொண்டக் குலத்தில் உள்ளீர்! வந்தடி தொழுது ஆயிர நாமம் சொல்லி
பண்டைக் குலத்தைத் தவிரந்து பல்லாண்டு பல்லாயிரத்தாண்டு என்மினே

aNdak kulaththukku athipathiyAgi asurar irAkkadharai
iNdaik kulaththai eduththuk kaLaindha irudIkEsan thanakku
thoNdak kulaththil uLLIr! vandhadi thozudhu Ayira nAmam solli
paNdaik kulaththaith thavirndhu pallANdu pallAyiraththANdu enminE

Meaning:

irudIkEsa thanakku	- To the Hrishikesa (one who rules the senses)
athipathi Agi	- who becoming the ruler
aNdak kulaththukku	- to the collection of worlds
eduththu	- collected
kaLaindha	- and destroyed
iNdaik kulaththai	- the thronging crowd
asurar	- of asuras
irAkkadharai	- and rakshasas,
thoNdak kulaththil uLLIr	- those in the group that performs services
vandhu	- come to our group
thozhudhu	- and pray
adi	- to His divine feet
solli	- and say
Ayira nAmam	- His thousand names.
thavirndhu	- Remove
paNdaik kulaththai	- the old nature of going to Him, seeking other things and leaving Him
pallANdu pallAyiraththANdu enmin	- and perform managalashasanam to Him many times.

Vyakhyana Saram:

In the beginning Azhvar called those who seek only Him to join Him in mangalashasanam. Even though those who wish for kaivalya and wealth seek other things, Azhvar decided to call them to join him as well. In that group, seeing their misfortune, he called those wishing kaivalya first. In this pasuram, he is calling those seeking wealth and things of this world to join him.

Pasuram 6

எந்தை தந்தை தந்தை தந்தை தம் மூத்தப்பன் ஏழ்படிகால் தொடங்கி
வந்து வழிவழி ஆட்செய்கின்றோம் திருவோணத் திருவிழவில்
அந்தியம்போதில் அரி உருவாகி அரியை அழித்தவனை
பந்தனை தீரப் பல்லாண்டு பல்லாயிரத்தாண்டென்று பாடுதுமே

endhai thandhai thandhai thandhai tham mUththappan EzhpadiKAl thodangki
vandhu vazhi vazhiyAt seyginROm thiruvONath thiruvizhaviL
andhiyam pOdhiL ari uruvAgi ariyai azhiththavanai
pandhanai thIrap pallANdu pallAyiraththANdu enRu pAdudhumE

Meaning:

Ezh padi kAl thodangki	- For seven generations
endhai	- starting with me and my father,
thandhai	- his father,
thandhai	- his father,

thandhai	- his father,
tham mUththappan	- his father and grandfather,
vandhu	- we come (at the right moment to perform mangalashasanam)
vazhi vazhi	- in the proper way
At seyginROm	- and perform services.
pallANdu pallAyiraththANdu	
enRu pAdudhum	- We will perform mangalashasanam to Him for all time
pandhanai thIra	- to remove the shiver (of being just born) / to remove the fatigue (of having just killed Hiranya),
ari uruvAgi	- who in the form of Narasimha
azhiththavanai	- killed
ariyai	- the enemy (Hiranya, of His devotee Prahlada)
thiruvONath thiruvizhavil	- on the divine day of Thiruvonam (Sraavanam),
andhiyam pOdhil	- at the dusk time (when the strength of asuras grows).

Vyakhyana Saram:

In spite of knowing the vast difference between those who seek Him for Himself and those who seek Him for other purposes, why did Azhvar invite the latter immediately after inviting the former to join him in performing mangalashasanam? He did that because of His high nature of accepting everyone equally ("udArA: sarva evaite") and the inevitable relationship between Him and everyone ("undhannOdu uravEl namakku ingku ozhikka ozhivAdhu"), such that no one needs to back out.

In this pasuram, those who have no purpose other than Him, come and join Azhvar while speaking of their nature and their tendencies due to that nature. In the third pasuram, Azhvar referred to the greatness of his kind by saying "EzhAtkAlum pazhippilOm" while talking to those who seek other things. Those who are now joining Azhvar mention the same qualification ("Ezh padi kAl thodangi ...") while joining him. Is it alright for sAttvikas to claim their own greatness? They are doing this not out of ego, but to remove the fear in Azhvar's heart - the fear that those who seek other things might be joining him. This is similar to Hanuman explaining his prowess to remove the fear of Sugreeva and the other vanaras.

