

srI:
srImathE rAmAnujAya nama:



**Thondaradippodiyazhvar aruLich seydhā
Thiruppalliyezhuchchi
Vyakhyana Saram**



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Thiruppalliyehuchchi Vyakhyana Saram

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**Thondaradippodiyazhvar aruLich seydhha
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Vyakhyana Saram**

Thaniyan 1

thirumAlaiyANdAn aruLich seydhadhu

तमेव मत्वा परवासुदेवं
रङ्गेशयं राजवदर्हणीयं।
प्राबोधिकीं योक्त सूक्तिमालां
भक्ताङ्घ्रिरेणुं भगवन्तमीडे ॥

tameva matvA paravAsudevam
ra~Ngeshayam rAjavadarhaNIyam |
prAbodhikIm yokR^ita sUktimAlAm
bhaktA~NghrireNum bhagavantamIDe ||

Meaning:

ya:	- That (Azhvar)
matvA	- who observed (thought)
ra~Ngeshayam	- Sri Ranganatha who is resting at Srirangam
rAjavat	- like a king
arhaNIyam	- and worthy of being worshipped,
tam paravAsudevam eva	- as the actual Paravasudeva Himself (at Srivaikuntam),
akR^ita	- and wrote
sUktimAlAm	- the garland of words
prAbodhikIm	- to awaken Him,
IDe	- I extoll
(tam	- that)
bhaktA~NghrireNum	- Thondaradippodi Azhvar
bhagavantam	- who has the divine qualities (such as knowledge).

Vyakhyana Saram:

This thaniyan was written by Thirumaalaiyandan who was the acharya who taught the meanings of Thiruvaymozhi to Ramanuja. It says that we should pay homage to Thondaradippodi Azhvar. Thiruvarangaththamudhanar says "seyyum pasum thuLabath thozhil mAlaiyum, senthamizhil peyyum maRaith thamaizh mAlaiyum, pErAdha sr arangkaththu aiyam kazhaRkaNiyum paran" (Ramanuja Nutrandhadhi 13). Here, he praises Thondaradippodi Azhvar as the one who performed the service of providing garlands made of flowers and the garlands made of words (Thirumaalai and Thiruppalliyezhuchchi) to Sri Ranganatha.

The name Thirumaalai itself shows that the prabandham Thirumaalai is a garland of words. In this thaniyan, through the words sUkti mAIAm, this prabandham Thiruppalliyezhuchchi is also shown to be a garland of words.

Thaniyan 2

thiruvarangka perumAL araiyar aruLich seydhadhu

மண்டங்குடி என்பர் மாமறையோர் மன்னிய சீர்
தொண்டரடிப்பொடி தொன்னகரம் - வண்டு
திணர்த்த வயல் தென்னரங்கத்தம்மாளைப் பள்ளி
உணர்த்தும் பிரான் உதித்த ஊர்

maNdangkudi enbar mAmaRaiyOr manniya sIr
thoNdaradippodi thonnagaram - vaNdu
thiNarththa vayal thennarangkaththu ammAnai paLLi
uNarththum pirAn udhiththa Ur

Meaning:

paLLi uNarththum	- Waking up
ammAnai	- Sri Ranganatha
then arangkaththu	- (who rests) at the beautiful Srirangam
vayal	- that is surrounded by fields
thiNarththa	- full of
vaNdu	- bees,
pirAn	- being the most helpful,
thoNdaradippodi	- and having the name Thondaradippodi Azhvar;
udhiththa Ur	- the divine place where he was born,
enbar mAmaRaiyOr	- those well versed in Vedas say,
sIr manniya	- "is the great
thol nagar	- old city
maNdangkudi	- of Thirumandangudi".

Vyakhyana Saram:

This second thaniyan for Thiruppalliyezhuchchi was written by another acharya of Ramanuja, Thiruvaranga Perumal Araiyaar. The thaniyan states that Thondaradippodi Azhvar who stands at the height of being in His service was born in the divine and ancient city of Thirumandangudi, and that this city is celebrated always by great vaidikas.

Avatharikai

Avatharikai Saram:

As with all jIvAtmas, Thondaradippodi Azhvar too was asleep for countless time ("anAdi mAyayA supto yadAjIva: prabudyate" - GauDapAdakArikai). Without realising his true

nature, the means and the goal, he was considering his body to be his soul and was involved in matters of this world. The Lord out of His unqualified grace awakened Azhvar and showed him His divine beauty ("mAdharAR kayaRkaN ennum valaiyuL pattu azhundhuvEnaip pOdharE enRu sollip pundhiyil pugundhu thanpAl Adharam peruga vaiththa azhagan" - Thirumaalai 16). With that, He changed Azhvar's attraction to other things, gave him the knowledge of his true nature and made him become attached to Him. Then, through Azhvar's works, He brought to light that He Himself is the means and the goal ("aimpulan agaththadakkik kAmbaRath thalai siraitththu un kadaiththalai irundhu vAzhum sOmbarai ugaththi" - Thirumaalai 38). Having done that, He went to sleep without worry. Azhvar then sang this work Thiruppalliyezhuchchi, to wake Him up and sought to perform services to Him.

