

SrI:
NamO Sri VenkatEsAya
NamO Sri HayagreevAya
NamO Sri RanganAthAya

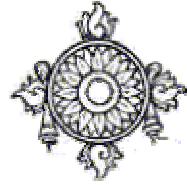
PeriyAzhwAr's
ThiruppallaNDU



SrI Maalola LakshmiNrusimha Swamy of Ahobila Matam

By

Oppiliappan Koil VaradAchAri SadagOpan



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with the blessings of SrImath Azhagiya Singar

Tomorrow is the Thiru Nakshthram of adiyEn's SamAsrayaNa AchAryan, HH the 43rd Jeeyar of Ahobila Matam , Sri VaNN SathakOpa Sri Veeraraghava YathIndhra MahA Desikan known as the DEvanAr ViLAgam Jeeyar, who hails from an agraharam near the dhivya dEsam of Oppiliappan Koil .

It is with DaNdavath PraNAmams to my SamAsrayaNa AchAryan that adiyEn dedicates this series on ThiruppallANDu of PeriyAzhwAr .

Earlier I had written about the sources from which adiyEn is planning to summarize the vyAkhyAnams on ThiruppallANDu by AchAryAs during the last five centuries. Here is an excerpt on the scope of these postings:

adiyEn will also cover the Sanskrit Commentary of Sri Upanishad BhAshyakArar (16th Century C.E) on ThiruppallANDu , Sri Periya ParakAla Swamy (1676-1737 C.E) , Thirukudanthai Desikan(1700-1783 C.E) and Thirukudanthai Sri RanganAtha Swamy (PeriyANDavan Thiruvadi) have written in the last five hundred years additioanl commentaries on THIRUPPALLANDU . All of these commentaries have been edited by Oppiliappan Koil SrimAn V.N.Vedanatha Desikan on behalf of his AchAryan, HH Srimath PoundarIkapuram Andavan Swamy in 2002. Since all of them are in MaNi PravALam or in Sanskrit , adiyEn's value add will be in the form of summary of these commentaries on ThiruppallANDu in English for extended enjoyment by aasthikAs during this coming sacred month connecting to SrivilliputthUr .

Other Commentaries and Saarams

Sriman T.C.A.VenkatEsan has assembled the avathArikai (Introduction) of Parama KaaruNeekar PeriyavAcchAn PiLLai , the VyAkhyAna Chakravarthy on ThiruppallANDu and the meanings of the 12 paasurams of ThiruppallANDu , which you can enjoy at:

<http://www.acharya.org/vyakyanam/tpallan/index.html>

The Scope of current postings

The structure of these ThiruppallANDu postings would have these features:

1. The three Taniyans for ThiruppallANDu and the VyAkhyAnams for them by Sri Vaathsya AhObilAcchAr Swamy. Two of these three Taniyans are by Swamy Naathamuni composed at Srirangam at the tiem of Adhyayana Uthsavam and the third is by Sri ParAsara Bhattar durign his stay at ThirukkOshtiyUr dear to PeriyAzhwAr.

2. Introductions (avathArikais) by Upanishad BhAshyakArar, Srimath Periya ParakAla Swamy, Srimath Thirukkudanthai Desikan and SrI RanganAtha Swamy of Thirukkudanthai.

3. Individual PaalANDu Pasurams with excerpts from the commentaries of the above Four Commentators to bring in the complimentary points of view and the new insights.

It will take some time to complete this kaimakryam but AchArya anugraham will help to conclude this humble effort.

adiyEn will conclude this posting with Swamy Desikan's Prabhandha Saara Paasuram relating to PeriyAzhwAr:

pEraNintha VilliputthUrathanitannil
perunchOthi tanil thOnRum PerumAnE , munn
seeraNintha PaaNDiyan tann nenju tannil
thyukkaRa Maal paratatthuvattait-tiRamAc-cheppi
VaaraNamEl Mathurai valam varavE , Vaanil
maal GarudavAhanAit-tOnRa vaazhthum
yEraNi PallANDu Mudharp-paattu naanURRu
yehupatthu onRumiraNDum yenakku udhavu NeeyE

(Meaning): Oh the MahAn , who was born in the celebrated SrivilliputthUr on a Aani Svaathi nakshathram day ! Once upon a time , You instructed the famous PaanDyan KIng in a clear and comprehensive manner that left no doubt in his mind about the Supermacy of SriamN NaarAyaNan and was honored by him to ride on the raaja veedhis of Mathurai , his capitol . Your Lord Sriman NaarAyaNa appeared on the sky on the back of GarudAzhwAn and recieved your mangaLASAasnam of ThiruppallANDu . May You bless me with the knowledge of ThiruppallANDu and the other 473 paasurams of the Thirumozhi bearing Your name !

TODAY is the Thiru Nakshthram of adiyEn's SamAsrayaNa AchAryan , HH the 43rd Jeeyar of Ahobila Matam , Sri VaNN SathakOpa Sri Veeraraghava YathIndhra MahA Desikan known as the DEvanAr ViLAgam Jeeyar , who hails from an agraharam near the dhivya dEsam of Oppiliappan Koil.

It is with DaNdavath PraNAmams to my SamAsrayaNa AchAryan that adiyEn COMMENCES this series on ThiruppallANDu of PeriyAzhwAr AFTER the introduction.

[Upanishad BhAshyakArar's AvathArikai for ThiruppallANDu](#)

yEnOpanishadhaam bhAshyam Raamaanuja mathAnunugatham
ramyam krutham prapadhyE Tamm RangarAmAnujam Munim

(Meaning for the Taniyan for Upanishadh BhAshyakArar): Our prapatthi to him , Sri RangarAmAnuja Muni , who folowed the path shown by AchArya RaamAnuja in his commentaries on Upanishads and made them delectable to experience .

At the outset of his avathArikai , Upanishad BhAshyakArar meditates on Swamy Desikan's sacred feet and seeks their power to commence his commentary on PeriyAzhwAr's ThiruppallANDu MangaLASAsanam for EmperumAn and to make thereby the Saadhu Janams happy.

The reason why Upanishad BhAshyakArar skipped his own AchArya vandhanam and thought of the ParamAchAryan , Swamy Desikan was that his own (immediate) AchArya will be pleased with that vandhanam to the ParamAcvhAryan. He followed the path of AchArya RaamAnuja , who saluted Swamy AlavanthAr at the beginning of Sri VedArtha Sangraham: " Sa vijayathE Yaamuna Muni: " . ParamAchArya vandhanam will result in AchArya Krupai and through that all PurushArTams by the anugraham of Sri HayagrIva BhagavAn , the aarAdhana Moorthy of Swamy Desikan. Through that vandhanam to Swamy Desikan , Upanishad BhAshyakArar seeks the anugraham of Sakala Vidhya Moorthy. This vandhanam to Swamy Desikan takes this form:

AmnAyAntha GurUtthamsa CharaNAbhja smruthErBalaAth
MangaLASAsineergAdhA vykhyAma vidhushAm mudhE

[AvathArikai following Dr.VNVedanthe Desikan's summary](#)

Bhagavath Bhakthi has many faces. Bhagavath BhakthAs have many bhAvanais (approaches and anubhavams), when NaarAyaNa ParAyaNAs relate to the Lord .The relationship could be that of Husband-Wife, Sishyan-AchAryan, Friends (KrishNan-Arjunan) or that between the Mother and Child. PeriyAzhwAr enjoyed the Mother-Child relationship and celebrnated that in his paasurams. Just as Kousalya and YasOdha played that Mother's role in the joyous upbringing of their children, PeriyAzhwAr assumed the role of YasOdha enjoying Bala KrishNan and his pranks . It is very appropriate to relate to the Lord as One's husband or as One's child. While they enjoy this relationship, the overpowering prEmai (Vaathsalyam) and Bhakthi pours out as MangaLASAsanams by the Sages of DhaNDakAraNyam , JaDAyu , Dasaratha , Vasishtar , ViswAmithrar during RaamAvathAram . VasudEvar and DEvaki performed such MangaLASAsanams for their newly born child in the prison of Kamsa. This is Bhaktha VailakshaNyam (special attribute).

The question may arise as to how can aSeshan (servant/Daasan) wish many years of life to his own Master (Swamy). The supremacy of Bhakthi propells the Seshan to do this and forget for a moment their Sesa-Seshi (Servant-Master) relationship. VishNu chitthar (PeriyAzhwAr) was one such celebrated BhakthAs of the Lord.

PriyAzhwAr was born as Garuda amsam at SrivilliputthUr as a BrahmaNan and performed Flower/Garland Kaimkaryam for VaDapathra Saayee at this Dhivya desam . The Lord commanded VishNuchitthar to go to the court of the PaaNDyan Kings to establish His ParadEvatha Tattvam. VishNu chitthar showed his hands with welt from Pushpa Kaimkaryam and asked the Lord as to how he as an untutored one in the VedhAs can dare to challenge the assembled scholars and engage them in the debate and win the prize. Our Lord told VishNu Chitthar that he will comprehend all the Saasthrams with His anugraha Balam. VishNu Chitthar obeyed the Lord's command and went to the court. There he won the debaters with PraMANams and Yukthis and established the supremacy of Sriman NaarAyaNan as the Paradhaivam without any doubt. He won the prize established by the king and delighted his AchAryan (Selva Nampi) and the king (Vallabha Devan).

The king honored VishNu chitthar by placing VishNu Chitthar on the royal elephant and arranging a procession around the Raaja Veedhis of his capitol. Sriman NaarAyaNan appeared in the sky on His Vaahanam of Garudan and DEvis like a happy parent wishing to join in the celebrations for his accomplished son. AzhwAr became joyous at the darsanam of the Lord and became greatly worried about any evil eye falling on the MangaLa vigraham of the Lord and harming Him . VishNu Chitthar attained the mental state of a concerned Mother and performed MangaLAsAsanam (PallANDu) for the Lord spontaneously.

It was Bhagavath Sankalpam that VishNu Chitthar attain Mathru Bhaavam like Devaki and YasOdha , while maintaining UpAsakathvam and Daasakathvam (status of Saadhakan and Daasan). Our Lord blessed Devaki by incarnating as her son and granted Her the Supreme Gathy. Our Lord did the same with VishNu Chitthar and elevated him to the status of His own Father-in-Law .

Just as PraNavam is recited at the beginning and the end of the Veda PaarAyaNams, ThiruppallANDu is recited at the commencement and conclusion of DhrAvida Vedam.

Just as the small mirror shows the big forms, ThiruppallANDu incorporates the vast meanings of the eight lettered Thirumanthiram. The MangaLAsAsanams in the ThiruppallANDu are essential for the Bhaktha Janams of Sriman NaarAyaNan and helps them with a clear understanding of the greatness of Bhagavath Svaroopam (Bhagavath SvaroopOthkarsham) and pleases the Lord (Bhagavann Mukha UllAsakaram).

adiyEn will cover the highlights of the MaNipravALa avathArikais for ThiruppallANDu from Sri Periya ParakAla Swamy , Thirukkudanthai Desikan and Thirukkudanthai Sri RanganAtha swamy.

Srimath Periya ParakAla Swamy 's AvathArikai

Sriya: Pathi , Sarveswaran thought of chEthanams learning about the Tattva Thrayams and ArTa Panchakam to redeem themselves and thereby gain Moksha Siddhi. Many from the group of chEthanams did not take notice of these tattvams . Sriman NaarAyaNan then incarnated as Raama and KrishNa to demonstrate to them the ways of observing Dharmaa through Their own updesams enshrined in Bhagavath Gita and Srimath RaamAyaNam . Those Svasookthis and SvAnushtAnams of the Lord in Vibhava avathArams did not have much impact either in the Kali yugam. Our Lord finally decided that the way to redeem these bhaddha jeevans is through sending some one of their own kind (human beings/SajaatheeyAs) just like the hunter uses an elephant to catch an elephant. He commanded His nithya sooris to decend to earth as AzhwArs and commanded them to help with the redemption of the lost souls struggling in the SamsAric Ocean.

PeriyAzhwAr's avathAram

Among the AzhwArs , PeriyAzhwAr is one , who was born as the amsam of Garudan .We salute him as : "Garuthmadamsam svsuram MurArE: Sri VishNuchittham SaraNam prapadhyE". He was born in SrivilliputthUr, where the EmperumAn (VaDapathra Saayee) made VishNuchitthar become a slave to His soundharyam and auspicious attributes. VishNuchitthar served His Lord with flower garland kaimkaryam there. He did not undergo any special training to learn the VedAs or the SaashtrAs.

The Debate at the Royal Court

During this time , the PaaNDya King was worried about his own Moksha gathy (way to gain MOksham) and asked his purOhithar , Selva Nampi for help .Selva Nampi suggested that the king organize an assembly of scholars to establish who is the Supreme (Para DEvathai) One among the gods ,who alone can gurantee MOksha phalan. A big prize was set up for the one scholar , who established without doubt the Supreme Lord , who can confer the boon of Moksham. A bag with gold coins was hoisted in the court of the king and it was decided that the winner will have the prize deflected in his direction. When no one succeeded, the prize stayed up. Many scholars came and went but could not however win the prize with their arguments .

