KanaithiLan KaRrerumai
(Thiruppavai Paasuram #12)

Ragam: Kedaragowla (28th Melakartha Hari Kambodh Janyam)
https://en.wikipedia.org/wiki/Kedaragowla

<table>
<thead>
<tr>
<th>ARO:</th>
<th>S R₂ M₁ P N₂ S</th>
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<td>AVA:</td>
<td>S N₂ D₂ P M₁ G₃ R₂ S</td>
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Talam: Adi

Composer: Andal / Godai / Nachiyar (Thiruppavai: Thiruppavai Wikipedia Page)
Version: Akkarai Sisters & Kunnakudi Balamuralikrishna
Lyrics / Meaning Courtesy: https://ramanuja.org/sv/alvars/andal/thiruppavai/verse12.html
Youtube Class: https://www.youtube.com/watch?v=xm-Y31sWx74
Audio MP3 Class: http://www.shivkumar.org/music/Thiruppavai12-class.mp3

Paasuram (Stanza)
KanaithiLan kaRrerumai kanRukku irangi *
ninaiththu mulai vazhiyE ninRu paal cOra *
nanaiththiLam cERaakku naR celvan thangaay *
paniththalai vLha nin vaacaR kadi paRRic *
cinaththiLal thennilangaik kOmaanaic ceRRa *
manaththukku iniyaaNaip paadavum nI vaay thiRavaay *
iniththaan ezhundhiraay eedhenna pEruRakkam *
ananaiththiLan kaRRerumai kanRukku irangi *

Meaning Courtesy: https://ramanuja.org/sv/alvars/andal/thiruppavai/verse12.html

Context: Andal's thirty songs contain the cardinal principles of Vaishnava dharma during the month of Margazhi. Vaishnavas sing these songs to bring peace, prosperity and Divine Grace. Andal assumes the guise of a cowherd girl in these 30 verses. Andal appears intent upon performing a particular religious vow to marry the Lord, thereby obtain His everlasting company, and inviting all her girl-friends to join her. Towards the end we learn that she did not actually perform a religious rite; but is simply praying to be granted the service of the Lord for eternity. She yearns for everlasting happiness and service of the Lord.

Sri Andal continuing her pursuit of waking up the girls to join her on the Margazhi Nonbu (worship) has enrolled 6 girls till now and is now on the door step of the 7th girl. The scene is the house of a cowherd whose magnificent cows are so laden with milk that when the milking is delayed by the cowherd, the cows thinking of their calves start secreting so much milk from their udders in overflow that the ground below becomes slushy. The reference here is that anything is in great abundance it pours forth, abundance of devotion for the Lord, pours forth as divine music. So is the Lord’s compassion for his devotees that it can pour forth for us. Oh girl, we are standing in your courtyard with the early morning winter dew drenching our heads, and singing the praise of the Lord who destroyed the King of Lanka, the Lord who is so dear to our hearts and you are not even responding! Everyone can see us here and you are in such deep sleep, wake up girl and join us for the worship.

(Courtesy: Dr. V.K.S.N. Raghavan): Oh Younger sister of the rich cowherd , whose house is rendered muddy and slushy by the profuse milk flowing from the udders of the (unmilked) She-buffalo, who thinks of her calf, and with great affection spots out abundant milk! Even when we have come all the way to the entrance of your house , unmindful of the heavy dew-fall on our head , and even when we sing (in chorus) to our heart's content , the glory of the dear Lord (viz), RaamA , who has slain angrily the emperor of LankA in the south , nevertheless, you do not respond to us at all and have not opened your mouth . Atleast , kindly get up now ! Why do you prolong your sleep? People in all other houses have already woken up.

Sahitram: kanaithiLan kaRrerumai kanRukku irangi *

Meaning: calling out, (The) young crying buffaloes, for the calves showing motherly affection

kanaithi * calling out
iLam * young
kaRRu * calves
erumai * buffaloes
kanRukku * for the calves
irangi * showing motherly affection

Sahitram: ninaiththu mulai vazhiyE ninRu paal cOra *

Meaning: thinking (of those calves) (their) breasts -through them- standing milk flows.
ninaithu                       thinking (of those young calves)
mulai vazhi E                       immediately through their adders or breasts
('E' signifies emphasis)
ninRu                                continuous flow, without a break
paal                                 milk
cOra                                 flows

Sahityam: nanaiθhilam cERaakkum naR celvan thangaay *
Meaning: Wet (now the) house  swampy has become. (Oh you) good  prosperous cowherd  sister (of Lord Krishna's friend)!
Nanaiθhilam -- Wet house
cERaakkum -- swampy
naR celvan thangaay -- sister of the friend of Krishna

Sahityam: paniththalai vIzha nin vaacaR kadai paRRic *
Meaning: mist (on our) heads  (is) falling  (and we) your outside entrance (are) holding on to.
paniththalai vIzha -- the morning mist is falling on our heads
nin vaacaR -- outside your entrance
kadai paRRic -- we are holding on to (the gate)