Having determined that He is the means and the goal makes it clear that Azhvar should sing to wake Him up, praise His divine beauty and provide flowers and other services to Him. This is what Andal seeks in the pasuram "mArimalai muzhainjchil" (Thiruppavai 23). Nammazhvar too showed the height of the goal sought in "nedumArkkadimai" (Thiruvaymozhi 8-10-1), advised the world in "koNda peNdiril" (Thiruvaymozhi 9-1-1) and woke Him up and sought service in "kidandha nAL kidandhAy" (Thiruvaymozhi 9-2-3). Vishwamitra too woke Him up as "kausalyA suprajA rAma pUrvA sandhyaA pravartate | uttiShTa narasArdUla kartavyam daivamAhnikaM ||" (Ramayanam Bala Kandam 23-2). So too, Azhvar wishes to see the glorious sight of His waking up and sings this pasuram.

When Azhvar went to Him to seek this service, instead of receiving him, enquiring about him and accepting flowers from him ("sirasA deva: pratigR^ihNAti" (Mahabharatam Moksha Parvam 171-63), He lay resting.

What is the reason for this? Is it that He does not like Azhvar? That's not true, because He takes great delight in Azhvar. Did He have any problems such as indigestion or sleeping due to base qualities? That's not true because His body is divine and does not suffer from base qualities. Then, what is the reason?

- Azhvar showed that attachment to this world was no good in "AdhalAl piRavi vENdEn" (Thirumaalai 3).
- He showed that he had gained the true knowledge in "pOnagam seydhA sEdam tharuavrEl punidham" (Thirumaalai 41).
- He showed that he had understood the nature of this world in "ichchuvai thavira yAn vENdEn" (Thirumaalai 2).
- He showed that he had won over his senses in "kAvalil pulanai vaiththu" (Thirumaalai 1).
- He showed that he had given up other means in "kuLiththu mUnRanalai Ombum kuRikoL andhaNamai thannai oLiththittEn" (Thirumaalai 25).

- And He showed that he had gained the true knowledge of the means in "unnarUInnum Asai thannAl poyyanEn vandhu ninREn" (Thirumaalai 33).

Seeing this, He became happy and considering His glory that changed Azhvar this way ("AtmAnam vAsudevAkhyam chintayan" - Sri Vishnu Puranam 6-4-6), and wondering how He could change everyone just like He changed Azhvar, He began to take rest ("nAgamisaith thuyilvAn pOl ulagellAm nangkodungka yOgaNaivAn" - Thiruvaymozhi 4-8-9). As such, He did not notice that Azhvar had come to Him.

When Azhvar was trapped in the senses ("madhaRAR kayaRkaN ennum valaiyuL pattu") and staying away, He was awake, like Rama was when Sita was separated from Him ("anidrassatatam rAma:" - Ramayanam Sundara Kandam 36-44). Once Azhvar became attached to Him ("adiyOrkku agalalAmE" - Thirumaalai 20), He began to take rest without worry. Azhvar now had great enthusiasm to perform service to Him ("empirARku AtseyyAdhE en seyvAn thOnRinEnE" - Thirumaalai 28). So, like Vishvamitra did ("uttiShTa narashArdUla"), like Sita did ("sa mayA bodhita: shrImAn" - Ramayanam Sundara Kandam 38-25) and like Andal did ("umbar kOmAnE uRangAdhu ezhundhirAy" - Thiruppavai 17), he too wakes up the Lord ("arangaththammA paLLi ezhundharuLayE"). And then, he seeks the height of service which is service to His devotees ("thoNdaradippodi ennum adiyanaI aLiyan enRaruLi un adiyArkku AtpaduththAy").

What is the reason to wake the Lord thus? Azhvar does this because he has understood the true nature of service ("AmparisaRindhu koNdu" - Thirumaalai 38). Which is, when doing all kinds of service, at all places, at all times and at all states ("aham sarvam kariShyAmi jAgratas svapatashca te" - Ramayanam Aranya Kandam 31-25, "ozhivil kAlam ellAm udanAy manni" - Thiruvaymozhi 3-3-1), one must do the service that He wishes for ("thanakkEyAga enaik koLLum IdhE" - Thiruvaymozhi 2-9-4). Since Azhvar wishes to do the service that He will command to do ("kriyatAmiti mAma vada" - Ramayanam Aranya Kandam 1-57, "enakkE Atsey" - Thiruvaymozhi 2-9-4, "mugappE kUvip paNi koLvAy" - Thiruvaymozhi 8-5-7), he describes the indications that dawn has arrived and wakes Him up.