The Lord's command to VishNuchitthar

At this time, VishNuchittar at SrivilliputthUr had a dream , where Lord Vadapathra Saayee commanded him to go to the king's court and establish His (Lord's) Parathvam and bring home the prize. VishNuchitthar showed his weltd

hands from nandavana kaimkaryam and asked the Lord as how he as an untutored one and a laborer in the flower gardens can talk about the Vedams and Saasthrams and dare to argue and hope to win among the assembly of great scholars. Lord told VishNuchitthar to go to the court without any worry and that He alone will be responsible for Veda Vidhya kaaryam without any previous formal instruction under any other AchAryan. VishNuchitthar arrived at the royal court and was greeted warmly by the king and his teacher, Selva Nampi.

Empowered by the Lord , VishNuchitthar cogently and convincingly established the Supremacy of Sriman NaarAyaNan over all gods with PramANams from many VedAnthas Vaakyams. At the conclusion of his presentation, the bag of prize hanging high on a pole lowered by itself and fell at the feet of VishNuchitthar.

King's celebration of the Victory of VishNuchitthar

The elated king placed the victorious VishNuchitthar on the royal elephant and took him around the main streets of Mathurai. Sriman NaarAyaNan wanted to see the victorious VishNuchitthar being honored and appeared in person on the sky seated on the back of Garudan and with His Devis. All the astounded people of the town and the king were all thus blessed to see the Lord in person at the sky with their own maamsa chakshus.

When VishNuchitthar had the sevai of Sriman NaarAyaNan , he was overwhelmed . Instead of seeking boons from the Lord for Svasamruddhi (his own well being), he was overcome by the fear that the evil eye from the ill wishers of the Lord might harm the Lord and began to sing ThiruppallANDu for His protection and wished hundreds of thousands of years of long life to the omnipotent Lord. VishNuchitthar's overflowing prEmai for the Lord overtook him and made him forget that it was ludicrous for a mere mortal like him to bless the Lord with long life. Because of VishNuchitthar's unique love for the Lord that made him forget about himself, he came to be known as PeriyAzhwAr (most magnificent) among all the AzhwArs.

This experience of PeriyAzhwAr is equal to the anubhavam of SitA PirAtti when she performed MangaLAsAsanam for Her Lord . Out of Her intense love for the Lord , She assumed the Rakshaka bhAvam (protector) and related to Him as the one to be protected(Rakshya BhAvam). It was equal to Devaki performing MangaLa aaseervAdhams to her just born child with Chakram and sankham in KamsA's prison. It was similar to the rishis of DaNDakAraNyam who hailed long life to BhagavAn , when they were overtaken by His beauty and GuNams. Instead of asking boons from the omnipotent Lord for their own protection, they ended up in the role of His Rakshakars.

PeriyAzhwAr's fear arose from the concern that ParamAthmA , who is beyond the rules of Kaalam became visible to the residents of BhUmi , where every thing is controlled rigorously by the measures of Kaalam (Cycles of births and deaths) .

AzhwAr feared for that eternal vasthu (ParamAthmA) to be affected by the transitory events of the earth and thus run in harm's way. Hence, AzhwAr sang out: "Hail to Thee for many years, thousands and crores of years so that Bhagavath samruddhi will stay eternal. He considered in the heat of that moment that Bhagavath samruddhi (well being) is same as his own well being (Sva samrudhdi) and broke into the MangaLAsAsanam of the Lord , His DEvis and His weapons . He invited others to join him in that unique benediction. AzhwAr certainly knew about his own svaroopam (true nature) and that the Lord's Para Svaroopam (the Supremacy of the Lord) and yet was overcome with fear about any haani for the Lord and as ParihAram against that sang the ThiruppallANDu Pasurams. Instead of assuming the rakshya bhAvam , AzhwAr entered into Rakshaka BhAvam praying for the protection of the Lord . His twelve ThiruppallANDu paasurams like PraNavam contained in themselves enormous TatthvArTams. They celebrate the Svaroopaa-Roopaa-GuNa-Vibhava Isvaryams and prays for freedom from any harm to them in this "wicked" world and for all of those Isvaryams to stay as eternal wealth without any destruction.

In the first two Paasurams , AzhwAr performs his own MangaLa aasAsanam. Not being satisfied with that , AzhwAr invites in the next three paasurams the three categories of people to join him in that MangaLa aasAsanam : Bhagavath SaraNArTees , kEvalar , who seek only aathma saakshAthkAram and IsvaryaArTees , who only seek material pleasures . In the next three paasurams, the invited ones join with the AzhwAr (AahUthars become sangathars). In the subsequent three paasurams, all of them hail the Lord in unison with PallANDu. The final paasuram is the Phala Sruthi.

Let us cover all the highlights of the Four commentaries on the First Paasuram of ThiruppallANDu in this posting.

First Paasuram of ThiruppallANDu

PallANDu PallANDu PallAyiratthANDu

PalakODi NooRAyiram

MallANDa thiNDOL MaNi VaNNA

unn sEvadi sevvI thirukkAppu

(Meaning): Oh Lord , who has the powerful shoulders (bhujaa Balam) to subjugate the mighty wrestlers in Kamsan's court ! Oh Lord with the lustre of a brilliant blue gem ! May there be undiminishing protection for many crores of years for the divinity (dhivya tamam) and beauty (soundharyam) of Your lotus-red sacred fee (sevvadi) !

Upanishad BhAshyakArar's Commentary

Sriman NaarAyaNA ! Oh Bhujasaalin ! Oh Neela MaNi vaNNA ! Bhavadheeya dhivya charaNAravaindhasya SrImathy-rakshA asthu . Tath rakshA anEka kODi sahasra vathsarAn sTiram asthu . avyAthathvamiha rakshayA: SrI: , jithanthE !

PeriyAzhwAr uses PallANDu in the spirit of TaitthirIya Aanandha Valli , where the Aanandham of Human beings to ParamAthmA is cited . "SaiyshA Aanandhasya meemsa bhavathi " (This is the inquiry of that bliss). That inquiry defines the bliss at steps of hunderds as it goes up from Manushya Aanandham to that of the aanandham of Brahamn. Similarly , PeriyAzhwAr increases the span of rakshai for the Lord by the thousands of measures and ends up with limitless crores .

The dhivya tamathvam of the Sacred feet of the Lors is their delectable enjoyment (parama BhOgyathvam). It is an undiminishing bhOgam. ThirukkAppu: the MangaLam for the Kaappu (Rakshai) is SrI Sabdham (Thiru). That ThirukkAppu has avyAhathathvam (blemishlessness and everlasting nature). Protection is wished for the Nava Youvvana soundharyam (constantly renewing beauty) of those parama BhOgya Thiruvadi.

There is no verb (Vinaiccholl) included deliberately by PeriyAzhwAr in his benediction for the Lord's RakshA. The reason is that the RakshA mangalAsAsanam can be done by all (SarvAdhikAram) based on their Phala abhisandhAnam (desired wish). This verbless hailing is simialr to the other cases of Svasthi Vaachakams. It can be of AasIrvAdha roopam or PrarTanA roopam.

Periya ParakAla Muni's Commentary Highlights

" Unnudaya Thiruvadiyum athan sevvyum anEka samvathsaram Thiruvudayathum kaapudayuthamaa ahA vENum " yenkirAr. May Your sacred feet and their soundharyam stay eternally lustrous (nithya oujvalyam) and auspicious for many, many years! Propelled by the fear that undefinable harm may come from the evil eye of the virODhis of the Lord in this time limited bhU lOkam, AzhwAr hailed PallANDu to the Lord.

Thirukkudanthai Desikan's Commentary

Samvathsam is used as a measure of Life (SathAyu: Purusha:, Veda NooR-purAyam NooRu. AaayushmAn aasIrvAdham). AzhwAr uses that unit of Samvathsaram (AaNdu, Year) to multiply and ends up wishing limitless years of undiminished glory to the sacred feet of the Lord.

PallANDu , Many years of glory to You arises from Maanusha Varsham (Human year/365 days) and moves up to Deva varsham (320 human years is a day for devAs) ; Deva varsham (360x320 human Years) is implied with the use of " PallANDu , PallANDu " . Brahma Varsham is the many multiples of Deva

Varsham : PallAyirathANDu . Several crores of Brahma Varsham and the limitless time scale beyond is wished for the protection of the undiminished glories of the Lord with the paasuram passage: " pala kOti NooRAyiram ". Lord is the Swamy (Master/Seshi) and is of Uthkarsha Svaroopam. AzhwAr is the lowly human and servant of the Lord (Nishkarsha Svaroopan and Seshan). When a nishkarshan hails an uthkarshan , nishkarshan (Seshan) identifies with his svaroopaa daasyam and the Svaroopaa Swamithvam of the Lord (Seshi) and identifies himself as the Lord's beautiful Thiruvadi (Sevvad i) .

ThirukkAppu: This means perfect, blemishless rakshai for the Sevvadi. This rakshai is for banishing of any inauspiciousness (amangaLams) and for the introduction of any mangaLams that are mising. ThirukkAppu is the foreword for all the Paasurams to come.

SriRanganAtha Swamy VyAkhyAnam

AsankyAtha (Countless) Vathsarams (years) is equivalent to eternal. Lord is Nithyan and His attributes denoted by His sacred feet are Nithya oujwalyam (eternally resplendent). Therefore AzhwAr hails for their Rakshai through the intensity of his bhakthi that created the fear of any harm coming His way , while the Lord appeared before him and the citizens of the kingdom of Vallabha Devan.

MallANda tiNN thOLL: When the AzhwAr was afraid, the Lord displayed His powerful shoulders that defeated the mighty wrestlers at KamsA's court and reminded the AzhwAr of His statement to Sugreevan that He can destroy all enemies (Sarva virOdhi nirasanam) with a little finger of His (angulyagrENa thAnn hanyAmi icchan harigaNEswara). AzhwAr , Why do you still fear about any harm coming to Me ? Where is the bhaya hEthu (reason for fear)? AzhwAr's state was like that of a Mother , who knows that her son is an unassailable one in the war and still worries about any harm coming her son's way.

" MallaNDa thiNNthOLL MaNivaNNA ! PallANDu PallANDu ,
PallAyirathANDu , pala kOti nooRAyiram unn sEvadai
sevvi ThirukkAppu " is the prose order (anvayam) for this
First Paasuram .

Second Paasuram of ThiruppallANDu

adiyOmOdum NinnOdum pirivinRi aayiram pallANDu
vadvAy Ninn ValamArbhinil vaazhinRa Mangayum paalANDu
vadvAr-sOthi valatthuRayum SudarAzhiyum pallANDu
padai-pOr-pukku muzhangum appAnjasanniyum pallANDE

Sanskrit Meaning by Upanishad BhAshyakArar

Line 1: AdiyOmOdum NinnODum pirivinRi aayiram pallANdu:

DaasabhUthai: asmAbhi: SwAminA bhavathA cha , vicchEdham-antarENa ,
anEka sahasra samvathsarAn ThirukkAppu

The TirukAppu here is for state of union with the Lord and His dhAsabhuthars (SeshabhUthars) for countless number of years. The ThirukkAppu is at two levels:

- (1) It is for the inseparability between the sambhandhis (PerumAL and His DhAsabhUthars/adiyArkaL represented by PeriyAzhwAr).
- (2) It is also for the Sambhandham , the state of inseparability in addition to the relationship between the Sambhandhis.

Line 2: VadivAi Unn vala MaarbhiniL VaazhinRa Mangayum PallANDu

RoopavathyA: ThvadheeyE dakshiNO: sTalE sAnandham vasanthyaA:
akumAra-yuvathyA LakshmyAsccha anEka samvathsarAn rakshA
(bhavathu)

MahA Lakshmi is the embodiment of Beauty (Roopavathy). Her beauty is in a state between KumAri and Yuvathy akumAra yuvathy). This embodiment of youthful Soundharyam is unaltered at all times (eternal). She confers auspiciousness (MangaLams) to one and all. She does not know any nigrham (SeeRRam) ever. She lives in a state of bliss on the right chest of Her Lord.

PeriyAzhwAr wishes ThirukkAppu to PirAtti and to Her Lord as well as to their state of union. AzhwAr performs benedictions for their union to be eternal (nithyam and avicchinnam).

MahA Lakshmi is the One , who creates Iswaryam for PerumAL. She confers the lustre (Kaanthi) for PerumAL through Her own Kaanthe. PeriyAzhwAr recognizes that the invocation of rakshA for Her would alone produce rakshA (ThirukkAppu) for PerumAL. Only then will the assembly of chEtanams will be blessed with Sadhgathy. Therefore, PeriyAzhwAr hastened to perform ThirukkAppu for MahA Lakshmi living on the right chest of the Lord.

Line 3: VadivAr sOthi valatthu uRayum Sudar aazhiyum PallANDu

Dhivya vighraha vyAptha tEjasa: , DakshiNa hasthE vasatha:
jAjvalyamAnasya Sudarsanasya cha anEka samvathsarAn rakshA !

Sudarsanar's tejas is expansively present in the ThirumEni of the Lord and Sudarsanar rests on the right hand of the Lord and is radiant forever. Sudarsanar acts as the weapon towards the Lord's enemies and as an aabharaNam incase of the Lord's BhakthAs. Here PeriyAzhwAr's confers his benediction for PerumAL and Sudarsanar and performs ThirukkAppu for their togetherness forever.