Pasuram 7

தீயில் பொலிகின்ற செஞ்சுடர் ஆழி திகழ் திருச் சக்கரத்தின்
கோயில் பொறியாலே ஒற்றுண்டு நின்று * குடிசுடி ஆட்செய்கின்றோம்
மாயப் பொருபடை வாணனை ஆயிரம் தோளும் பொழி குருதி
பாய சுழற்றிய ஆழி வல்லானுக்குப் பல்லாண்டு கூறுதுமே

thIyil polginRa senjchudar Azhi thigazh thiruch chakkaraththin
kOyil poRiyAIE oRRuNdu ninRu kudikudiyAt seyginROm
mAyap porupadai vANanai Ayiram thOLum pozhi kurudhi
pAya suzhaRRiya Azhi vallAnukkup pallANdu kURudhumE

Meaning:

oRRuNdu ninRu	- Marked
poRiyAIE	- by the spark
Azhi	- of the round
thigazh	- and shining
thiruchchakkaraththin kOyil	- Sri Sudarshana Chakra's place,
polginRa sem sudar	- which has the glowing red light
thIyil	- that is greater than fire, the Sun, etc,
kudi kudi	- for generations and generations
seyginRom	- we came
AL	- to perform service.
vallAnukku	- To the One who can hold (in His divine hand)
Azhi	- the Sudarshana Chakra
suzhaRRIya	- that spun (and caused)
pozhi kurudhi pAya	- the blood to pour out like a flood
Ayiram thOLum	- from the thousand shoulders
vANanai	- of Banasura,
mAyap poru padai	- who has the armies that fight with trickery,
pallANdu kURudhum	- we sing Thiruppallandu.

Vyakhyana Saram:

In pasuram four, Azhvar called those who seek kaivalya to come join him in performing mangalashasanam. In this pasuram, they speak of their (now changed) nature and come, and he joins with them.

When he called them, Azhvar told them to come after leaving their limitations (of experiencing their own soul) ("varambu ozhi vandhu ollai kUduminO"), to seek only Him ("namO nArAyaNAya") such that true devotees accept them and others disregard them. In that, (for those who sought kaivalya before) giving up the wrong goals and becoming those that seek only Him are their own acts. What do they need to do so that who are disposed to Him accept them and those who are adverse to Him abandon them? For that, they wear the Srivaishnava marks of Sudarshana Chakra (and Panchajanya) on their shoulders and speak of that as they come to join Azhvar.

Pasuram 8

நெய்யிடை நல்லதோர் சோறும் நியதமும் அத்தாணிச் சேவகமும்
கையடைக்காயும் கழுத்துக்குப் பூணொடு காதுக்குக் குண்டலமும்
மெய்யிடை நல்லதோர் சாந்தமும் தந்து என்னை வெள்ளூயிர் ஆக்க வல்ல
பையுடை நாகப் பகைக் கொடியானுக்குப் பல்லாண்டு கூறுவனே

neyyidai nalladhOr sORum niyathamum aththANich sEvagamum
kaiyadaikkAyum kazhuththukkup pUNodu kAdhukkuk kuNdalamum
meyyida nalladhOr sAnthamum thandhu ennai veLLuyir Akka valla
paiyudai nAgap pagaik kodiyanukkup pallANdu kURuvanE

Meaning:

thandhu	- (He) gave me
ney idai nalladhu Or sORum	- food between ghee that has purity and unparalleled taste;
aththANich sEvagamum	- the unbroken service
niyathamum	- that lasts forever;
adaik kAYum	- betel leaves and nuts
kai	- from His divine hand;
kazhuththukkup pUNodu	- ornament for the neck;
nalladhu Or sAnthamum	- and the fragrant and unparalleled sandal paste
mey ida	- to rub on the body;
Akka valla	- and made
ennai	- the lowly me
veL uyir	- as one with sattva guNas.
kodiyAnukku	- To Him, who has on His flag
pagai	- Garuda, the enemy
nAgam	- of the snake
pai udai	- with hoods,
pallANdu kURuvan	- I am bound to perform mangalashasanam.

Vyakhyana Saram:

In the pasuram "aNdak kulaththukku" Azhvar called those who seek material benefits from Him, to come join him. In this pasuram, they agree and come toward him and he takes them in. In the pasuram "vAzhAtpattu", those who seek nothing other than Him were called and in the pasuram "endhai thandhai" they spoke of their qualities and joined Azhvar. In the pasuram "thIyil poliginra", those who sought kaivalya in the past spoke of their being corrected and joined Azhvar.