Azhvar sings thus. The Sun has dawned at the top of the mountain. The devas and kings are standing in the southern direction with all the things needed for worship, waiting to be seen by Your divine eyes as You wake up. You are the Lord and the protector of all and have great attachment to those who seek You. Please wake up and accept our services. Just like a parent would show his children and seek alms from a king, so too Azhvar puts the devas who worship Him forward and seeks to do services.

How is Thiruppalliyezhuchchi different from Thirumaalai?

- He awakened Azhvar who was asleep in ignorance for countless time, in Thirumaalai; having thus woken, Azhvar wakes Him up in Thiruppalliyezhuchchi.

- In Thirumaalai, Azhvar spoke about Him accepting his vocal service as sweet ("punkavidhaiyElum empirARku iniyavARE"); in Thiruppalliyezhucchi, Azhvar talks about His accepting his bodily service as sweet ("thodaiyoththa thuLabamum kUdaiyum polindhu thOnRiya thOL thoNdaradippodi ennum adiyana aiLiyan enRaruLi").
- In Thirumaalai, Azhvar obtained that service which is sweet to Him ("empirARku iniyavARE"); in Thiruppalliyezhucchi, Azhvar prays for that service which is sweet to His devotees ("adiyArkku AtpaduththAy").
- In Thirumaalai, Azhvar speaks of His attempt to get Azhvar; in Thiruppalliyezhucchi, Azhvar says that He succeeded in that attempt.
- In Thirumaalai, Azhvar asks for His grace ("eLiyathOr aruLumenRE en thiRaththu"); in Thiruppalliyezhucchi, Azhvar asks Him to give His grace to others ("avarkku nAL Olakkam aruLa").

Pasuram 1

கதிரவன் குண திசைச் சிகரம் வந்தணைந்தான்
கன இருள் அகன்றது காலையம் பொழுதாய்
மது விரிந்தொழுகின மாமலர் எல்லாம்
வானவர் அரசர்கள் வந்து வந்தீண்டி
எதிர் திசை நிறைந்தனர் இவரொடும் புகுந்த
இருங் களிற்றீட்டமும் பிடியொடு முரசும்
அதிர்தலில் அலை கடல் போன்றுளதெங்கும்
அரங்கத்தம்மா! பள்ளி எழுந்தருளாயே

kadhiravan guNa thisaich sigaram vandhaNaindhAn
gana iruL aganRadhu kAlaiyam pozhudhAy
madhu virindhohugina mAmalar ellAm
vAnavar arasargaL vandhu vandhINdi
edhir thisai niRaindhanar ivarodum pugundha
irung kaLiRRIttamum pidiyodu murasum
adhirdhalil alai kadal pOnRuLadhengkum
arangaththamma! paLLi ezhundharuLAyE

Meaning:

arangaththu amma	- O Lord! who is resting in Srirangam.
kadhiravan	- The Sun
vandhu aNaindhAn	- has reached
sigaram	- the top (of the mountain)
guNa thisai	- in the eastern direction.
gana iruL	- The heavy darkness
aganradhu	- has been lifted.
am	- The beautiful

kAlai pozhudhu Ay	- morning has come
mA malar ellAm	- and all excellent flowers
virindhu	- are blossoming
madhu ozhugina	- and their nectar is overflowing.
vAnavar	- The Devas
arasargaL	- and the kings
INdi	- have gathered
vandhu vandhu	- and are jostling with each other
niRaindhanar	- and are standing
edhir thisai	- in the southern direction that is the target of Your divine eyes.
ivarodum pugundha	- Entering along with them
iru kaLiRu Ittamum	- the herd of large male elephants,
pidiyodu	- the herd of female elephants (the mounts of the devas and the kings),
murasum	- and the big drums,
adhirdhalil	- when sounding,
pOnRu uLadhu	- is like
kadal	- the noise of the ocean
alai kadal	- that throws its waves
engkum	- in all directions.
paLLi ezhundharuLAY	- Therefore, wake up (open Your divine eyes).

Vyakhyana Saram:

The Sun has come like a lamp and dispelled the external darkness, justifying his nature. Should You not enquire him who is Your devotee? Poygai Azhvar too saw the Sun as a lamp ("veyya kadhiron viLakkAga" - Mudhal Thiruvandhadhi 1). If the Sun who is the lamp to the world dawns, shouldn't You who is the lamp to us ("rAma divAkara:", "achyuta bhAnu") also dawn? The Sun can only remove the external darkness; only You can remove the darkness in our minds. Therefore, You must wake up.

The Sun has reached the top of the eastern mountain. The darkness has been removed. The flowers meant to be used in worship have blossomed. Since You are the one who is to be worshipped, all those who pray have gathered with their mounts and their instruments. The devas that worship You have rapidly gathered ("yasyAvatArarUpANi namasyanti divaukasa:"). You should open Your divine eyes and grace everyone.