Sahityam: cinaththinaal themilangaik kOmaanaic ceRRa *
Meaning: because of anger  Southern Lanka's  ruler  (was) destroyed (by the Lord)
Cinaththinaal -- because of anger
thennilangaik -- southern (“then”) lanka (“ilangai”)
kOmaanaic ceRRa -- destroyed the demon ruler

Sahityam: manaiθhiθkku iniyaanaip paadavum nI vaay thiRavaay *
Meaning: For the mind  sweet thoughts  we are singing.  You  mouth (are) not opening
manaiθhiθkku - For the mind
iniyaanaip - sweet
paadavum - songs (we are singing)
nI vaay thiRavaay -- you (nI) are not opening (thiravaay) your mouth (vaay)

Sahityam: iniththaan ezhundhiraay eedhenna pEruRakkam *
Meaning: Now at least  wake up  .  What is this  big sleep ?
iniththaan ezhundhiraa -- at least now, wake up
eedhenna - what is this?
pEruRakkam -- big sleep

Sahityam: anaθiθhillath thaarum aRindhu EIoR empaavaay.
Meaning: Other  house people  none (of them have) forgotten ? (They are awake). Come (Let us do) (the penance of) paavai
nOmbu
anaθiθhillath - other houses
thaarum -- the people
aRindhu - have not forgotten (they are awake)
EIoR empaavaay. -- come lets do the penance.

Paasuram (Stanza)
kanaιθθhiθLn kaRRe rumai kanRukku irangi *
ninaiθθthu mulai vazhiyE ninRu paal cOra *
nanaiθθhilam cERaakkum naR celvan thangaay *
paniθθthlai vIzha nin vaacaR kadai paRRic *
cinaiθθthinaal themilangaik kOmaanaic ceRRa *
manaiθθhukku iniyaanaip paadavum nI vaay thiRavaay *
iniththaan ezhundhiraa eedhenna pEruRakkam *
anaiθθhillath thaarum aRindhu EIoR empaavaay.

Sahityam: kanaιθθhiθLn kaRRe rumai kanRukku irangi *
Meaning: calling out, (The) young  crying  buffaloes  , for the calves  showing motherly affection
kanaιθθthu -- calling out
iθθm young
kaRRu calves
erumai
kanRakku
for the calves
irangi
showing motherly affection

1) R R R R; R: mggr
   S: ; ; - N S - rm rSr; S, n rsnd P; P; ||
   Ka nai thiLan ka- Re- ru - mai
   kan - Ru kki (i)ran- - - - - - gi*

2) R R R R; R rr mgrr
   mGr S; ; ; - N S - rm rSr; S, n rsnd DP; P; ||
   Ka nai thiLan ka- Re- ru - mai
   kan - Ru kki (i)ran- - - - - - gi*

3) R R R R; R P dpmg
   mGr rmgr | S; - N S - rm rSr; N; srgr nsrs ndP P; ||
   Ka nai thiLan ka- Re- ru - mai
   kan - Ru kki (i)ran- - - - - - gi*

Sahityam: ninaiiththu mulai vazhiyE ninRu paal cOra
*  
Meaning:thinking (of those calves) (their) breasts -through them- standing milk flows.

ninaiiththu
thinking (of those young calves)
mulai vazhi
immediately through their udders or breasts
(E' signifies emphasis)
ninRu
continuous flow, without a break
paal
milk
cOra
flows

1) 2) 3) 4) 5) 6) 7) 8)
   N S R: R R P pmG
   G nr R M | mmG S-S S R M - M; P; ; .m
   psnd P; ||
   Na nai thu mu lai- - va--
   zhi- yE - - - nin - Ru paal cO - - - - - ra

Sahityam: nanaiththilum ceRaakkum naR celvan thangaay *
*  
Meaning:Wet (now the) house swampy has become. (Oh you) good prosperous cowherd sister (of Lord Krishna's friend)!
Nanaiththilum – Wet house
cErAakkuk – swampy
naR celvan thangaay – sister of the friend of Krishna

1) 2) 3) 4) 5) 6) 7) 8)
   - rp mg gs S; rm pn sr G . r - R . R, | ; ; R R
   M G - rS, ; sn sRs ; S ; ; ||
   Na nai-thil-lam ceE - - - - Raakkum naR
   cel- van than-- - - gaay

3) 4) 5) 6) 7) 8)
   nddpmg- rp mg gs S; rm pn sr G . r - R . R, | ; ; R M
   M G - rS, S.n ns Rgr nsrs ndP P; ||
   Na nai-thil-lam cE- - - - Raakkum naR
   cel- van than-- - - - gaay

1) 2) 3) 4) 5) 6) 7) 8)
   nddpmg- rp mg gs S; rm pn sr G . r - R . R, | ; ; R
   rM, rG - rS, sn-sr gr ns ndP P; ||
   Na nai-thil-lam cE- - - - Raakkum naR
   cel- van than-- - - gaay