Line 4: Padai-pOr-pukku muzhangum appAnjaniyamum pallANDE

The divine conch of the Lord (Paanchajanyam) leaves the enemies of the Lord in a state of delusion (mayakkam), frightens them and finally destroys them. PeriyAzhwAr performs ThirukkAppu for PerumAL and His conch and prays for raksha for their togetherness for thousands of years.

PERIYA PARAKAALA MUNI'S COMMENTARY

AdiyOmOdum: "adi pOnra yemmOdu" is one interpretation. We are Your Thiruvadi (DhAsa BhUthars) and PallANDu to You united with Your Sesha BhUthars , us.

The second interpretation is: PeriyAzhwAr does not say "yengaLODum "; instead , he says "adiyOmODum ". Yengal connects to the MamathAkAra ego. When that is destroyed , access to the Lord is made easier. The "adiyOm" sabdham eliminates that mamathAkAram and therefore PeriyAzhwAr chose the "adiyOm " sabdham.

2. AdiyOmOdum NinnOdum: Another Azhwar has declared the mutual relationship (anyOnya sambhandham) between the Lord and the Jeevan this way: "Naan Unnai anRi ilEn kaNDAY, NaaraNanE, Nee yennai anRi ilai". You do not exist without me (as Your sarIram) and I do not have satthA (existence) without You as my sarIree (indweller). That sambhandham is celebrated here and RakshA is offered to that sambhandham.

Sriman NaarAyaNan displayed the lady on His right chest , the powerful Sudharsanar & the Conch , Paanchajanyam and queried Azhwar about the reason for Azhwar's fear about His safety. Azhwar responded with ThirukkAppu for the Union of the Lord with the MangaLa Svaroopi , PirAtti , the unfailing Sudarsanar and the Sankham , which raises the Vijaya ghOsham in the battles of its Lord .

Thirukkudanthai Desikan's Commentary

In the first paasuram of ThiruppallANDu, PeriyAzhwAr performed ThirukkAppu for the Vighraha Yogam and GuNa yOgam (MallANDa ThiNN ThOLL MaNivaNNA ! Unn sevvadi sevvu ThirukkAppu).

In the second ThiruppallANDu Paasuram, PeriyAzhwAr performs MangaLASAsanam for the Ubhaya VibhUthi yOgam (For the state of His union with the ChEthanams in His LeelA VibhUthi and with His PirAtti and weapons in the Nithya VibhUthi).

Why adiyOmOdum instead of adiyEnOdu?

AdiyEn is singular (yEka vachanam); adiyOm is bahu vachanam (Plural). AzhwAr had a clear knowledge about his aathma svaroopam and his dhAsyam to the lord as His the Seshan (eternal servant of the Lord). There are many others, who did not have a clear knowledge about their Svaroopam. Hence , AzhwAr adds them to his group with adiyOmOdum) and performs rakshA for their inseparable union with the Lord for untold length of time.

How the first two Paasurams cover the meanings of Thiru Manthiram?

PraNavArTam is linked with the term "adiyOmOdum".

Nama: sabdham is implied in the passage: "PallANDu pallANDu".

Vigraha SoundharyAdhi yOgam is referred to in the salutation: "ThiNDOL MaNivaNNA ".

(Ubhaya) VibhUthi Yogam along with NaarAyaNa sabdhArTam is cited with "adiyOmOdum NinnOdum pirivinRi".

Chathruthi (aaya sabdham) is linked to "sevadi sevvu ThirukkAppu" passage of the Paasuram.

Thus, the first two paasurams together constitute the meaning of AshtAkasharam (Moola Manthram/Thiru Manthiram).

Thirukkudanthai RanganAthAcchAr's commentary

The first Paasuram of ThiruppallANDu celebrated the Vighraha and GuNa yOgams. The second paasuram focuses on the Ubhaya VibhUthi yOgam.

Why adiyOmOdum instead of YennODum ?

1. DehAthmAbhimAni is lead by the thinking that the eternal Jeevan and the time-bound dEham are one and the same (dEhAthma Bramam). MaayAvAdhi will perform aathma buddhi in ahankAram (Jeevan and Iswaran are one and the same). Saankhyan will put the emphasis on prakruthi (insentient) and say " PrakruthE: Param Svayam " (Prakruthi is Supreme). AzhwAr is not one of these

deluded ones . He clearly knew about his own intrinsic nature (Sva Svaroopam) and that of the Lord's Svaroopam as ParamAthmA (Para Svaroopam). Out of compassion for the other three kinds, PeriyAzhwAr includes them also in his MangaLAsAsanam for their ujevanam. He was not content (paryApthi) with performing RakshA all alone and included all the AathmAs (SarvAthmAs) as Seshans for the Seshi , ParamAthmA and performed RakshA kaimkaryam. AzhwAr proceeded with his ThirukAppu on behalf of all the chEthanams , which constitute the body of the Lord (charAcharANi sarvANi bhUthAni Bhagavath Vapu:).

2. NinnOdum: Seshithva MangaLAsAsanam dealing with the dhivyAthma svaroopam aspect of the Lord.

3. Aayiram PallANDu: Prayer (MangaLAsAsanam) to last as long as the doctrine of time lasts.

4. VadivAyi: The Lord's tEjas (Vadivu=niRam) is enhanced by PirAtti's tEjas (SraddhayA dEvO dEvathvam asnuthE ; apramEyam hi tatthtEjO yasya Saa JanakAthmajA).

5. Mangayum: A stage where the emerging soundharyam is between a KumAri (maiden) and a Yuvathi/young woman (Yuvathisccha KumAriNee). Bhagavaan is addressed as " iLam Kumaran " (YuvA KumAra:). She is samam in all avasthais (stages) and therefore She is Yuvathee-KumAree.

6. VadivAr sOthi: BhagavAn's ThirumEni is like a dark rainy cloud. The jyOthi of Sudaarsanar makes this dark blue ThirumEni (Purusham KrishNa PingaLam vyAptham).

7. Padai pOr Pukkum ithyAdhi: With its Naadham, Paancha Janyam reassures us and destroys the enemies of the Lord (Yasya naadhEna dhaithyAnAm balahAnir-ajAyatha).

8. Why "AppAnchajanyam" instead of Paanchajanyam? : The Mother who decorates Her child with flowers and jewelery is afraid thereafter and fears that her kaNN yecchil (dhrushti dhOsham) will fall on her beautiful child and hence distances herself by turning her face away. This attitude is called " ParOksha nirdEsam " . AzhwAr is in a similar mood and calls the Paanchajanyam as "appAnchajanyam" or that Paanchajanyam in a distant manner.

9. The entire meaning of Thiru Manthiram is enshrined in the first two Paasurams of ThiruppallANDu .

Before we go on to the third Paasuram , let us enjoy the meanings of the first two Paasurams since they contain the meanings of Ashtakshara Manthram as described in the previous postings. This will provide a continuity to the upcoming ThiruppAllANDu Paasurams.

The first two pasurams of the ThiruppallANDu are held in such high esteem that they are always recited in full in Sri VaishNava AaarAdhanams both at the beginning and end .

Mudhal Patthu--Mudhal Thirumozi: PallANDu (Hailing the Lord)

(Meaning according to Dr. V.K.S.N. Raghavan): Many years , Many years , Many thousands of years , Many Crores and Millions of Years , Oh Lord of blue emerald hue and mighty shoulders (arms) that vanquished the mighty wrestlers (of KamsA's court) ! May Your bewitching , beautiful pair of feet be protected ! May You live long ! May you live long forever ! Let no evil - eyes befall You that may harm Your bewitching form and beautiful feet !

Mudhal Patthu- -IraNDAm Thirumozhi: AdiyOmOdum

(Meaning according to Dr. K.C.Varadachari): May Thou along with ourselves , Thine inseparable servants , live for everlasting years ! May She (SrI Devi) adorning Thee as ornament residing on Thine right chest , live for everlasting years ! May the luminous, blazing sharp disc in Thine right hand capable of annihilating foes be preserved for everlasting years ! Let Thine conch (paanchajanyam), whose sound pierces through the clanging din of weapons in the battle be preserved for everlasting years !

Third Paasuram of ThiruppallANDu

Vaazhpattu ninReeruLLeerEl vanthu maNNum MaNamum koNmin
koozhAtppattu ninReerkalai yengaL kuzhuvinil puhathalottOm
yEzhAtkkalam pazhippilOm nAngaL irAkkathar vaazh , Ilangai
paazhALAhap-padai poruthAnukkup-pallANDu kooRuthumE

Meaning according to Dr. V.K.S.N.Raghavan:

If You are an ardent devotee in doing service (unto the Lord), which is itself the great purushArTam (ultimate goal of life) and supreme bliss, come and join me to carry the mud and sandal paste (fragrance) for distribution as the prasAdham at the ankurArpaNam uthsavam. We won't permit in our midst those who serve others for food (i-e., aspirants of other fruits save Bhagavath Kaimkaryam). Bereft of blemishes (e.g, seeking the help of other gods and yearning for other fruits) all through the seven generations, we sing PallANDu (May You live long) in praise of Sri Raama , who with His army , waged war against the RaakshasAs of Lankaa and destroyed them (thoroughly) .

Summary of Four Commentaries

1. Sanskrit Commentary of Upanishad BhAshyakArar

Commentary for the First line of the third Paasuram:

" VaazhAtppattu ninReeruLLeerEl vanthu maNNum maNamum koNNmin "

BhagavAn's disposition (reethi) is that He alone should not be enjoying the bliss (Sa yEkAki na ramathE , yEka svAdhu na bhunjeetha). The Lord delights in His BhagavathAs sharing that bliss with Him . Following that reethi of the Lord , PeriyAzhwAr is not content with his own MangaLAsAsanam alone of the Lord ; hence , he invites Jn~Anis , KaivalyArTees (those who enjoy and stop at aathma saakshAthkAram or AathmAvalOkanam) and IsvaryArTees (those who just seek material wealth) to join him in the MangaLAsAsanam for the Lord through the next three Paasurams .

In the First of this set of three paasurams, AzhwAr starts with the invitation to the Jn~Anis to join him in the MangaLASAsanam.

The Jn~Anis have the one and only goal of gaining freedom from the sorrows of SamsAram . They know that the indhriyams are given to us for engagement in Bhagavath Kaimkaryam (KaraNa kalEbbara parigruhasya Bhagavath paricharaNaika arTam ithi jn~Athavantha:). They enhance their Svaroopaa satthai this way and engage in single-minded kaimkaryam to their Lord. With this nishtai (determination and dedicated efforts), they come to be known as Jn~Anis , who are dear to the Lord . AzhwAr invites the Jn~Anis to share the MangaLAsAsana rasam.

PeriyAzhwAr asks such Jn~Anis to carry the Mud (MaNN) and the fragrance (MaNam/sandal paste) used in the ankurArPaNam portion of the Uthsavam for the Lord.

MeemAmsakAs explain the meaning of the use of the two words: MaNN and MaNam. MaNN according to them is that good fortune (adhruštam) acquired through the cognition of the objects by sight. This is called "SannipathyOpakArakam".

MaNN (the specimens of earth used in ankurArPaNam) is an object of cognition by the eye .Since we use that which is seen by the eye for Bhagavath kaimkaryam , it is called SannipathyOpakArakam .

MaNam is not identified by the eye. It is only cognized by the senses such as smell and related to thereafter. Kaimkaryam done with such objects (fragrance of sandal paste) and the adhrushtam arising through their use is known as AaradhupakArakam.

AzhwAr invites the Jn~Anis as competent adhikAris to join him in using MaNN and MaNam as examples of SannipathyOpakaaraka and AaradhupakAraka vasthus for Bhagavath MangaLAsAn Kaimkaryams.

Second Line of the Third Paasurams

" KoozhAtpattu ninReerkaLai yengaL kuzhuvinil puhathalottOm "

Sanskrit Commentary of Upanishad BhAshyakArar:

" chamUshasya-kruthE dhAsatayA sTithAn YushmAn asmadheeyE samaajE (ParamaikAnthinAm SamAjE) na pravEsyAmA : , BhavathAm pravEsam naanumanyEmahi ".

AzhwAr draws a line on who can join his ghOshti. As the group belonging to ParamaikAnthis (who will not even look at anyadEvathAs and seek any thing for their vishaya samruddhi from the ParamAthmA), Jn~Anis are invited to join the AzhwAr. Others, who seek material blessings and serve others (Kings, other gods) are called PrayOjanAnthara-pararkal. They seek goals other than Moksham and ParamaikAnthithvam. AzhwAr excludes the joining of such prayOjanAnthaparars from his ghOshti. Sri R.S. Desikan and B.L.RanganAtham have translated this section in English this way:

" Ye slaves of men , you are not of us Only ye that hunger for the freedom of your souls, come unto us and join our choir eternal We have been for generations a stainless , glorious band of men ever devoted to the service of the Lord "

AzhwAr says that with all these disparities and differences between us, it is not possible for us to come together as a ghOshti. Therefore, we wont let you in to our ghOshti of ParamaikAnthis and ananya prayOjanaparALs. You may be a Bhagavath BhakthA but you are engaged in other prayOjanams. Hence we won't let you into our group.