Pasuram 2

கொழுங் கொடி முல்லையின் கொழுமலர் அணவிக்
கூர்ந்தது குண திசை மாருதம் இதுவோ
எழுந்தன மலர் அணைப் பள்ளி கொள் அன்னம்
ஈன்பனி நனைந்த தம் இருஞ்சிறகுதறி
விழுங்கிய முதலையின் பிலம்புரை பேழ் வாய்
வெள்ளெயிறுற அதன் விடத்தினுக்கு அனுங்கி

அழுங்கிய ஆனையின் அருந்துயர் கெடுத்த
அரங்கத்தம்மா! பள்ளி எழுந்தருளாயே

kozhungkodi mullaiyin kozhumalar aNavik
kUrndhadhu guNa thisai mArudham idhuvO
ezhundhana malar aNaip paLLi koL annam
Inpani nanaindha tham irunjsiRagudhaRi
vizhungkiya mudhalaiyin pilampurai pEzh vAy
veLLeyiRuRa adhan vidaththinukku anungki
azhungkiya Anaiyin arunthuyar keduththa
arangaththamma! paLLi ezhundharuLAyE

Meaning:

guNa thisai mArudham	- The breeze from the east,
aNavi	- wading through
kozhu malar	- the beautiful flowers
kozhu kodi mullai	- of the healthy Mullai creeper
kUrndhadhu	- is blowing
idhuvO	- here.
annam	- The swans
paLLi koL	- that were sleeping
malar aNai	- in the flower bed,
udhaRi	- shaking
tham	- their
iru siRagu	- beautiful wings
In pani nanaindha	- drenched in the morning dew,
ezhundhana	- have woken up.
arangaththamma	- O! Lord of Srirangam
keduththa	- who removed
aru thuyar	- the great sorrow
Anaiyin	- of Gajendra the elephant, (whose leg)
vizhungkiya	- was swallowed
pilampurai	- into the cavernous
pEzh vAy	- large mouth
mudhalaiyin	- of the crocodile,
anungki azhungkiya	- and was tortured
vidaththinukku	- by the poison
adhan	- in its
veL eyiRu uRa	- white sharp teeth pressing (into its flesh),
paLLi ezhundharuLAy	- wake up and grace us.

Vyakhyana Saram:

The eastern wind which is the sign of dawn, has captured the beautiful scent of the mullai flowers and is blowing. It is waking up the swans that were sleeping in the lotus flower beds. Can You who came with great speed to destroy the sorrow of the elephant Gajendra

and protect it, still be sleeping? You who protect those that surrender to You should wake up now and give us Your grace.

Pasuram 3

சுடரொளி பரந்தன சூழ் திசை எல்லாம்
துன்னிய தாரகை மின்னொளி சுருங்கி
படரொளி பசுத்தனன் பனி மதி இவனோ
பாயிறுள் அகன்றது பைம்பொழில் கழுகின்
மடலிடைக் கீறி வண் பாளைகள் நாற
வைகறை கூர்ந்தது மாருதம் இதுவோ
அடலொளி திகழ் தரு திகிரியந் தடக்கை
அரங்கத்தம்மா! பள்ளி எழுந்தருளாயே

sudaroLi parandhana sUzh thisai ellAm
thunniya thAragai minnoLi surungki
padaroLi pasuththanan pani madhi ivanO
pAyirUL aganRadhu paimpozhil kamugin
madalidaik kIRi vaN pALaigaL nARa
vaikaRai kUrndhadhu mArudham idhuvO
adaloLi thigazh tharu thigiriyam thadakkai
arangaththamma! paLLi ezhundharuLAYe

Meaning:

sudar oLi	- The Sun's rays
paranthana	- have spread
sUzh thisai ellAm	- in all directions.
min oLi	- The bright light of
thunniya	- the closely gathered
thAragai	- stars
surungki	- has reduced, and
padar oLi	- the spread light
pani madhi ivan	- of the cool Moon
pasuththanan	- has gone down.
pAy iruL	- The deep darkness
aganRadhu	- has been lifted.
vaigaRai mArudham idhu	- The early morning wind
madal idai kIRi	- runs through the shells
kamugin	- of the betel trees
pasu	- in the green
pozhil	- groves
kUrndhadhu	- and is blowing
vaN pALaigaL nARa	- with their sweet smell.
arangaththamma	- O! Lord of Srirangam,
am thada kai	- who carry in Your beautiful great divine hand

thigiri - the Sudarshana discus
adal - with its great strength
oLi thigazh tharu - and great brightness;
paLLi ezhundharuLAy - Wake up and grace us.

Vyakhyana Saram:

The Sun came out such that the light of the stars faded. Its rays have spread everywhere. The Moon which is the lord of the stars has also dimmed. The early morning wind has captured and brought with it the sweet smell of the shells of the betel trees in the divine gardens of Srirangam. Please wake up so that we can enjoy the beauty of Your divine hand and the divine discus that it holds.