3) 4) 5) 6) 7) 8)
   nddpmg- rp mg gs S; rsrm pn sr pmmg , r - R . R, | ; ; R P rM, rG - rS,
   nsrs gr ns ndp- mpdp-n ||
   Na nai-thil-lam cE- - - - Raakkum naR cel- van than-- - - gaay
Meaning: mist (on our heads) (is) falling (and we) your outside entrance (are) holding on to.
Paniththalai vela - the morning mist is falling on our heads
nin vaacaR - outside your entrance
kadai paRRic - we are holding on to (the gate)

1 2 3 4 5 6 7 8
; ; - N S R S ; S , n rsnd D P P ; | ; ; M P Dnd dd P ppmg Gmr R – R R ; ||
Pa ni tha lai vI - z - - - zha- nin vaa - cal- ka -- dai -- - - pa RRi

Meaning: because of anger Southern Lanka's ruler (was) destroyed (by the Lord)
Cinaththinaal - because of anger
thenilangaik - southern ("then") lanka ("ilangai")
Komaanaic ceRRa - destroyed the demon ruler

1 2 3 4 5 6 7 8
; ; - R M R M ; ; P : P P : P ; | ; ; - M P D : P ; | pddp mg- G mr- R R ; ||
Ci na thi naal then I lan gai - - kO- maa- nai- - - - - - - ceRRa
; ; - R M R M ; ; P : P P ,m- P ; | ; ; - M P D : P ; | pddp mg- G mr- R R ; ||
Ci na thi naal then I lan gai - - kO- maa- nai- - - - - - - ceRRa
; ; - R M R M ; rm rmpn prnsnd P P ,m- P ; | ; ; - M P D : P ; | pddp mg- G mr- R R ; ||
Ci na thi naal then I lan gai - - kO- maa- nai- - - - - - - ceRRa

Meaning: For the mind sweet thoughts we are singing. You mouth (are) not opening
Manaththukku - For the mind
iniyaanaip - sweet
paadavum - songs (we are singing)
Nl vaay thiravaay - you (nl) are not opening (thiravaay) your mouth (vaay)

1 2 3 4 5 6 7 8
; ; rd dp M G ; Gmr R ; rmgG S ; | ; ; rm , mgr- M ; P ; P , m psnd P ; ||
Ma- na-thu kkl ni- - yaa- - - - nai - - - paa- da vum nl vaay th-Ra- vaay *

Meaning: Now at least wake up. What is this big sleep?
Iniithaam echundhiraay - at least now, wake up
Eedhenna - what is this?
P eruRakkam - big sleep

1 2 3 4 5 6 7 8
; ; - R mg gs S ; rm pn sr G , r - R , R , | ; ; R R M G – rS , sn sn sR rs ndP P ; ||
I ni- than e zhun-- -- dhi raay -- ee - dhen- na- pE- - ru- -- Ra- kkam *
1 2 3 4 5 6 7 8
Nddpmg- rp mg gs S ; rm pn sr G , r - R , R , | ; ; R M rG , rS , S , n Sg r rs ndP P ; ||
I ni- than e zhun- - -- dhi raay -- ee - dhen- na- pE- - ru- -- Ra- kkam *
Sahityam: anaiththillath thaarum aRindhu ElOr empaavaay.
Meaning: Other house people none (of them have) forgotten ? (They are awake). Come (Let us do) (the penance of) pavaai nOmbu
anaiththillath - other houses
thaarum – the people
aRindhu - have not forgotten (they are awake)
ElOr empaavaay. – come lets do the penance.

Additional Meanings: http://www.ibiblio.org/sripedia/ebooks/tpv/vstp12.html
kanaiththu iLam kaRRu erumai kanRukku irangi
calling out, (The) young crying buffaloes , for the calves showing motherly affection

ninaiththu mulai vazhiyE ninRu paal eOra
thinking (of those calves) (their) breasts -through them- standing milk flows.

nanaithth illam cER aakkum naR celvan thangaay
Wet (now the) house swampy has become. (Oh you) good prosperous cowherd sister (of Lord Krishna's friend)!

pani ththalai vilzha nin vaacaR kadai paRRic
mist (on our) heads (is) falling (and we) your outside entrance (are) holding on to.

cinath thinaal themn ilangaik kOamaanic ceRRa
because of anger Southern Lanka's ruler (was) destroyed (by the Lord)

manath thukku iniyaanaip paadavum nI vaay thiRavaay
For the mind sweet thoughts we are singing. You mouth (are) not opening

ini ththaan ezhundhiraay eedh enna pEr uRakkam
Now at least wake up . What is this big sleep ?

naithth illath aarum maRindhu
Other house people none (of them have) forgotten ? (They are awake)

El Or empaavaay
Come (Let us do) (the penance of) pavaai nOmbu