Third and Fourth Lines of the Paasuram

yEzhAtkkaalum pazhippilOm naangaL
Iraakkathar vaazh Ilangai
paazhALahap-padai poruthAnukku
PallANDu kooRuthumE

Devoid of any blemishes (seeking other gods or yearning for other fruits) all through seven generations, we sing PallANDu to Lord Raamachandran , who with His army fought the raakshasAs of LankApuri and destroyed them all with His parAkramam .

2. Sri Periya ParakAla Muni's Commentary highlights

In the first two paasurams , PeriyAzhwAr hailed long life for the Lord and His Devis and aayudhams all by himself . He was not satisfied in performing MangaLASAsanam all alone. He wanted to invite others who are qualified to join him. He invited the Jn~Anis to join him in that PallANDu kaimkaryam.

" Jn~Ani thu ParamaikAnthi" is the definition of Jn~Anis. They do not look at other gods than Sriman NaarAyaNan as their Lord ; they do not seek any other prayOjanams than performing kaimkaryams to the Lord (Bhagavath Kaimkaryam alone). AzhwAr invited the Jn~Anis to join him for the Mrudh sangrahaNam portion of the ankurArpaNa Kaimkaryam (MaNN KoLmin). " MaNam koLmin " is the next exhortation to the Jn~Anis. Bringing of the other saamagriyAs for the uthsavam such as Sandal paste, fragrant flower garlands are indicated by the use of the term "MaNam".

When those other than Jn~Anis heard the invitation, they stepped up to join the ghOshti. AzhwAr now drew the line and expressed clearly who he had in mind to join the ghOshti: ParamaikAnthis only and not prayOjantharaprars. He tells others, who pursur multiple interests and other gods that he will not let them in the ghOshti of Jn~Anis / paramaikAnthis (KoozhAtpattu ninreerkaLai yengaL kuzhuviniL puhathalottOm).

Form seven generations in our Kulam , we have been blemishless (free from blemishes like anya dEvathA upAsanam and seeking purushArTams other than Moksham = "yEzhAtkkalam pazhippilOm NaangaL"). Lord Raamachandran is the delight for our minds (Raaman yenkaLudaya manathukku iniyavan). He is the One , who pulverized the city of LankA protected by oceans and ramparts and killed all the raakshasAs. His lotus like soft and red feet walked over the sEthu built by His army and put an end to RaavaNan and his kulam , dhanam and Iswaryam . To those "Sevvadi " , we hail limitless years of glorious existence says PeriyAzhwAr.

3. Thirukkudanathai Desikan's Commentary Highlights

ParamaikAnthis are Bhagavath PrApthi KaamarkaL (One who wish to reach Parama Padham and perform Kaimkaryam to the Dhivya Dampathis there). AzhwAr invites these like-minded ParamaikAnthis to join in enjoying the MangaLAsAsana rasam . PeriyAzhwAr seeks the proper adhikAris to join him in Bhagavath MangaLAsAsanam (aaLL thEduhirAr). He asks the Jn~Anis to hurry up and join the ghOshti carrying " MaNN and MaNam " for PerumAL's ThirukkalyANam starting with ankurArpaNam (Paalikai kottuthal function).

When the unqualified ones tried to enter this ghOshti, AzhwAr disqualified them because of their vyApAram of signing themselves to mere mortals for gaining food and reminded them that they should be "NaarAyaNa ParAL" if they want to enter this ghOshti. AzhwAr reminded them that his kulam is free of any blemishes in Bhagavath Kaimkaryam for seven generations. AzhwAr concluded with the statement that his ghOshti will perform MangaLAsAsanam for Lord VeerarAghavan , who destroyed the RaakshasAs of Lanka to overcome the lapse by others in performing such MangaLAsAsana Kaimkaryam at the end of the heroic war at Lanka.

4. Thirukkudanathai RanganAtha Swamy's Commentary Highlights

It has been recommended that it is bhAgyam for ParamaikAnthis to see the ghOshti of Jn~Anis and join that GhOshti (adiyAr tangaL inbamihu perum kuzhuvu kaaNN , adiyArhaL kuzhAngaLai udan kooduvathu yenRu koIO?) . AzhwAr invites therefore the Jn~Anis (Bhagavath PrApthi Kaamar) to join in the ghOshti to share the MangaLAsAsana rasam. AzhwAr invites the JnAnis to join with him in the performance of Sarva Vidha Kaimkaryam (MaNNUm MaNamum koNmin).

"YengaL kuzhuvinil puhathalottOm": AzhwAr categorically rejects others, who seek perishable and transient material wealth or engage in anya devathA aarAdhanam , from entering his ghOshti.

The rejected people ask the AzhwAr: why are you so heartless and consider your group as unique? What is so unique? AzhwAr responds: Our kulam for seven generations has been free of any blemish of seeking prayOjanams other than Bhagavath PrApthi and has not engaged in worshipping other gods for alpa siddhis. AzhwAr points out that his ghOshti is blemishless for seven generations (" YezhAtkkalam PazhippilOm ") and that is what makes it unique.

AzhwAr reminds the ghOshti that they will be performing MangaLAsAsanam for the victorious Raamabhadran , who destroyed the VaNanga Mudi (na NamEyam) RaavaNan and those who assisted him in his adharmic acts and made Lanka a cremation ground (SmasAna sadhrusee).

Our PallANDu to RaavaNa SamhAri , Sri Raamachandran !

Fourth Pasuram of ThiruppallANDu

yEdu nilatthil iduvathan munnam vanthu
yengaL kuzhAm puhunthu
koodu manamudayerkaL varam pozhi
vanthollaik-kooduminO
Naadu Naharamum nankaRiya NamO
NaarAyaNAya yenRu
paadu-manamudaip-pattharuLLeer vanthu
PallANDu kooRuminE

Meaning according to Dr.V.K.S.N. Raghavan:

Oh ye Men desirous of joining our fold ! Please come and mingle with us soon. You should come before your gross body (sToola sarIram) merges with moola prakruthi ; come and join us, the EkAntins (aspiring for Bahgavath PrApthi alone). Please come quickly (in this birth itself) so that your (current) limiations are annuled (i-e., Kaivalya Kaamathvam ceases and Mumukshuthvam emerges). Please come to us and become one amongst us , the devotees singing in chorus , " NamO NaarAyaNAya" (I do not want anything for me save service to the Lord) so that all the villagers and the citizens to know of this manthra clearly , and also singing in praise of Him , " May You live long for many years ".

Notes: " Just as Tatthva is three fold , Viz., Prakruthi , Jeevan and Iswara , even so PurushArtha is threefold , viz., Aisvarya (material prosperity) , Kaivalya (enjoying Aathmaanubhava as the ultimate end) and Moksha , the summum bonum of doing uninterrupted Bhagavath kaimkaryam in Parama Padham (Sri Vaikuntam). It is to be noted that in the previous paasuram , the aspirants of Moksham only were called to join his (AzhwAr's) ghOshti by our AzhwAr. In this paasuram, PeriyAzhwAr calls the aspirants of Kaivalyam also to join his group and become MokshArTis. In the next Paasuram , PeriyAzhwAr invites even Aisvarya Kaamees (those who aspire for material prosperity) to come and join his ghOshti , so that they will also attain the eligibility to become Mumukshus (those who desire Moksham)" .

Commentaries of Four AchAryAs

1. Upanishad BhAshyakArar's VyAkhyAnam

" aTa KaivalyArTitha: aahvayathi " (Now AzhwAr invites those who desire Kaivalyam as their ultimate PurushArTam. Kaivalyam is the sukham of visualization through meditation of the Jeevan inside the heart cavity than the ParamAthmA dwelling inside that Jeevan).

First Line:

"yEdu nilatthil iduvathan munnam vanthengaL kuzhAm puhunthu"

" sTula sareerasya bhUpAthanaAth poorvam , saadharam aagathya
asmadheeya samaajE antha: pravisya "

Oh dear KaivalyArtthees ! Before Your physical body falls down on this earth and becomes part of Moola Prakruthi , hurry here and join our group for your ujjevanam.

yEdu nilam means inauspicious land (pollA nilam) , the land where one arrives , when one is dead (smasAnam). It is where the dEham is burnt into ashes and returned to Pancha bhUthams. Oh Kaivalyam seekers ! Please come before your body is placed in the pollA nilam. It will be too late then. Join us when you are still alive to gain the Supreme goal of life (Moksha siddhi).

Second Line:

Koodum manamudayerhaL varam pozhi-vanthollai kooduminO

" asmAbhi: sahatulyA: bhavithum abhiprayanthO yooyam paryAptha-
prayOjana- -parathAm vihAya parama purushArTa preethyA aagathya
thvarayA sangacchatha "

Oh People focusing on the incomplete Kaivalya PurushArTam ! If you wish to become like us focused on the Parama PurushArTam of Moksham , please come and join us speedily .

Third Line:

Naadu naharamum nankaRiya NamO NaarAyaNA yenRu

avisEshaj~nA: visEshaj~nAsccha maTAsamyagg-jAnanathi taTA
tandhikAraanuroopamaa praNAlikayA ashtAksharam .

The sophisticated ones (naharam/visEshaj~nar/Brahmavith) and the country bumpkins (Naadu/avisEshaj~nar/abrahmavith) should both be inspired to sing

and meditate on the profound meanings of AshtAksharam through our joint singing.

Fourth Line:

Paadu(m) manamudaip-pattharuLLeer vanthu PallANDu kooruminE

Oh KaivalyArTees ! You should abandon the limited goals that you have set for Yourself and hurry up and join our ghOshti. You must have two requirements filled before you join our group: (1) SvAthma RakshA bhara SamarpaNam (Performance of SaraNagathy and leaving the burden of your protection to the Lord) and (2) a mind set to hail PallANDu to the Lord. Through meditation on the AshtAksharam and its many esoteric meanings , You would become conversant with the Tathva Thrayam and would be propelled to perform SaraNagathy at the sacred feet of the Lord . This would set an example to the sophisticated (naharatthAr) and the unsophisticated (naattAr) to emulate you to become paramaikAnthis. You will be filled with prEmai to sing PallANDu to Him and will attain Sattu. Please come and join us and sing PallANDu to the Lord and perform SaraNagathy .

Periya ParakAla Muni's commentaries have been blended with that of Upanishad BhAshyakArar in the above passages.

2. Excerpts from Thirukkudanthai Desikar's commentary

In the 3rd Paasuram, AzhwAr invited ananya prayOjanars (ParamaikAnthis) to his ghOshti. Not being content with the invitation to that group alone, AzhwAr turns his attention to the adhikAris , who have performed Bhagavath SamAsrayaNam but got stuck with the enjoyment of the limited purushArtham of Kaivalyam (meiditation on the Jeeva svaroopam instead of ParamAthma Svaroopam). These KaivalyArthees are better than the IsvaryArthees. Hence, AzhwAr addresses the KaivalyArthees next and invites them to join his ghOshti. He reminds them however that they would have to fulfill two conditions prior to joining (1) adopt SaraNagatha Vrutthi and (2) desire to sing the PallANDu for the Lord gain SaraNagatha Vrutthi visEsham.

3. Thirukkudanthai RanganAtha Swamy's commentary

In the previous Paasuram (VaazhALppattu- - -), AzhwAr invited ananya PrayOjanar to join his group to sing PallANDu . Recognizing that there are two other categories of people, who are left out pursuing inappropriate PurushArTams, AzhwAr focuses on them to redeem them from their wasteful pursuits. One is the KaivalyArthi, who abandons Lord and chooses aathma

PrApthi. The other is the Isvarya Kaamis, who chase perishable wealth instead of the Lord , who is the imperishable wealth.

AzhwAr points out that the KaivalyArtthees should beat the door to join the GhOshti of ParamaikAnthis as a result of recognizing the inadequacies of Kaivalyam as a goal to seek. They should be fully aware of the VailakshaNyam (greatness) of Moksha siddhi (Bhagavath PrApthi and nithya Kaimkaryam at Sri Vaikuntam). AzhwAr suggests that they should join his ghOshti after gaining knowledge about their true Svaroopam (Svaroopam Jn~Anam) and svaroopAnuroopa siddhi of Kaimkaryam as a VaishNavan ; further , AzhwAr asks them to come and join to sing PallANDu to the Lord with a heart filled with PrEmai and Vaathsalyam for Him .

Fifth Pasuram of ThiruppallANDu

aNDakkulutthukku adhipathiyAhi asurar-irAkkatharai
iNDakkulatthai yedutthuk-kaLaintha IrudeekEsanranakku
ThoNDaikkulatthuLLer vanthadi thozhuthu aayiranAmam solli
paNDaikkulatthait-tavirtthu pallANDu pallAyiratthANDenminE

Meaning of the Paasuram as per Dr.V.K.S.N.Raghavan

Abandoning the old kulam (Multitude of people desiring material wealth/Isvaryam), Oh People ! You have come to our group of ThoNDars (desiring Bhagavath Kaimkaryam as the only goal). Oh Devotees ! Come and prostrate at the holy feet of Lord HrisheekEsan (Lord Master of all senses) , who is the Supreme Ruler of all cosmic eggs and the vanquisher of RaakshasAs and asurAs (i-e., the saviour of the righteous and the enemy of the wicked) . In praise of this Lord , let us chant the one thousand names and sing : " May You live long for many years , many thousands of years " .