In the first song, Azhvar said that the Sun dawned at the top of the eastern mountain. In this song, he says that the same Sun is now rising and spreading its rays everywhere.

Pasuram 4

மேட்டிள மேதிகள் தளை விடும் ஆயர்கள்
வேயங்குழல் ஓசையும் விடை மணிக் குரலும்
ஈட்டிய இசை திசை பரந்தன வயலுள்
இரிந்தன சுரும்பினம் இலங்கையர் குலத்தை
வாட்டிய வரி சிலை வானவர் ஏறே!
மாமுனி வேள்வியைக் காத்து அவபிரதம்
ஆட்டிய அடுதிறல் அயோத்தி எம் அரசே!
அரங்கத்தம்மா! பள்ளி எழுந்தருளாயே

mEttiLa mEdhigaL thaLai vidum AyargaL
vEyngkuzhal Osaiyum vidai maNik kuralum
Ittiya isai thisai parandhana vayaluL
irindhana surumbinam ilangkaiyar kulaththai
vAttiya vari silai vAnavar ERE!
mAmuni vELviyaik kAththu avapiradham
Attiya aduthiRal ayOdhdhi em arasE!
arangkaththamma! paLLi ezhundharuLAyE

Meaning:

vEyngkuzhal Osaiyum - The sound from the flutes
AyargaL - of the yadavas
thaLai vidum - who are releasing
mEdu iLa mEdhigaL - the tall young buffaloes
Ittiya isai - along with
kuralum - the sound of
maNi - the bells (tied to the necks)
vidai - of young bulls,
thisai parandhana - have spread in all directions.

surumbu inam	- The swarms of bees
valuL	- in the fields
irindhana	- make a loud noise as they fly.
vAnavar ERE	- O! Lord of the devas,
vari silai	- who has the beautiful bow (known as Sarngam)
vAttiya	- that destroyed
ilangkaiyar kulaththai	- the rakshasas of Lanka.
ayodhdhi em arasE	- Our Lord who rules Ayodhya
adu thiRal	- with the great strength
kAththu	- that protected
avapiradham Attiya	- and completed (with the avabhruta snAna)
vELviyai	- the sacrificial ceremony
mAmuni	- of the sage Vishvamitra.
arangkaththamma	- O! Lord of Srirangam,
paLLi ezhundharuLAy	- wake up and grace us.

Vyakhyana Saram:

Just as You were born as Sri Rama and protected Your devotees by destroying their enemies, so too should You wake up and destroy our enemies that prevent us from serving You, says Azhvar.

The cowherds, who are releasing the young calves for grazing not in the small grazing land ("erumai siRu vIdu") but in the large grazing lands, are playing their flutes. The bells in the necks of the bulls are making noise as they run behind the cows. The bees that were drinking the honey in the flowers are flying out with a big noise. These sounds are mixing together and are spreading everywhere. You, who were born as Sri Rama and destroyed all the enemies of Your devotees so that they could experience You, should wake up, remove the obstacles that prevent us from experiencing You and give us Your grace, says Azhvar.

Pasuram 5

புலம்பின புட்களும் பூம்பொழில்களின் வாய்
போயிற்றுக் கங்குல் புகுந்தது புலரி
கலந்தது குண திசை கனைகடல் அரவம்
களி வண்டு மிழற்றிய கலம்பகம் புனைந்த
அலங்கலன் தொடையல் கொண்டு அடியிணை பணிவான்
அமரர்கள் புகுந்தனர் ஆதலில் அம்மா!
இலங்கையர் கோன் வழிபாடு செய் கோயில்
எம்பெருமான்! பள்ளி எழுந்தருளாயே

pulambina putkaLum pUmpozhilgaLin vAy
pOyiRRuk kangkul pugundhadhu pulari
kalandhadhu guNa thisai kanaikadal aravam
kaLi vaNdu mizhaRRiya kalampagam punaindha

alangkalan thodaiyal koNdu adiyiNai paNivAn
amarargaL pugundhanar Adhalil ammA!
ilangkaiyar kOn vazhipAdu sey kOyil
emperumAn! paLLi ezhundharuLAYE

Meaning:

putkaLum	- The birds
pozhilgaLin vAy	- in the gardens
pU	- with blossomed flowers
pulambina	- (awoke and) made noise.
kangkul	- The night
pOyiRRu	- is completed and
pulari	- the morning
pugundhadhu	- has arrived.
aravam	- The sound
kanai kadal	- of the noisy ocean
guNa thisai	- in the east
kalandhadhu	- has spread.
amarargaL	- The devas
am alankal thodaiyal koNdu	- bearing the beautiful Alangal garlands
kalampagam punaindha	- made with many types of flowers
mizhaRRiya	- (that are surrounded by) the noise
vaNdu	- made by the bees
kaLi	- that drank honey and became happy,
pugundhanar	- have come
adi iNai paNivAn	- to worship at Your divine feet.
Adhalil	- Therefore,
ammA	- O! Supreme Lord and
em perumAn	- our Lord (who rests)
sey kOyil	- in the temple where
ilangkaiyar kOn	- the Lanka king Vibeeshana
vazhipAdu	- worshipped,
paLLi ezhundharuLAYE	- wake up and grace us.