Those who seek material things went to Him and asked for such things. Just as He gave Himself to those who sought only Him, He gave them the material wealth that they sought. Seeing His generosity, they lose their interest in such things and in this pasuram seek to perform mangalashasanam to Him.

In the pasuram "aNdak kulaththukku", Azhvar spoke of those who wish for material things. In this pasuram, those who seek such benefits say that they asked Him for those and He gave that to them. Now they have understood their true nature and speak of the lowliness of what they had sought.

Pasuram 9

உடுத்துக் களைந்த நின் பீதக ஆடை உடுத்துக் கலத்ததுண்டு
தொடுத்த துழாய் மலர் சூடிக் களைந்தன சூடும் இத்தொண்டர்களோம்
விடுத்த திசைக் கருமம் திருத்தித் திருவோணத் திருவிழவில்
படுத்த பைந்நாகணைப் பள்ளி கொண்டானுக்குப் பல்லாண்டு கூறுதுமே

uduththuk kaLaindha nin pIthaga Adai uduththuk kalaththathuNdu

thoduththa thuzhAy malar sUdik kaLaindhana sUdum iththoNdargaLOm
viduththa thisaik karumam thiruththith thiruvONath thiruvizhavil
paduththa painnAgaNaip paLLi koNdAnukkup pallANdu kURudhumE

Meaning:

nin	- Your
pIthaga Adai	- divine pItAmbara (yellow cloth)
uduththu	- that was worn around Your waist
kaLaindha	- and removed
uduththu	- (we) wear;
kalaththadu	- the leftovers (from what You accepted)
uNdu	- (we) eat;
thoduththa	- the garlands (made by devotees)
thuzhAy malar	- made of Tulasi flowers
sUdi kaLaindhana	- that You wore and removed
sUdum	- (we) wear;
viduththa thisai karumam	- the actions sent in all directions
ith thoNdargaLOm	- by such devotees as us
thiruththi	- are well completed (by You);
paLLi koNdAnukku	- To You who rests
nAga aNai	- on the bed that is Adisesha
paduththa pai	- which is laid down with its hoods,
thiruvONa thiruvizhavil	- on the divine day of Thiruvonam
pallANdu kURudhum	- we sing Thiruppallandu.

Vyakhyana Saram:

Azhvar invited those who seek nothing but Him in the "vAzhAtpattu" pasuram. They came and joined him in the "endhai thandhai" pasuram. In this pasuram, Azhvar sings mangalashasanam to Him with them.

Pasuram 10

எந்நாள் எம்பெருமான் உந்தனக்கு அடியோம் என்று எழுத்துப்பட்ட
அந்நாளே அடியோங்கள் அடிக்குடில் வீடு பெற்று உய்ந்தது காண்
செந்நாள் தோற்றித் திருமதுரையுள் சிலை குனித்து ஐந்தலைய
பைந்நாகத்தலைப் பாய்ந்தவனே! உன்னைப் பல்லாண்டு கூறுதுமே

ennAL emperumAn undhanakku adiyOm enRu ezhuththuppatta
annALE adiyongkaL adikkudil vIdu peRRu uyndhadhu kAN
sennAL thORRith thirumadhuraiyuL silai kuniththu ainthalaiya
painnAgaththalaip pAyndhavanE! unnaip pallANdu kURudhumE

Meaning:

emperumAn	- Our Lord!
ennAL	- whichever day

ezhuththuppatta	- we gave in writing
adiyOm enRu	- that we are in Your service
un thanakku	- to You (who is Supreme),
annALE	- on that day itself
kudil	- the household (including our children and grandchildren)
adiyOngkaL	- of we who are in Your service
adi	- became Your servants,
vIdu peRRu	- and escaping from kaivalya
uyndhadhu	- attained upliftment.
thORRi	- Descended (Born)
sem nAL	- in the beautiful divine day
thiru madhuraiyuL	- in the divine Mathura city,
silai kuniththu	- and (in Kamsa's weaponry) bent and broke the bow,
pAyndhavanE	- the Lord who jumped on
thalai	- on the head
nAgam	- of the snake Kaliya
ainthaliya	- with its five heads
pai	- and hoods;
unnai	- to You
pallANdu kURudhum	- we perform mangalashasanam.

Vyakhyana Saram:

In the previous pasuram, those who seek nothing but Him, spoke of the fact that even in this world (with their physical bodies) their nature is one of subservience to Him and joined Azhvar in singing His praises.