In this Paasuram , PeriyAzhwAr admonishes first and then perudes the material wealth seekers to seek Moksham instead as their PurushArTam and nithya kaimkaryam to Sriman NaarAyaNan . AzhwAr asks the IswaryArTees to stay away from Indhriya Kaimkaryam and to seek instead VishNu Kaimkaryam . Here AzhwAr extends his invitation to IaswaryArTees to join his ghOshti.

1. Commentary of Upanishad BhAshyakArar

There are many aNDams (Cosmic eggs) in the Lord's creation. There are agents appointed by the Lord to take care of these different aNDams. These agents belong to the aNDak-kulam and are known as aNDAdhipathis. The Supreme

Master (adhipathi) for all this aNDak-kulams (aNDAdhipathis) is Sriman NaarAyaNan (aNDak-kulatthukku adhipathi).

One of the duties of the Supreme Master is to come to the help of aNDAdhipathis, whenever their aNDams are threatened by RaakshasAs and asurAs. He destroys the asura and Raakshasa vargam and helps the aNDAshipathis to continue to rule over their aNDams as His appointed agents. The aNDAdhipathis have rulership over their respective aNDams but the Lord is Nikhila ANDAdhipathi, the Emperor of all aNDAdhpatis. He is HrushIkEsan. The destruction of the Asura and Raakshasa kulam by HrushIkEsan is saluted by PeriyAzhwAr as: "aNDakkulatthukku adhipathiyAhi asurar irAkkatharai, iNDakkulatthai yedutthuk-kaLaintha IrudIkEsan ". Our Lord protects the dharmam and preserves the aNDams and their rulership by the aNDAdhipathis. BhagavAn's Akhila ANDAdhipathithvam stays thus firm and eternal.

Now , PeriyAzhwAr reminds the IswaryArTees that they are also Bhagavath BhakthAs and therefore asks them to banish their thoughts from karmAs that yield alpa (insignificant and perishing) phalans. Please join our group as one belonging to the Kulam with Daasya Buddhi (eternal Servant to the Lord). Join us with the awareness of the good fortune (adhrushtam) arising from Seshathva svaroopam Jn~Anam , place the burden of your protection at the sacred feet of the Lord through Prapatthi anushtAnam and enjoy the BrahmaAnandham of Kaimkaryam to Him in His Supreme abode ! Recite His thousands of Naamams ! Join us in performing MangaLAsAsanam to Him through the singing of PallANDu to Him ! BhOgyathA nAmOccharaNam kuru (Perform Prapatthi first and then with the mind steeped in the bliss of that anushtAnam, recite the thousand names of the Lord).

2. Commentary highlights of Sri Periya ParakAla Muni

In this Paasuram, AzhwAr invites Iswaryam seekers to his ghOshti. He reminds this group that all Iswaryam including Brahama Pattam and Indhra Padhavai (being crowned as Chathurmukha Brahma or DevEndhran) arise from the UpAsanam of Sriman NaarAyaNan Two of the most auspicious attributes of the Lord for such UpAsanam are: His Nikhila ANDapathithvam (being the Emperor of the rulers of all cosmic eggs/worlds) and SvAbhimatha Iswarya virOdhi nivarthakathvam (removal of the enemies /iNDai kulatthAr/RaakshasAs and AsurAs , who overpower the AndhAdhipathis appointed by the Lord to rule the aNDams). Once such UpAsanai is performed successfully, the Jn~Ana guNams will follow readily thereafter. Our Lord takes the weapons like KodhaNDam in RaamAvathAram, His own nails in NarasimhAvathAram to destroy the INDai Kulam. This Lord is HrishIkEsan/HrudeekEsan , who is the AkhilANDa Koti adhipathy. AzhwAr asks the IswaryArthees to come with Bhagavath prEmai and join his ghOshti , develop bhAva bhandham (ties thru such bhakthi bhAvam) and be counted as members of the ThoNDAikkulam (GhOshti of Bhagavath PrEmis). Before becoming members of ThoNDAikkulam, as IswaryArthees , they belonged

to PaNDaikkulam (the ancient ghOshti seeking other gods and targeting their requests to them to gain alpa phalans). AzhwAr appeals to the PaNDaikkulatthOr (adhama jaathi) to abandon their ancient habit of chasing wealth and develop instead Bhagavath Bhakthi and prEmai to elevate themselves to the Uthtama Jaathi (Kulam) of ThoNDaikkulam (SaajAthya VishNu BhakthAs). ThoNDai Kulam will give the new VaishNava Kulam (Kulam tarum). After making the transition to ThoNDaikkulam through upAsana, the upAsakAs are bewitched by the Soundharyam and the anantha kalyANa guNams of BhagavAn and sing PallANDu to the Lord , who in turn will be happy that His efforts have borne fruit (Krushi palitthathu yenRu visEsha KaTAKsham paNNuvAn).

3. Thirukkudanthai Desikan's Commentary Highlights

ANDakkulatthukku adhipathiyAhi : For those who perform UpAsana with the manthrams : "AndAdhipathayE Nama: , asura sathravE nama:" , our Lord changes their status from IswaryArthees (PaNDai Kulam) and blesses them to joun the ThoNDai Kulam and directs their senses (Indhriyams) in to service unto Him in His role as HrusheekEsan. They worship the Lord's sacred feet alone as ananya prayOjanar and cut their links to paNDai kulam (PrayOjanAnanthapara Jana samsargam). They identify with the Lord's sacred feet alone as the only PrayOjanam, develop intense prEmai for those Sevvadi and sing PallANDU for them .

4. Highlights of Thirukkudanthai Sri RanganAtha Swamy

After inviting ParamaikAnthis (ananya prayOjanar) first and Kevalar (KaivalyArthees) next, Azhwar now turns his attention to the IswaryArthees out of compassion natural to an AchAryan. He feels for their bad lot (Dhurgathi) and performs upadEsam for sadhgathi. AzhwAr asks the IswaryArthees to fall at the Lord's sacred feet, perform SaraNagathy (aathmAthmeeya Bhara NyAsam) and to pursue the life of kinchithkAram (Kaimkaryam) that would be befitting their new svaroopam (svaroopAnuroopa kaimkaryam) as members of the ThoNDaikkulam . Sriman NaarAyaNan will be immensely delighted with your SaraNagathy and Kaimakryam and look at you with vaathsalyam. At that time, hail Him long life (PallANDu) and offer your prayers for His Nithya Sri (eternal auspiciousness) to thrive forever and ever (PallANDu PallANDu pal kOti NoorAyiratthANDu). After that, recite His sahasra NaamAs to celebrate Bhagavan-nAma MahAthmyam. That will break the golden shackle of PuNyam (Sukrutha nivarthakam) as well as the iron shackle of sins (dhushkrutha nivarthakam) and prepare you to enjoy the adhyantha sukham (Supreme Bliss) of Moksham .

Sixth Pasuram of ThiruppallANDu

Yenthai Tanthai Tanthai Tamm-Mootthappan
yEzhpadik-kaal thodangi
vanthu vazhi vazhi aatcheyhinROm ,
ThiruvONat-thiruvizhivil
anthiyam pOthil Ari uruvAi
Ariyai azhitthavanai
panthanai theerap-pallANDu pallAyiratth--
AaNDu yenRu paaduthumE

Meaning according to Dr.V.K.S.N. Raghavan:

We have been doing service to the Lord incessantly all through genealogy of our race, generation after generation, Viz., from the period of seven progenies , i.e., from my father to his father , his father and onward to his grandfather. Let us sing in praise of Him . May You live long for many thousands of years ! Let us sing in adoration of Him to ward off all our limitations , Him who assumed a "Lion's form" (ariuru = simha vRsham) and destroyed His enemy , HiraNyakasipu , at the time of a pleasant evening-twilight during the grand ThiruvONam festival. (Though Swathi is the birth star of Nrusimha, VishNuchitthA (PeriyAzhwAr) ascribes SravaNam as the birth nakshathram for Narasimha Swamy to throw the ill wishers of the Lord off their track) .

1. Upanishad BhAshyakArar's Commentary

In the last three paasurams , AzhwAr invited ParamaikAthi Mumukshus (Bhagavath parars) , KaivalyArthees and IswaryArthees to join his ghOshti . Now that Bhagavath Parars have join the ghOshti, AzhwAr celebrates their union with his ghOshti. Bhagavath Parars describe their unique qualifications to join AzhwAr's ghOshti: "We are Bhagavath Parars. In our kulam, for seven generations , we are free of any blemishes. We do not consider anyone worthy of adoration except BhagavAn . We strictly adhere to Bhagavath Saasthrams. We do not swerve from those injunctions of the Lord . We are following the Daasya vrutthi , which is our svaroopAnuguNam (Conductance as the Lord's servants befitting our inherent nature/ Svaroopam as the DaasAs of the Lord)".

During the ThiruvONa nakshathram and during the evening sandhyA Kaalam, BhagavAn took on the beautiful form of Narasimhan for protecting His Bhakthan , PrahlAdhan and destroyed HirNyakasipu. During the avathArA time , many asurAs in the court of HiraNyakasipu saw the beautiful form of the Lord . AzhwAr says that his ghOshti is singing PallANDu for dhrushti parihAram and for the banishment of any inauspiciousness arising from the KaNN yecchil of the asurAs. AzhwAr prays that his MangaLAsAsanam (PallANDu) last forever.

2. Sri Periya ParakAla Muni's commentary

Brahma VidhyA Nishtars (ParamaikAnthis) join the group of AzhwAr after establishing their sva-yOgyathai (statement of credentials). AzhwAr welcomes them and declares that the seven generations of these ParamaikAnthis including his own family never committed the apachAram (wrong doing) of worshipping gods other than Sriman NaarAyaNan . AzhwAr points out that for seven generations, the families of ParamaikAnthis performed vaidhika KarmAs as sanctioned by Sruthis and Smruthis (Nithya , Naimithhika karmAs) and stayed as the Dhaasa BhUthAs of the Lord.Those good deeds qualified them to sing PallANDu for their Lord.

"ThiruvONa Thiruvizhivil": Lord Narasimhan's avathara nakshathram is Swathy. AzhwAr hides that and declares that Lord Narasimhan's birth star is SravaNam (ThiruvONam) , which is really the birth star of VishNu . AzhwAr deliberately deflects the birth to SravaNa Nakshathram to distract followers of other faiths, who might harm the Lord , if they knew that the real birth nakshathram is Swaathy .

3. Thirukkudanthai Desikan's commentaries

In this paasuram , AzhwAr describes the ananya prayOjanar (One who does not seek anything except the Lord and Moksham) and their entry to the Ghoshti ;they describe their svaroopam (as Sesha BhUthAs of the Lord) and svaroopAnuroopamana (befitting that Aathma Svaroopam) pravruithi (entry in the GhOshti of AzhwAr).

The ananya PrayOjanAL say: " We have arrived at the dEsam fit for Bhagavath Kaimkaryam. Here, we without any crimping perfrom MangaLAsAsanam to the Lord as dhAsa Kruthyam. We perform the kaimkaryams to the Lord as dictated by ShAsthrAs and SishtAchAram (the way shown by revered delders).

" anthiyam pozhuthil AriuruvAhi ariyai azhitthavanai ": During the Soorya asthamanam time , DevAs' strength wanes and asurAs' strength waxes. At that time , the Lord came to the rescue of His devotee with a form that had a lion's head and human trunk (Ari uruvAhi). With that Narasimha roopam , the Lord destroyed His sahaja enemy , HiraNyaKasipu (ariyai azhitthavanai).

" panthanai theera pallANDu paaduthume ": AzhwAr sings PallANDu for removing the amangaLam arising from the Lord touching the dhuhstan, HiraNyakasipu . Feeling that performing MangaLAsAsanam once is not satisfactory , AzhwAr prays for eternal well being of the Lord.

4. Thirukkudanthai Sri RanganAtha Swamy's commentary highlights

The statement of qualifications of ananya prayOjanar (Sva-yOgya kaTanam) is the theme of this paasuram. These ananya prayOjanar are "maRanthum puRam thozhA mAnthar" (even in forgetfulness, they won't perform aaraadhanam for gods other than Sriman NaarAyaNan).

" Panthanai theera " means PeetA parihAram for coming into contact with the body of the MahA Paapi , HiraNyakasipu , who had committed the heinous act of apachAram to a Parama BhAgavathan (PrahLAdhan). AzhwAr performs MangaLAsAsanam (PallANDu) to Lord Narasimhan to remove the inauspiciousness of Him touching and tearing apart the body of the BhAgavatha aparAdhi , HiraNYakasipu. PrahLAdhan had the JaayamAna kataksham of the Lord and was " Karuvile Thiruvudayavar ". He belonged to the community of BhagavathAs, who say : " namaithyEva vaadhina: ". Bhagavath Bhakthi and devathAnthara Vaimukhyam (indifference towards any god other than Sriman NaarAyaNan are their lakshaNams (defining traits).

Thus ends the 6th Paasuram , which celebrates the Vaibhavam of ParamaikAnthi performing MangaLAsAsanam to the Lord.