Vyakhyana Saram:

The devas bearing the garlands made of flowers from the Karpaga (Kalpa) tree are reciting Veda mantras and are urgently waiting for Your orders. You who do not distinguish between devas, asuras, men, animals, etc and accept everyone's service should wake up and accept our service.

In the previous pasuram, Azhvar indicated that the bees in the fields had woken up ("vayaluL irindhana surumbinam"). In this pasuram, he is stating that the birds in the gardens, which wake up only after the morning has well arrived, have woken up. The difference between the two is the same as that between those in His service and the samsaris who are trapped in their senses. The former are like the bees that wake up as

soon as it dawns; the latter are like the birds that enjoy the flowery gardens and wake up well into the morning.

Pasuram 6

இரவியர் மணி நெடும் தேரொடும் இவரோ?
இறையவர் பதினொரு விடையரும் இவரோ?
மருவிய மயிலினன் அறுமுகன் இவனோ?
மருதரும் வசுக்களும் வந்து வந்தீண்டி
புரவியோடு ஆடலும் பாடலும் தேரும்
குமரதண்டம் புகுந்தீண்டிய வெள்ளம்
அருவரை அணைய நின் கோயில் முன் இவரோ?
அரங்கத்தம்மா! பள்ளி எழுந்தருளாயே

iraviyar maNi nedum thErodum ivarO?
iRaiyavar padhinoru vidaiyarum ivarO?
maruviya mayilinan aRumugan ivanO?
marudharum vasukkaLum vandhu vandhINdi
puraviyOdu Adalum pAdalum thErum
kumarathaNdam pugundhINdiya veLLam
aruvarai anaiya nin kOyil mun ivarO?
arangaththamma! paLLi ezhundharuLAyE

Meaning:

iraviyar	- The 12 Adityas
maNi nedu thErodum	- with their great chariots,
padhinoru vidaiyarum	- the 11 Rudras
iRaiyavar	- who are the lords of the samsaris,
aRumugan	- Subramanya
maruviya mayilinan	- with his matching peacock vehicle,
marudharum	- the 49 Marut ganas, and
vasukkaLum	- the 8 Vasus
vandhu vandhu	- are jostling each other
INdi	- and standing closely;
pAdalum Adalum	- with song and dance
kumarathaNdam pugundhu	- the divine armies enter
puraviyOdu thErum	- with their chariots drawn by horses
INdiya veLLam	- and are collected like a flood;
ivarO, ivanO	- here they stand
nin mun	- in Your divine focus
kOyil	- at Your temple
aru varaiya anaiya	- that's like a great mountain.
arangaththamma	- O! Lord of Srirangam,
paLLi ezhundharuLAy	- please wake up and grace us.

Vyakhyana Saram:

Along with the Subramanya, who is the chief of the armies of the devas, all the other devas that rule the worlds, have come with their conveyances and instruments of service and seeking You to have their wishes fulfilled. Please wake up and grace them with Your divine grace, says Azhvar.

Pasuram 7

அந்தரத்தமரர்கள் கூட்டங்கள் இவையோ?
அருந்தவ முனிவரும் மருதரும் இவரோ?
இந்திரன் ஆனையும் தானும் வந்திவனோ?
எம்பெருமான் உன கோயிலின் வாசல்
சுந்தரர் நெருக்க விச்சாதரர் நூக்க
இயக்கரும் மயங்கினர் திருவடித் தொழுவான்
அந்தரம் பாரிடம் இல்லை மற்றிதுவோ?
அரங்கத்தம்மா! பள்ளி எழுந்தருளாயே

andharaththamarargaL kUttangkaL ivaiyO?
arunthava munivarum marudharum ivarO?
indhiran Anaiyum thAnum vandhivanO?
emperumAn una kOyilin vAsal
sundharar nerukka vichchAdharar nUkka
iyakkarum mayangkinar thiruvadith thozhuvAn
andharam pAridam illai maRRidhuvO?
arangkaththamma! paLLi ezhundharuLAYe

Meaning:

emperumAn	- My Lord!
una kOyilin vAsal	- At the gate of Your divine temple,
indhiran thAnum	- Indra
Anaiyum	- and His mount, the elephant Airavatham,
vandhu	- have come;
andharaththu amarargaL	- the devas within the universe
kUttangkaL	- and their followers,
aru thavam munivarum	- the great rishis such as Sanaka,
marudharum	- the Marutganas,
iyakkarum	- the Yakshas,
sundhara nerukka	- with the Gandharvas crowding in
vichchAdharar nUkka	- and the Vidhyadharas pushing out
thiruvadi thozhuvAn mayangkinar	- have come to pray at Your divine feet.
idam illai	- There is no gap
andharam	- between the sky
pAr	- and the Earth.
arangkaththamma	- O! Lord of Srirangam,
paLLi ezhundharuLAYe	- please wake up and grace us.