In this pasuram, those who sought things other than Him are joining Azhvar. Since they don't have the greatness of the other group, they speak of what they gained due to His prowess and join Azhvar. It was in this way that when those who sought material wealth joined Azhvar, they said "sAnthamum thandhu ennai veLLuiyir Akka valla". They had expressed their amazement at His divine mercy in His giving them the lowly things that they sought and through that changing their nature to a pure one.

For those who sought kaivalya, had He given them that, it would have meant eternal destruction. They are therefore celebrating in this pasuram, His mercy in rescuing them at the time when they asked for kaivalya.

Pasuram 11

அல்வழக்கு ஒன்றும் இல்லா அணிகோட்டியர் கோன் அபிமானதுங்கள்
செல்வனைப் போலத் திருமாலே! நானும் உனக்குப் பழுவடியேன்
நல்வகையால் நமோ நாராயணா என்று நாமம் பல பரவி
பல்வகையாலும் பவித்திரனே! உன்னைப் பல்லாண்டு கூறுவனே

alvazhakku onRum illA aNikOttiyar kOn abimAnathungkan

selvanaip pOlath thirumAIE! nAnum unakkup pazhavadiyEn
nalvagaiyAl namO nArAyaNA enRu nAmam pala paravi
palvagaiyAlum paviththiranE! unnaip pallANdu kURuvanE

Meaning:

thirumAIE	- Sriman Narayana!
selvanai pOla	- Like Selva Nambi
onRum illA	- who does not having anything to do
al vazhakku	- with wrong ways,
kOn	- who is head
kOttiyUr	- of those in Thirukkottiyur
aNi	- which is a jewel (to this world),
abimAna thungan	- who is great in the thought that he is the Lord's servant,
nAnum	- I too
unakku pazha adiyEn	- am Your old servant.
palvagaiyAlum paviththiranE	- O! Lord who removes sins through all ways (svarUpa, rUpa, guNa, vibhUti).
namO nArAyaNA enRu	- Reciting Thirumanthra
nal vagaiyAl	- in the right way
paravi	- and saying in any way
pala nAmam	- Your many divine names,
unnai pallANdu kURuvan	- I will perform mangalashasanam to You.

Vyakhyana Saram:

In the fifth pasuram "aNdaku kulaththukku", Azhvar called those who seek material wealth to join him. In the eighth pasuram "neyyidai", they came and joined Azhvar. In this pasuram, Azhvar performs mangalashasanam to Him through them.

Pasuram 12

பல்லாண்டென்று பவித்திரனைப் பரமேட்டியை சார்ங்கம் என்னும்
வில்லாண்டான் தன்னை வில்லிபுத்தூர் விட்டுசித்தன் விரும்பிய சொல்
நல்லாண்டென்று நவின்றுரைப்பார் நமோ நாராயணாய என்று
பல்லாண்டும் பரமாத்மனைச் சூழ்ந்திருந்து ஏத்துவர் பல்லாண்டே

pallANdu enRu paviththiranaip paramEttiyai sArngkam ennum
villANdAn thannai villipuththUr vittuchiththan virumbiya sol
nallANdenRu navinRuraippAr namO nArAyaNAya enRu
pallANdum paramAthmanaich sUzhndhirundhEththuvar pallANdE

Meaning:

ANdAn thannai	- About Him who wields
vil	- the bow
sArngkam ennum	- named Sarngam,

paviththiranai	- who is (naturally) pure
paramEttiyai	- who resides in the lofty abode of Sri Vaikuntha,
vittuchiththan	- Periyazhvar who is named Vishnuchiththa
villipuththUr	- born in Srivilliputtur,
pallANdu enRu	- saying let auspiciousness happen forever
virumbiya	- gave with desire
sol	- this Sri Sukti;
navinRu uraippAr	- those who say it without break
nal ANdu enRu	- that the good time (of singing it for a long time is happening)
sUzhndhu irundhu	- will surround
paramAthmanai	- Sriman Narayana, who is the inner soul of all,
namO nArAyaNaya enRu	- and reciting Thirumanthra
pallANdu Eththuvar	- will praise Him forever.

Vyakhyana Saram:

In this pasuram, Azhvar speaks of the benefit that those who recite this prabandham will get and performs managalshasanam to them.

Because of his closeness with those who seek only Him, Azhvar called them for mangalashasanam. He also called those who sought kaivalya and material things because he felt that due to His greatness they would change and join him. In this pasuram, Azhvar says that the samsaris who do not even qualify for the above groups, will also join forever those who do mangalashasanam, by simply reciting this prabandham.

Azhvar Emberumanar Jeeyar Thiruvadigale Sharanam