Seventh Pasuram of ThiruppallANDu

TheeyiR polihinRa senjudarAzhi thihazh Thirchakkaratthin
kOyir PoRiyALE oRRuNDu ninRu kudi kudiAtccheyhinROm
Maayapporupadai VaaNaani Aayiram thOLum pozhi kuruthi paaya
suzhaRRIya Vazhi vallAnukku pallANDu kooRuthumE

Meaning according to Dr.V.K.S.N.Raghavan

Bearing on our upper arms , the imprint of holy chakraa (Sudarshanam), (the imprint) caused by the special consecrated instrument with the red-hot-wheel emblem , which is blazing more fiercely than fire , we have been at the Lord's service , generation after generation. Lord KrishNa , the mighty wielder of ChakrAyudham (Aazhi) , whirled the wheel at the decitful BhANAsura and his army . Lord KrishNA's whirling the wheel was so fierce that it cut off BhANAsuran's thousand shoulders and blood gushed forth from his body. Let us sing in praise of that Lord and wish Him " May You live long for Many years " .

1. Upanishad BhAshyakArar's commentary highlights

In the fourth Paasuram (yEdu nilatthil-- --) , AzhwAr invited Kaivalyam seekers to join his ghOshti to sing PallANDu. They responded positively and stated their fitness to join and were accepted.

The erstwhile Kaivalyam seekers advanced their cases this way: " We are Sri VaishNavAs. Following the Aagama prAmaNyam of wearing the VishNava chinnams (marks), we have attained VaishNava SvaroopA satthai. As a result, our desire for goals other than seeking the Lord have ceased to interest us. Our leaning now is only for matters dear to VaishNavAs (abhinivEsam in VaishNava anukoola vishayams). Therefore, we are confident that we will gain Moksham. We have the mudhrai of Lord Sudarshanar, who is more lustrous than chandran and Sooryan, on our right shoulder . We have thus Taapa SamskAram (tapta chakrAnkaana, the important VaishNava dheekshA) recommended by the AagamAs on our right shoulder. Therefore, we follow the margam prescribed for VaishNavAs. For generations, we have been observing the Dhasya Vrutthi unique to VaishNavAs. To that extent, we sing PallANDu to the Lord. You may ask why we do so. When we think of the heroism displayed by Lord KrishNa in the war with the wily BhANAsuran and the way in which our Lord whirled the ChakrAyudham to cut off the 1,000 arms of the asuran and made his blood flow all over the battle ground. When we think of that Veera SrI of the Lord, we are moved to sing PallANDu to our Lord.

2. Sri Periya ParakAla Muni's commentaries

In the 4th Paasuram PeriyAzhwAr asked the Kaivalyam seekers to abandonn their limited goals and seek Moksham , become ParamaikAnthis and thereafter join his ghOshti. Kaivalyam seekers responded in the affirmative and joined the ghOshti after stating their qualifications (aahUthars became sangathars). They announced that unlike Maayees, they adorn the Chakra mudhrai on their shoulders to qualify themselves for Vaidhika and SmArtha kaaryams. They stated that they have stayed in the Vaidhika maargam for many generations and follow the VarNAsrama dharmams in a blemishless way. ChakrAngitham is essential for performing all kaimkaryams dear to the Lord as His Dhaasa BhUthars. Seshathva Jn~Anam through the adornment of Chakra Mudhrai to denote the life as a Sri VaishNavan creates yOgyathai (Fitness) for performing MangaLAsasanam forthe Lord , who is aasritha pakshapAthan (preference to help those who seek His refuge and destroying those, who show dhvEsham towards Him such as BhANAsuran). Hence, it is natural for us to sing PallANDu to Him based on our SvaroopA Jn~Anam as His dhAsa BhUthars (servants).

Thirukkudanthai DEsikan's Commentaries

In the fourth Paasuram , AzhwAr suggested that the Kaivalyam seekers banish their insignificant pursuits (Varam pozhivanthellai KooduminO) and asked them to seek the Parama PurushArTam of Saayujya Moksham. The erstwhile Kaivalyam seekers recognized that the ParamaikAnthis will recognize them as anukoolars, only when they adorned the chakra Mudhrai. They recieved the

Pancha samskArAmS and were accepted by the GhOshti. The power of that chakra Mudhrai makes one recognized immediately as VaishNavan and even Yama dhUthAs stay away from them (ChakrAdhi-dhAraNam pumsAm Parasambhandha vEdhanam). When the DhwAra PaalakAs at DhwArakai asked Lord KrishNa as to who they should let inside His palace and who they should turn away, while He was away from DhwArakai, Lord KrishNa replied: " Yaa MudhrithA: pravEshtavyA yAvath aagamanam Mama " (Until I return, any one wearing the signs of Chakram on his shoulder (VaishNava LakshaNam) should be permitted to enter and the others should be turned away.

Former Kaivalyam seekers state that they are VishNavAs with Chakra laanchanam and have been performing kaimkaryam for generations to the Lord (VaishNavOchitha maargE sTirayA nishtayA varthamAna: santhAna sasanthAna roopENa saanubhandhikA:). We perform DhAsya Vruthi (DhAsya Vruthim kurvAma:). We are thus DhAsAs to the Lord with Veera SrI , who cut off the thousand arms of BhANAsuran in the battle field and as such singing PallANDu to such a Lord is but natural to us as VaishNavAs.SrEshta Janmam as VaishNavan results from SvaroopA Jn~Anam blessed by the clear comprehension of Moola Manthram.

Thirukkudanthai Sri RanganAtha Swamy's commentary

In the fourth Paasuram of ThiruppallANDu, AzhwAr asked Kaivalyam seekers to abandon their limited goal /trivial pursuit and asked them to join his ghOshti as ananya prayOjanars reciting Moola Manthram so that Naadu (avisEshaj~nar) , and naharam (VisEshaj~nar) will recognize them as fit to join the ParamaikAnthi ghOshti. They responded positively to AzhwAr's suggestions and became part of this special pallANDu singing group. They quit chasing after Kshudhra (insignificant) PurushArTams (goals of life). They performed Kaimkaryams acceptable to Bhagavath anukoolars (BhAgavathAs) and abandoned those that Bhagavath Parikoolars love to engage in. They recognized that the adornment of the emblem of Chakram on their right shoulder would permit them to do anukoola kaimkaryams and abandon the prathikoola activities.They recognized that the power of that ViashNava chinnam will lead to Moksham and not to other janmAs (rebirths in samsAram). They performed Prapatthi and became nirbharAs and NirbhayAs (without burden and fear). AzhwAr concludes this paasuram with a recall of the former Kaivalyam seekers joining to sing PallANDu to the Veera SrI of Sudarshanar and the Veera Sri behind Sudarshanar , Lord KrishNa, who taught a lesson to BhaaNAsuran and his protector in the battle field and yet spared the life of BhANAsuran out of His divine compassion.

Thus ends the 7th Paasuram, which celebrates the Vaibhavam of KiavalyArthees performing MangaLAsAnam to the Lord.

Eighth Pasuram of ThiruppallANDu

Neyyidai nallathOr sORum niyathamum atthANic-chEvakamum
kaiadaikkAyum kazhutthukkup-pooNodu kAthukku kuNDalamum
meyyida nallathOr saanthamum tanthennai veLLurAkkavalla
paiyuDai Naahap-pahaik-kodiyAnukkup-pallANDu kooRuvanE

Meaning according to Dr.V.K.S.N.Raghavan

(The special grace , viz., VisEsha anugraham bestowed on VishNuchitthar by Lord VishNu is refered to in this paasuram). The Lord has bestowed on me His divine grace by giving me (1) the best food mixed with sufficient ghee (2) the opportunity to perform nithya kaimkaryam (prescribed daily duty) (3) the special duty to do asthAna kaimkaryam (Thiruvolakkam at the royal assembly), (4) the remnants of betel leaves and areca nuts for my hands (5) mukta haaram or gem - necklace for my neck , (6) Kundalams (ear rings) for my ears and (7) the fragrant sandal paste to besmear over my body. Thus, He is powerful enough to purify me and make me a holy soul (veLLyuir). Let me sing in praise of Him , who has the banner of Garuda , the enemy of the hooded serpent : "May You live long for many years ! ".

1. Upanishad BhAshyakArar's commentary highlights

In this Pasuram , AzhwAr acknowledges the union of the erstwhile IswaryArtthees (ANDAdhipathis) in his ghOshti following his invitation for them to join and sing pallANDu to the Lord (these aahUthars become now sangathars).

ANDathipathis now reflect on their good fortune and say: "As ANDAdhipathis, it is customary for us to be steeped in the enjoyment of sukha bhOgams. These sukha bhOgams are: (1) enjoying annam surrounded by ghee, (2) the servant clan that executes our commands, (3) the servants with betel and nuts on their hands for our sukha anubhavam, (4) the aabharaNams for our neck , KuNDalams for our ears and fragrant sandal paste to besmear on our bodies .

All of these Iswaryams were blessed to us by the Lord , who made us the rulers of the different ANDams . We stayed enjoying these Iswaryams and had the mind set that such bhOgams alone were sufficient. Thanks to any sukrutha visEsham (good fortune) we had , BhagavAn made us loose this attitude of being stuck in the mire of bhOgams and created svaroopA Jn~Anam in us and lifted us out of SamsAram and blessed us to become the equivalent of His nithya Sooris (eternally liberated Jeevans). That BhagavAn rests on AdhisEshan as Anantha Sayanan . He has Garuda in His flag who is the enemy of the hooded serpents. Let us now recite PallANDu to our Lord , who has blessed us in so many ways !

Thus the former IswaryArthees sing PallANDu for the eternal auspiciousness (Nithya SrI) of the union of the Lord with AdhisEshan and Garudan.

Excerpts from the original Sanskrit commentary of Upanishad BhAshyakArar is as follows: " aajya madhyasTam sameecheenam vilakshaNam saathvikam annam , antharangasEvAm tadhupayOgI dhAsi-dhAsam , hasthayO: thAmbhUla-veeDeem , kaNDasya kaNDikAya saha , karNayO : makara kuNDalam, SarIrE anulOpanAya gandham cha dhathvA , Maamm aarUDa chEthanam karthum samarTam PhaNisAlina-Naaga virOdhi dhvajam , Bhagavantham uddhisya PaLLANDu gaasyam ithyarTa: " .

2. Sri Periya ParakAla Muni's commentaries

The IswaryArthees from ANDakkulam now state their qualifications and describe their changed mental state and join the GhOshti of ParamaikAnthi led by PeriyAzhwAr. Out of gratitude for the Lord , who blessed them with all iswaryams, they elaborate on their contentment with their lot and state that Lord will grant them Mukhya BhOgya dasai (Supreme state of enjoyment , Moksham) as they join in singing PallANDu with this VisEsha ghOshti . The Lord , who gave us all this wealth to enjoy has now created desire in us for Moksham and is ready now to recieve our MangaLaasanam as veLLyuirhaL (qualifying holy souls for Moksha sukham).

3. Thirukkudanthai Desikan's Commentaries

Now that ANDakkula IswaryArthees have responded positively to his invitation to join his ghOshti , AzhwAr unites them with his ghOshti in recognition of their rejection of kshudhra purushArTams (seeking saadharaNa Iswaryams that have time limit) . AzhwAr recognizes their transformation from mere bhOgis to suddhAthmAs and encourages them to sing PallANDu to the Lord. They have become Mumukshus (desirous of Moksham) and join the assembly of Nithya Sooris instead of staying as nithya samsAris.

Thirukkudanthai Sri RanganAtha Swamy's commentary

The ANDAdhipahtis representing those who seek perishable wealth state their fitness to join the ghOshti of AzhwAr to sing PallANDu to the Lord. Lord's oudhAryam (generosity) blessed them with the wealth they sought. Now they recognize that the acquired wealth (Taaraka pOshaka BhOgyams) has no eternal value and seek instead the permanent Iswaryam of Kaimkaryam to the Lord (PallANDu Paaduthal) in His Supreme abode as MukthAs. The svaropa Jn~Anam awakens in them and they want to enjoy Bhagavath VibhUthi (Iswaryam of BhagavAn). The ruchi for the holy feet of the Lord becomes ascendant and that ruchi kicks away the tendency for immersion in vishaya sukham.

Thus ends the 8th Paasuram , which celebrates the Vaibhavam of IsvaryArthees joining the AzhwAr ghOshti to perform MangaLASAsanam to the Lord.

Ninth Pasuram of ThiruppallANDu

udutthuk- -kaLaintha Ninn peethakavAdai
udutthuk- -kalatthathuNDu
thoduttha thuzhAi malar soodikkaLainthana
soodumitthoNDarhaLOm
viduttha thisaik- -karumam thirutthit- -
thiruvONat- -thiruvizhavil
paduttha painnAhaNaip- -paLLikoNDAnukku
pallANDu kooruthumE

Meaning according to Dr.V.K.S.N.Raghavan

(God's grace to all the devotees, in general, is prented in this paasuram). We, the thoNDars (Your servants), wear the yellow silk-garment worn and cast off by You. Oh Lord ! We eat the remnants of food found in vessels offered unto You (after nivEdhanam) and we decorate (our heads) with TuLasi leaves and flower wreaths, worn and cast off by You. We are at Your service and we are Mumukshus (desiring to do service to You in Parama Padham). During the great SravaNa festival (ThiruvONa Thiruvizhavu) , we abide by Your orders to perform the digh karmaas (KarmAs commanded by You in different directions). Oh Lord, in praise of You , who has reclined on AdhisEsha (Serpent Couch), we perform MangaLASAsanam (sing PallANDu) . AdhisEsha serves You both as vidhAnam (roof of Your couch, with his hoods) and the wide couch to recline on.