Vyakhyana Saram:

Azhvar is expanding what he had said in the previous pasuram, in this pasuram and the next two pasurams.

In the previous pasuram, Azhvar said that Subramanya who is the chief of the army of the devas, came with his vahana and other instruments. In this pasuram, Azhvar states that Indra, who is the lord of the devas, along with his vahana, and the saphtharishis who advance knowledge, have come. They have occupied all space leaving no gap and are waiting to pray at His divine feet. Indra, who has been placed by Him to rule the devas ("bhIShAsmAt" - Taittreeya Upanishad, Anandavalli 8-1), has come to pray at His divine feet.

Therefore, Azhvar says, You should wake up and accept their services.

Pasuram 8

வம்பவிழ் வானவர் வாயுறை வழங்க
மாநிதி கபிலை ஒண் கண்ணாடி முதலா
எம்பெருமான் படிமக்கலம் காண்டற்கு
ஏற்பனவாயின கொண்டு நன் முனிவர்
தும்புரு நாரதர் புகுந்தனர் இவரோ?
தோன்றினன் இரவியும் துலங்கொளி பரப்பி
அம்பர தலத்தில் நின்றகல்கின்றது இருள் போய்
அரங்கத்தம்மா! பள்ளி எழுந்தருளாயே

vambavizh vAnavar vAyuRai vazhangka
mAnidhi kabilai oN kaNNAdi mudhalA
emperumAn padimakkalam kANdaRku
ERpanavAyina koNdu nan munivar
thumburu nAradhar pugundhanar ivarO?
thOnRinan iraviyum thulangkoLi parappi
ambara thalaththil ninRagalkinRadhu iruL pOy
arangkaththammA! paLLi ezhundharuLAyE

Meaning:

vazhangka	- To present (to You),
vAnavar	- devas
vambu avizh	- with the fragrant smell
vAyuRai	- having (in their hands) the aRugam grass
mA nidhi	- and the great wealth (shanga nidhi and padma nidhi),
kabilai	- Kamadhenu,
nal munivar	- Maharishis, and
thumburu nAradhar	- Thumburu and Naradha,
oN	- (carrying) the bright
kaNNAdi mudhalA	- mirror and such things

emperumAn	- for You
kANdaRku	- to see and grace
padimaik kalam koNdu	- and all the supporting instruments
ERpana Ayina	- that are worthy,
pugundhanar	- came and stood.
iraviyum	- (Additionally) the Sun
parappi	- spread
thulangku oLi	- its great light
thOnRinan	- and arose,
iruL	- and darkness
pOy agalkinRadhu	- has left
ambarathalaththil ninRu	- the sky.
arangaththamma	- O! Lord of Srirangam,
paLLi ezhundharuLAY	- please wake up and grace us.

Vyakhyana Saram:

In the previous pasuram, Azhvar spoke about Indra coming along with all his attendants. In this pasuram, Azhvar says that the morning time has occurred and that the maharishis who seek nothing (but Him) and devas have brought the instruments necessary for Thiruvradhanam. He asks Him to wake up and grace them with His divine eyes.

Pasuram 9

ஏதமில் தண்ணுமை எக்கம் மத்தளி
யாழ் குழல் முழவமோடு இசை திசை கெழுமி
கீதங்கள் பாடினர் கின்னரர் கெருடர்கள்
கந்தருவர் அவர் கங்குலுள் எல்லாம்
மாதவர் வானவர் சாரணர் இயக்கர்
சித்தரும் மயங்கினர் திருவடித் தொழுவான்
ஆதலில் அவர்க்கு நாள் ஓலக்கம் அருள
அரங்கத்தம்மா! பள்ளி எழுந்தருளாயே

Edhamil thaNNumai ekkam maththaLi
yAzh kuzhal muzhavamOdu isai thisai kezumi
gIthangkaL pAdinar kinnarar kerudargaL
gandharuvar avar kangkuluL ellAm
mAdhavar vAnavar sAraNar iyakkar
siththarum mayangkinar thiruvadith thozhuvAn
Adhalil avarkku nAL Olakkam aruLa
arangaththamma! paLLi ezhundharuLAYe

Meaning:

muzhavamOdu	- With the sound of
Edham il	- the faultless
thaNNumai	- small drum,

ekkam	- the one stringed instrument,
maththaLi	- the drum,
yAzh	- the Veena,
kuzhal	- and the flute
thisai	- in all directions,
isai kezhami gIthangkaL	
pAdinar	- those meant to sing songs such that music fills
everywhere,	
kinnarar	- such as Kinnaras,
kerudar	- Garudas, and the
kandharuvar avar	- Gandharavas who stand there, and
mAdhavar	- the maharishis,
vAnavar	- Devas,
sAraNar	- Saranas,
iyakkar	- Yakshas, and
siththarum	- Siddhas,
thiruvadi thozhuvAn	- to pray at Your divine feet
mayanginar	- were stupefied
kangkuluL ellAm	- through the night.
Adhalil	- Therefore
avarkku nAL Olakkam aruLa	- to grace them (and accept their service)
arangkaththamma	- O! Lord of Srirangam,
paLLi ezhundharuLAY	- please wake up.

Vyakhyana Saram:

In the previous pasuram, Azhvar said that the things that He gives out everyday and the instruments that He graces with His divine eyes such as the mirror, came. In this pasuram, Azhvar says that those who play musical instruments and dance to wake Him up have come.

Azhvar says "To pray at Your divine feet upon seeing Your beauty as You wake up and to perform services to You as You are sitting down in the halls, happily carrying their musical instruments, Yakshas, Gandharvas and such have come. For their sake as well as mine, please wake up and accept our services."

Pasuram 10

கடிமலர்க் கமலங்கள் மலர்ந்தன இவையோ?
கதிரவன் கனைகடல் முளைத்தனன் இவனோ?
துடி இடையார் சுரி குழல் பிழிந்துதறித்
துகில் உடுத்தேறினர் சூழ் புனல் அரங்கா!
தொடை ஒத்த துளவமும் கூடையும் பொலிந்து
தோன்றிய தோள் தொண்டரடிப்பொடி என்னும்
அடியனை அளியன் என்றருளி உன் அடியார்க்கு
ஆட்படுத்தாய்! பள்ளி எழுந்தருளாயே!

kadimalark kamalangkaL malarndhana ivaiyO?
kahiravan kanaikadal muLaiththanan ivanO?
thudi idaiyAr suri kuzhal pizhindhudhaRith
thugil uduththERinar sUzh punal arangka!
thodai oththa thuLavamum kUdaiyum polindhu
thOnRiya thOL thoNdaradippodi ennum
adiyanai aLiyan enRaruLi un adiyArkku
AtpaduththAy! paLLi ezhundharuLAYE!

Meaning:

aranga	- O! Lord who rests at Srirangam
punal sUzh	- that is surrounded by the divine Kaveri water.
kadi	- The fragrant
kalam malargaL	- lotus flowers
malarndhana	- have blossomed.
kahiravan	- The Sun
muLaiththanan	- has dawned
kanai kadal	- in the noisy ocean.
thudi idaiyAr	- The narrow waisted women have
pizhindhu udhaRi	- twisted and shook (the water off)
suri kuzhal	- their curly head hair,
thugil uduththu	- worn their clothes
ERinar	- and have climbed on to the shore.
adiyanai	- Accept this servant
thodai oththa	- with the properly made
thuLavamum	- Thulasi garland and
kUdaiyum	- flower basket
polindhu thOnRiya	- present
thOL	- on his shoulders,
thoNdaradippodi ennum	- and the name "Thondaradippodi",
aLiyan enRu aruLi	- (in Your divine heart) as an appropriate vessel for Your grace
AL paduththAy	- and make (him) as belonging
un adiyArkku	- to Your devotees.
paLLi ezhundharuLAYE	- (For that,) please wake up.

Vyakhyana Saram:

Throughout this prabandham, from the beginning, Azhvar spoke of devas and rishis. They approach Him for certain things and return after obtaining them. In this last pasuram, Azhvar says that, unlike them, his only goal is the blossoming of His face as He wakes up. Therefore, he says that He should wake up for Azhvar's sake, and concludes the prabandham.

A good prabandham would show a connection from the beginning to the end. For example, Nammazhvar started Thiruviruththam with "adiyEn seyyum viNNappam" and concluded with "mARan viNNappam seydhA"; Andal began Thiruppavai with "namakke

paRai tharuvAn" and finished with "angkap paRai koNdavARRai"; Alavandar started Stotra Ratnam with "nAthAya munayE" and finished with "pitAmaham nAthamunim vilokya". Similarly, Thondaradippodi Azhvar started this prabandham by talking about the Sun rising and lotus flowers blossoming and finishes with the same.

However, there is an additional greatness to this prabandham. Each pasuram of this prabandham says that the day has further dawned than in the previous pasuram. Matching to that, the first and last pasurams speak of the Sun dawning and the lotus flowers blooming - but, there is a difference between the two pasurams. In the first pasuram, Azhvar said that the Sun has approached the eastern mountain. Upon hearing the news that children who had gone out of the country are returning, the faces of those who are related to them would blossom. Similarly, seeing the Sun rise a little, the lotus which is related to the Sun began to blossom a little and the nectar began to flow through the gap. In the last pasuram, Azhvar says that the Sun has fully risen in the sky and the lotus flowers have also fully blossomed, showing that the day has now completely dawned.

Azhvar Emberumanar Jeeyar Thiruvadigale Sharanam