1. Sri Upanishad BhAshyakArar's Commentary

In the "Yenthai tanthai" (6th PallANDu Paasuram), Azhwar celebrated the union with Mumukshu ParamaikAnthis (Bhagavath Parars). In this 9th paasuram , AzhwAr sings PallANDu with them .

Oh Lord reclining on the hooded serpent AdhisEshan ! We are Your sEshans and as such delight in wearing the robes used and discarded by You . Similarly, we delight in partaking the nivEdhanam offered to You . We adorn the SrI TuLsi garlands offered earlier for Your bhOgam (enjoyment) .

As Your Sesa BhUthars and ananya prayOjanars , we perform kaimkaryams commanded by Your SaasthrAs (Karthavyam) and even then we are not fully satisfied and to compensate for the insufficiency of Kaimkaryams to You, we engage in singing PallANDu for Your dhivya Soundharyam as You rest beautifully on AdhisEshan.

2. Sri Periya ParakAla Muni's commentaries

*Jn~Anis are Bhagavath Bhandhus . In the third paasuram (VaazhAtpattu), AzhwAr invited the Jn~Anis to join his group to sing PallANDu. In the 6th Paasuram (Yenthai Tanthai), the Jn~Anis responded positively to the AzhwAr's invitation and joined the group. In this ninth Paasuram, AzhwAr joins with the Jn~Anis and sings the PallANDu to their Lord.

BHagavAn saw this group approaching and reclined on AdhisEshan quickly to hear with comfort their MangaLAsasanam. The ghOshti relished the darsanam of the Lord resting on His dear bed of AdhisEshan and addressed their PallANDu as: "Paduttha PainnAhaNai PaLLikoNDAnukku PallANDu kooruthume".

2.1: Uduutthu KaLaintha Ninn peethakavAdai: The PeethAmparam adorning Your waist will be removed at the time of manthrAsanArOhaNam during the AarAdhanam. Our prayers are for that PeethAmparam to fall on our head so that we can wear it as a sign of auspiciousness and Svaroopaa Phala laabhArTam (the gain from Svaroopaa Jn~Anam). Similarly we as Sesha bhUthAs of Yours long to wear with affection the Sacred ThuLasi garland worn earlier by You . We long for the PrasAdham from Your AarAdhanam for our bhOjanam . "Pushpa bhakshya bhOjyams sEshabhUthanukku bhujikka prAptham" (The garlands, nivedhanam and the clothing associated with the Lord are highly coveted by the Daasans (SeshabhUthars) of the Lord and they are entitled to them).

2.2: "Viduttha tisai karumam tirutthi": Tisai means direction. HanumAn followed the command of His Master , Raamachandran to look for SitA PirAtti in the Southern direction . Just as that, AzhwAr says that we as ThoNDars , are ready to go in whatever direction you command to perform the Kaikmkaryams that would please your heart.

3. Thirukkudanthai Desikan's Commentaries

" Uduutthu KaLaintha Ninn peethakavAdai uduutthu kalatthathuNDu " The PeethAmbharam is adorned by the Lord is blended with Turmeric powder and sandal Paste and it is removed at the time of change in Aasanam offering during the AarAdhanam. Peethakavaadai refers to Thiruparivattam (dress piece worn on the head), an amsam of PeethAmparam adored around the waist.

" Kalatthathu uNDu ": Whatever is left after Bhagavath nivEdhanam is the prescribed food for Seshans of the Lord , who introduce themselves as " Thvadheeya bhukthOnjitha sEsha BhOjinaa: " (Your servants , who partake the food offered to You and left over thereafter). Such DhAsAs who eat only Bhagavath PrasAdhan cross Your (VishNU) Maayaa (Ucchishta BhOjinO DhAsAstava MaayAm Taranthi tE). AzhwAr says that dhAsAs of the Lord adorn with relish the Thiru Parivattam used by the Lord , Bhuktha sishta

annam (leftovers from the Lord's nivEdhanam) and the flower garlands used by the Lord as a mark of their DhAsyathvam for the Sarva Seshi , their Lord .

4. Thirukkudanthai Sri RanganAtha Swamy's commentary

" Avan kazhitthanavai koNDu dEha Yaatthirai ". The ParamaikAnthi conduct their life activities by adorning the clothes used by their Lord , decorate themselves with the flower garlands presented earlier to their Lord (Seshi) and sustain themselves by consuming the leftovers from Bhagavath NaivEdhyams. This gives them svaropa siddhi as the seshans of the Lord . This is intrinsic behavior on their part as the servants of the Lord .

ThiruvON dina MangaLAsAsanam: Although the Jn~Ani/ParamaikAnthi carry out the directions of the Lord in every way, they still are not satisfied with the amount of Kaimakryam that they have done and perform MangaLAsAsana kaimkaryam for Him on His birth day driven by the fear that some harm may come to Him on His special day.

" Paduttha PainnAhaNai PaLLikoNDAnukku PallANDu ": AzhwAr and his ghOshti take in the divine beauty of the Lord reclining on AdhisEshan (a blue gem resting on the white mountain of Adhi Seshan) and are afraid of dhrushti dhOsham and perform MangaLAsAsanam to Him to ward off any harm that may come his way.

The ghOshti delights in performing the anuj~nA Kaimkaryam of MangaLAsAsanam along with the Aj~nA Kaimakryam.

Thus ends the 7th Paasuram , which celebrates the Vaibhavam of Jn~Anis performing MangaLAsAsanam to the Lord.

Tenth Pasuram of ThiruppallANDu

yennAL EmperumAn Unranakku adiyOm yenRu yezhutthuppatta
vannALE adiyOngaLadikkudil veedu peRRuynthathu kaaNN
sennALL thORRit-Thirumathuraiut-silai kunitthu Iynthalaya
painnAhat-talai pAynthavanE Unnaip-pallANDu kooruthumE

Meaning according to Dr.V.K.S.N.Raghavan

(The poet-Saint hints of the Svayam-PrayOjana kaimakryam in this Paasuram). Oh Supreme Lord of Ours ! On the very same beautiful day, in which we have written down the treaty of becoming Your servants, the lowly huts of these servants of Yours populated by the generations has gained

Moksham , and final redemption . May we sing hence PallANDu in praise of You , Oh Lord , who has assumed the avatAram of KrishNa , on a benign day , in the sacred city of MathurA , where later You broke the bow (in Kamsas' dhanur - yaaga) and who pounded upon the five-headed naaga (serpent KaaLingan) and controlled him .

1. Sri Upanishad BhAshyakArar's Commentary

In this Paasuram , AzhwAr describes the KaivalyArTees (those who were engaged in kEvala/mere svAthmAnubhavam) reciting PallANDu for Bhagavan as transformed Bhagavath ParALs , who have cast aside all other prayOjanams.

The original Sanskrit Text of Upanishad BhAshyakArar's commentary is beautiful: "Aathma DhAsyam HarE: Saamyam SvabhAvasccha sadhA smara ithyAdhibhi:" nischitha: "asmath SwAmin ! nirupAdhika nithya sEshiNa: Tava vishayE DhAsabhUthA: vayam ithi lEkhana siddhikaram taddhinam " idham srEshta dinam ! asmin dhinE dhAsA: vayam gruhajana parayanthatayA mOksha siddhim sameechina: ".

Oh Lord , who is the Master of all Prapancham! From many janmams to today , we thought of ourselves as independent ones (Svatantrars) instead of Para Tantrars and behaved accordingly. We did not learn about aathma dhAsyam and knowedge that Hari is the Sarva Swamy and felt totally independent of Him . Then we had the benefit of the divine upadEsam of the SadAchAryan and gained knowledge about our Svaroopam as eternal servants to the Lord , Sriman NaarAyaNan . We became Bhagavath ParALs and Bhaagavatha DhAsAs. That day of gaining such knowledge is a day of matchless good fortune for us. This transformation in us to become ananya prayOjanars blessed many generations of our house and has redeemed us all. Therefore, we sing PallANDu out of gratefulness to You, Oh Lord , Who entered the weapons storage area of Kamsan and broke a mighty bow there ! We sing PallANDu to Your heroism in jumping on top of the serpent with five hoods by the name of KaaLingan and subduing his egotistic behavior.

2. Sri Periya ParakAla Muni's commentaries

Oh Supreme Master ! What a miracle it is to see that we have been saved through Your incomparable mercy from falling into the unredeemabale pit of Kaivalyam. With us , our sons and grandsons have gained Moksham through Your merciful intervention. You have corrected us from seeking Kaivalyam and taken us on the high road to Moksham.

3. Thirukkudanthai Desikan's Commentaries

Here, former KaivalyArthees changed through Bhagavath PrabhAvam their futile pursuits and were on their way to Moksham .They are performing PallANDu to

the Lord for His intervention and blessing the entire generation with Moksha Sukham.

4. Thirukkudanthai Sri RanganAtha Swamy's commentary

As KaivalyArthees, We were filled with ahankAram and sought consequently the Kshudra (lowly) PurushArTam of Kaivalyam. Then we fell at Your sacred feet and during that aasrayaNa vELai (Time of seeking Your protection), You uplifted not only us, but many generations following us. After becoming ananya prayOjanars, we perform MangaLASaasanam for You in gratefulness. This is our desired kruthyam (seyya vENDuvathu).

Thus ends the 10th Paasuram , which celebrates the performance of MangaLASaasanam for the Lord by the chastised the former Kaivalya Parars, who had joined AzhwAr's ghOshti as ananya prayOjanars.

Eleventh Pasuram of ThiruppallANDu

alvazhakkonRumilla ANikOttiyUr-kOn abhimAnathungan
selvanaip-pOl ThirumALE ! nAnumunakku pazhavadiyEn
nalvahayAl NamO NaarAyaNAvenRu nAmam pala paravi
palvahayAlum PavitthiranE , Unnai PallANDu kooRuvanE

Meaning according to Dr.V.K.S.N.Raghavan

Oh ThirumALE (Lord of Goddess Lakshmi) ! I am , ever , indeed Your devotee and servant like Selva Nampi (who is said to be the court pandit of Pandyan king VallabhadEvan) , who is bereft of even any trace of wickedness, who is the leader of (the residents of) ThirukkOttiyUr and who stands in high esteem because of his great love for God and God-Men . Oh the Pure One in all grades (i-e., bereft of blemishes to the last core) ! let me sing in praise of You , PallANDu (May You live long) after chanting Your multitudes of names and singing in loud voice and great esteem " NamO NaarAyaNAya " (Oh Lord ! I pay my obsequance to You).

1. Sri Upanishad BhAshyakArar's Commentary

Isvaryam seekers have now joined AzhwAr and the delighted PeriyAzhwAr sings PallANDu to the Lord with them through this eleventh paasuram (IsvaryAbhi: sahithO MangalAnyAsasthE).

Selva Nampi is the nirvAhakar (Leader/abhimAna Tungan) of ThirukkOttiyUr (Sundara GhOshtiPuram), the jewel among the dhivya dEsams of Southern region (Naayaka MaNi) ; He is totally devoid of any gunA dhOshams

(blemishless). "aham , Mama ithyAthi roopa dhur-vyavahAra lEsanApi rahitha: "
(He is free even from traces of dhOshams like ahankAram and MamakAram).

Selva Nampi has no sambhandham (links) to dEvathAntharam (no desire for Gods other than SrIman NaarAyaNan). He is without taste for prayOjanams other than Moksham and Bhagavath Kaimkaryam.

Selva Nampi has no ruchi (desire) for Material wealth (Iswaryam) or Kaivalyam (aathmAvalOkanam). He is lofty with Sri VaishNava SrI because of his travel along the auspicious way marked for Sri VaisdhNavAs by PoorvAchAryAs. As a result, he is beyond the influence of AhankAra-MamakArams. "SrI VaishNavathva abhimAnEna SarvOthkrushta:". Therefore he is "Selvan" (Sampath-PoorNan). He has a lofty status because of his abhimAnam as a SrI VaishNavar.

Oh Prabhu SrIman NaarAyaNaa ! Sriya: PathE ! adiyEn is also Your dhAsan like Selva Nampi. adiyEn is an old DhAsan to You in every way (Sriya: PathE ! Sampath PoorNaa! Selva Nampiriva ahamapi Tava praacheena dhAsa :).

adiyEn has adopted DhAsya Vruthti (mode of life as Your DhAsan) as my kula Dhanam (Family's Iswaryam) and Moola dhanam (Founding Capital). Oh Lord ! You are Suddha Svaroopi by every measure (ParipoorNa Suddhan). adiyEn meditates on the deep meanings of Your Moola Manthram without the first and last aksharam (NamO NaarAyaNaya) and observe Prapatthi with its six angams (aspects) . " Sameechana vidhayA (nall vahayAl) aadhyanthAkshara virahENa , sarvAdhikAra BhUtha Moola mantram anusandhAya paripoorNa prapatthim anushtAya (NamO NaarAyaNA yenRu) , tathasccha bhOgyathayA bahUni Bhagavan-nAmAni cha sankeerthya (Naamam pala paravi) , sarvAbhi: prakArAi: Paavana (pall vahayAlum PavitthiranE) pallANDu KooruvanE " .

Oh Lakshmi Pathy ! having dhAsya vruthti to You as my Kula dhanam and Moola dhanam , adiyEn reflects on the meanings of "NamO NaarAyaNa" and perform poorNa prapatthi to You. After that (Tathasccha), diyEn recites Your numerous auspicious names as Parama bhOgyam (Recite Your most relishable naamAs as supreme enjoyment). In a way sililar to Selva Nampi , adiyEn hails You with long life (PallANDu) and perform MangaLASAsanam for You with Your Dvi , aayudhams , Jewelery and Sakala ParivAram.

2. Sri Periya ParakAla Muni's commentaries

In this Paasuram , AzhwAr describes the scene , where IswaryArthees like ANDakkulatthAr performing MangaLASAsanam to the Lord like Selva Nampi of ThirukkOshtiyUr without seeking any prayOjanam other than Moksham from and Nithya Kaimkaryam to the Lord .

The glories of Selva Nampi standing in as the model for all Sri VaishNavAs are:
(1) freedom from PrayOjanAnthara Ruchi , (2) freedom from AathmAdheena

BhOgam , (3) Freedom from aparAdha Ruchi , (4) freedom from sathpadha Vanchanai and (6) Freedom from Saasthra DhigkAram. The above are called the trespasses of the Lord's commands (Aj~nAdhilankanam).

Selva Nampi noted for his exemplary dEha Yaathrai (life as an embodied soul on this earth) is free from all of the above blemishes and led a life as an aadharsa purushan (NirvAhakar, abhimAna tungar) at ThirukkOttiyUr , the srEshta dhivya dEsam among the southern uhantharuLiya NilangaL . His title as AbhimAnatungan arises from his leadership in: (1) Veda Maarga Pravartana , darsana pravartana abhimAnam , (2) Sakala uthsava pravartana abhimAnam at the Lord's dhivya desams and (3) Ubhaya VedAnthA Pravartana abhimAnam. These are three boons that made Selva Nampi shine as Selvan/abhimAnatungan. AzhwAr now reminds the Lord that he is also an ancient dhAsan of the Lord like Selva Nampi.

Until now (with the eleven Paasurams, AzhwAr invited the three vargams/categories of people - - Jn~Anis, Kaivalyam seekers and Iswaryam seekers- - to join his group) to sing PallANDu to the Lord. They joined and began to sing PallANDu together. This Paasuram is the nigamana pAsuram (Summing up paasuram) for the dhivya Prabhandham of Thiru PallANDu.

AzhwAr addresses the Lord here as " Pall VahayAlum PavitthiranE ". AzhwAr salutes the Lord who relates to many different kinds of Jeevans (Jn~Anis , KaivalyArthees and IswaryArthees), corrects them and sets them up to seek aathma rakshA baram from Him. He makes them recite His thousand names (Thiruvadi thozhuthu , aayiram naamam sollap-paNNi), and transforms them instantly into the supreme state of Muktha Jeevans (Unnil nenju vayyAthE , paavamE seythu , paavihaL aanavarkkum udanE Moksham anugrahittha Pavithran : " jadithyEva Moksha PrApthyanuguNa Pavithrathva dhAyakanE". YellOrayum pala vahayAlum thirutthum Paavanathvam udayavanE ! PavitthirenE yenkirAr AzhwAr. PallANDu PallANDu Unn Sevvadi Sevvi yenRu VaazhthuhirAr.

Oh Lord , who appeared before all of us and made Yourself visible before the eyes of all human beings here with Your dhivya soundharyam, soukumAryam and LaavaNyam ! This land is an abode for sins due to the erring habits (Trespasses against Your commands) of its residents. Even in such an impure land , You , who is beyond the reach of Parama yOgis , You have presented Yourself with Your DEvis , pariyanams (Nithya sooris) paricchadhams (aayudhams and bhUshaNams). Fearing any harm that might come to You and out of overflowing concern and love , adiyEn and adiyEn's ghOshti sing PallANDu to You now !

3. Thirukkudanthai Desikan's Commentaries

"Vazhakku allAthathu alvazhakku" (The path which is not prescribed by the Lord's SaasthrAs) is alvazhakku .

These alvazhakkus are(1) dEhAthma abimAnam (confusion that aathmA and deham are one and attaching oneself to the body and its pleasures instead of recognizing the differences between perishable body and the eternal jeevan) (2) SvathanrAthama Brahmam : the confusion that the Jeevan is independent and the controller of its own destiny instead of the Lord , (3) dEvathAnthara ruchi (seeking gods other than Sriman NaarAyaNan as the Moksham giver) and (4) prayOjanAnthara ruchi (seeking insignificant golas of life instead of Moksham such as perishable Iswaryam and unsatisfactory Kaivalyam).

Once one emulates a BhagavathOtthamar like Selva Nampi , one has clear knowledge about our dhAsya svaroopam to the Lord and then we have to engage in Karthavyam (that needs to be done as follow up). One of them is the recitation of Moola Manthram: " NamO NaarAyaNAyEthi manthra ; SarvArTa saadhaka:). The other karthavyam is the recitation of the thousand naamAs of the Lord . The observance of these Karthavyams along with the performance of Prapatthi removes all asuddhis and amangaLams and qualifies us to sing PallANDu to the Lord (MangaLAsAsanam for the Sarva Seshi , SarvEswaran).

4. Thirukkudanthai Sri RanganAtha Swamy's commentary

AbhimAna Tungan , Selvan : The VaishNava abimAnam through the statement " DhAsOham " is the resort to us. That makes one filled with VaishNava Sri . This Iswaryam is Svaroopam PrApthi (attainable to us through a clear knowledge of our Svaroopam as the nithya DhAsan to the Supreme Master, Sriman NaarAyaNan).

PazhavadiyEn: Just as Seshithvam (Being the Supreme Master of all) is anaadhi aachAram (ancient trait) for You , being Your servant /dhAsan is anAdhi aachAram for adiyEn . My awakenig resulted from the upadEsam of Moola Manthram (Sakala veda TaathparyamAna Manthra Rahasyam). My activiy thereafter is " adhi thozhuthu aayiram nAmam solluthal ". adiyEn engages ceaselessly in the contemplation of Your Svaroopam , Roopa, GuNa Vaibhavams.

Thus ends the 11th Paasuram, which celebrates the performance of MangaLAsAsanam for the Lord by the former IsvaryArthees, who had joined AzhwAr's ghOshti as ananya prayOjanars. All the three groups are now united in singing PallANDu to the Lord .

Twelfth Pasuram of ThiruppallANDu

PallANDenRu Pavitthiranaip-ParamEttiyai Saarngamennum
villANDAnaRannai VilliputthUr Vittuchittham virumpiya soll
nallANDenRu navinRuraippAr NamO NaarAyaNAyavenRu
PallANDum ParamAthmanai SoozhnthEtthuvAr PallANDE

Meaning according to Dr.V.K.S.N.Raghavan

Phala Sruthi (Fruits) of singing this decad, PallANDu is presented here.

This hymn of PallANDu is composed by VishNuchittaa (Or PeriyAzhwAr) of SrivilliputthUr . He has sung in praise of the Lord , Pavitthiran (the most sacred God) and ParamEshti (the Supreme Being and the Over-Lord , dwelling in Parama Padham or Sri Vaikuntam). VishNuchitthA praises Him, " May You be prosperous Forever ". Those who recite this hymn , considering that their coming across this hymn , is indeed a good and auspicious year (hour) and also chanting "Namo NaarAyaNaya", They will gain entry into Moksha and sing in praise of the Supreme Being " PallANDu " there living within His close quarters and surrounding Him.

1. Sri Upanishad BhAshyakArar's Commentary

Sri RangarAmAnuja Muni describes the AzhwAr's MangaLASAsanam this way: "Paavana-tamam ParamEshtinam Saarnga naama dhanur-dharam , Swaaminam , SrInavyadhanva puravAsinA SrI VishNuchitthEna ithyAdhi roopENa saanurAgam krutham kaimakrya roopam yEnam MangaLASAsana Prabhandham asmAkam sameecheenOyam vathsara ithi".

AnusandhAnA: anushtithOpaayascchEth prapatthim anushtAya,
anushithOpaayaasccha bhOgyathayA yaavath sarIreea paatham dhvayam
anusandhatha: dEHapAthAnanatharam cha ParamAthmAnam
paravruthyAvastithaa: SarvAn kaalAn (PallANDu) gaaTAM anusandheeran,
Jithantha ithivath, "yEthath SaamagAyannAstE" ithi hi SrUyathE ".

Here AzhwAr describes the effect of such MangaLASAsanam and the fruits thereof. The Lord who is being hailed with long life is by nature Parisuddhan and eternal ; He is established in His divine abode and handles effectively the powerful bow known as Saarngam. This PallANDu prabhandham was composed by PeriyAzhwAr of Pandyan Kingdom's city , SrI VilliputthUr with prEmai and originated in the form of Service to Him (Bhagavath Kaimakrya Roopam). Those who recite this PallANDu state that it is their BhAgyam. Those reciting PallANDu prabhandham will be blessed if they have not completed their Prapatthi anushtAnam with soubhAgyams on this earth. Those reciters, who have observed Prapatthi will have special phalans. They will spend their days here with parama BhOgya chinthai and at the end of their life on earth will join the eternally liberated souls in Sri Vaikuntam as MukthAs and will sing PallANDu to the Lord at Parama Padham and perform MangaLASAsanam like "Jitham tE" and "yEthath SaamagAyannAstE" as stated by the Upanishads.

2. Sri Periya ParakAla Muni's commentaries

In this paasuram , AzhwAr lets us know of the Phalans of learning the meanings of ThiruppallANDu from a Sadaachaaryan and teaching it to others.

He points out that one has to sing PallANDu to the Lord with PrEmai , Bhakthi and concern (Parivu). SrIman NaarAyaNan is introduced to us in this context as (1) Pavithran (2) Bhava Vidhvamsakan (3) ParamEshti (4) Padha PrApaakan and (5) VirOdhi Nivarthakan. Pavithran denotes His Supreme sacrdness. Bhava Vidhvamsakan stands for His power to destroy SamsAric ills. ParamEshti reminds us of His status as SrI Vaikunta NATHan. Padha Praapakan tells us that He is the goal and as the One who grants us Moksham to get us the boon of eternal kaimakryam at His Parama Padham.

3. Thirukkudanthai Desikan's Commentaries

After describing the modes of Jn~Anis, KaivalyArthees and IswaryArthees joining AzhwAr's ghOshti to sing PallANDu , AzhwAr describes the PrabhAvam (Glories) of singing ThiruppallANDu to the Lord for the benefit of Bhagvath anAsraya SamsAris (Those struggling in the ocean of SamsAram and do not think of the Lord as their Protector). AzhwAr reminds them that the Lord is Svatha: Parisuddhan (Intrinsically Pure & sacred) and as the Ubhaya VibhUthi Naathan with permanent residence in Sri Vaikuntam . AzhwAr advises them to seek the Lord since He is BhOgya BhOgOpakaraNa BhOga SthAna Samruddhan (He is the abode of all enjoyable vasthus and Tatthvams , the upAyams to those BhOgams and the abode to enjoy them).

AzhwAr is VishNu Chittar , who has the Lord always on his chittham (mind). This PallANDu to the Lord was created by the AzhwAr for the upliftment of the word (Loka UjjeevanArTam).

" NallANDenRu NavinRuraippAr" : The day of reciting PallANDu is NallANDu (Subha dinam , Subha Varsham). Naviluvathu is to chant without interruption after conquering ahamkAram and MamakArams. PallANDu stands for multiples of years (as long as Kaala Tathvam exists). To gain the Phalan of enjoying the Lord at the Parama Padham, where there is no interplay of Kaala Tathvam , one has to recite the PallANDU on this earth , where there is demarcation by time.

4. Thirukkudanthai Sri RanganAtha Swamy's commentary

Out of his compassion as an AchAryan , AzhwAr reminds the SamsAris that they are also MangaLAsAsana arhars (qualified to perform MangaLAsAsanam to the Lord). Lord is Pavithran (Parama Suddhan) and the touch of an asuddha object by Suddha sathva vasthu will remove the asuddham and create paavanathvam (Sva sambhandhatthAlE asuddharum Suddhar aavAr). That is the power of the Parama Paavaana BhagavAn .

Thus ends the 12th Paasuram , which describes the phalans from the performance of MangaLAsAsanam for the Lord . AzhwAr reminds the SamsAris that the Lord has the power to transform even a nithya SamsAri and make him qualified to join His Nithya Soori GhOshti. He reminds the ChEthanams that they have the yogyathai to perform MangaLAsAsanam and encourages them to engage in such MangaLAsAsanam and reap the fruits of such activity.

ThirupallANDu VyAkhyAanam sampoorNam

PeriyAzhwAr ThiruvadigaLE SaraNam ,
ThUppul KulatthadiyArkaL adiyAr poRRp-padham pORRi
Daasan , Oppiliappan KOil VaradAchAri Sadagopan

Srimate Sri Laksmirisimha Divya Paduka Sevaka
SrivaNN Satakopa Sri Narayana Yatindra Mahadesikaya Nama: