amparamE thaNNIrE
(Thiruppavai Paasuram #17)

Ragam: Kalyani (65th Melakarta Raga)
ARO: S R₂ G₃ M₂ P D₂ N₁ Š
AVA: Š N₁ D₂ P M₂ G₁ R₂ S

Talam: Khanda Chapu
Composer: Andal / Kodai / Nachiyar (Thiruppavai: Thiruppavai Wikipedia Page)
Version: Akkarai Sisters & Kunnakudi Balamuralikrishna
(https://www.youtube.com/watch?v=VdhieK_9KIQ )
Lyrics / Meaning Courtesy: http://www.ibiblio.org/sripedia/ebooks/tpv/vstp17.html
Youtube Class: https://www.youtube.com/watch?v=NQuJSs87pw0
Audio MP3 Class: http://www.shivkumar.org/music/Thiruppavai17-class.mp3

Paasuram (Stanza)
amparamE thaNNIrE cORE aRaN-ceyyum *
emperumaan nan^thakOpaalaa ezhun^thiraay *
kompanaarkku ellaam kozhun^thE kula-viLakkE *
em-perumaatti yacOthaay aRivu-Raay *
amparam UtaRuththu ONGki uLaku aLan^tha *
umpar kOmaanE uRaNGkaathu ezhun^thiraay *
cem poR kazhalati celvaa palathEvaay *
umpiyum nIyum uRaNGkEl Or empaavaay.

Meaning Courtesy: http://www.ibiblio.org/sripedia/ebooks/tpv/vstp17.html
{ Additional sites: http://www.asayana.com/religion/18-2/ ;
https://www.sadagopan.org/pdfuploads/Thiruppavai-VS.pdf }

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.

In the previous Paasuram, the gatekeepers were requested to open the doors of NandagOpA's palace so that the Gopis can get inside and wake up King NandagOpA, Queen YasOdha, Lord KrishNA and Prince BaladEvan, the elder brother of Sri KrishNA. The gatekeepers obliged and the Gopis stand now in front of the bed chambers of each of them and appeal to them to awaken.

LITERAL MEANING OF THE PAASURAM (DR. V. K. S. N. RAGHAVAN):
Oh King NandagOpA, Our Sire and the one reputed for high charity in giving away many clothes, abundant water, and large quantity of food! Kindly awaken! Oh Queen YasOdha, Lord KrishNA and Prince BaladEvan, the elder brother of Sri KrishNA. The gatekeepers obliged and the Gopis stand now in front of the bed chambers of each of them and appeal to them to awaken.

Sahityam: amparamE thaNNIrE cORE aRaN-ceyyum *
Meaning:
amparamE thaNNIrE cORE aRaN-ceyyum *
The clothes  cool water  food (You who)  gave to charity
amparamE - clothes
thaNNIrE - cool water
cORE - food (rice)
aRaN-ceyyum -- gave to charity
Sahityam: emperumaan nan^thakOpaalaa ezhun^thiraay *
Meaning:
emperumaan nan^thakOpaalaa ezhun^thiraay *
Our leader NandaGopAlan wake up.
emperumaan - our leader
nan^thakOpaalaa - Nandagopalan
ezhun^thiraay * - please wake up

Sahityam: kompanaarukku ellaam kozhun^thE kula-viLakkE *
Meaning:
kompanaarukku ellaam kozhun^thE kula viLakkE *
The women folk - all - (the) leader (of) (and the) light of the family
kompanaarukku - women folk
ellaam - all
kozhun^thE - leader of
kula viLakkE * - light of the community (family)

Sahityam: emperumaatti yacOthaay aRivuRaay *
Meaning:
emperumaatti yacOthaay aRivuRaay *
Our Lady YasOdha come to senses.
emperumaatti - Our Lady
yacOthaay - Yashodha
aRivuRaay * - wake up (come to senses)

Sahityam: amparam UtaRuththu ONGki uLaku aLan^tha *
Meaning:
amparam UtaRuththu ONGki uLaku aLan^tha *
Sky (you who) split open (You the) giant (the) world (that) measured
amparam - Sky
UtaRuththu - split open
ONGki - (with a) giant stride
uLaku - the world
aLan^tha * - (you) measured

Sahityam: umpar kOmaanE uRaNGkaathu ezhun^thiraay *
Meaning:
umpar kOmaanE uRaNGkaathu ezhun^thiraay *
devas King (of) stop sleeping (and) wake up .
umpar - devas
kOmaanE - king of
uRaNGkaathu - stop sleeping
ezhun^thiraay * - wake up

Sahityam: cem poR kazhal atic celvaa palathEvaa *
Meaning:
cem poR kazhal atic celvaa palathEvaa *
Pure gold anklets (on) feet (wearing) prosperous BalarAma
cem poR - pure gold
kazhal - anklets
atic - feet
celvaa - prosperous
palathEvaa * - BalarAma

Sahityam: umpiyum nIyum uRaNGKeI Or empaavaay.
Meaning:
umpiyum nIyum uRaNGKeI Or empaavaay
Your brother and you wake up. Come (Let us do) (the penance of) paavai nOmbu
umpiyum - your brother
nIyum - and you
uRaNGKeI - wake up
Or empaavaay - lets do the penance of paavai nOmbu

Paasuram (Stanza)
amparamE thaNNIrE cORE aRaNYceyyum *
emperumaan nan^thakOpaalaa ezhun^thiraay *
kompanaarkku ellaam kozhun^thE kulaviLakkE *
emperumaatti yacOthaay aRivuRaay *
amparam UtaRuththu ONGki uLaku aLa^n^tha *
umpar KomaanE uRaNGkaathu ezhun^thiraay *
cem poR kazhalatic celyaa palathEvaay *
umpiyum nlyum uRaNGkEl Or empaavaay.

**Sahityam: amparamE thaNInE cORE aRaNYceyyum** *

**Meaning:**
**amparamE thaNInE cORE aRaNYceyyum** *
The clothes cool water food (You who) gave to charity

**amparamE** - clothes
**thaNInE** - cool water
c**ORE** - food (rice)
a**RaNYceyyum** -- gave to charity

; R G rs R || G, g ; G ; ; ; gm , P, P || pm nd pm - gr rg || Am para-mE than - NI - rE sO- - RE a- RaN-- -- cey-yum *
R- R G rs R || G, g ; G ; ; ; gm , P , P || pm nd pm - gr G || Am para-mE than NI - rE sO- - RE a- RaN-- -- cey-yum *
R- R G rsN R || NR nr G- g ; G ; ; ; nd , P , P || pm nd pm - gr g-r || Am para-mE than - - NI - rE sO- - RE a- RaN-- -- cey-yum *

**Sn: R G rsN R || nrgm ddpmG- g , G , ; ; ; nd , P, P || pm nd pm - gr G ||**
Am para-mE than - - - NI - rE sO- - RE a- RaN-- -- cey-yum *

**Sahityam: emperumaan nan^thakOpaalaa ezhun^thiraay** *

**Meaning:**
**emperumaan nan^thakOpaalaa ezhun^thiraay** *
Our leader Nandagopalan wake up.
**emperumaan** - our leader
**nan^thakOpaalaa** - Nandagopalan
**ezhun^thiraay** * - please wake up

; G N D P || mdpm G G R - rg || , rdS n R ; - gd || , PpG M P ; || Em peru maan nan - - tha - kO paa - laa e- zhun- thir aay *

**Sahityam: kompanaanarkku ellaam kozhun^thE kulaviLakkE** *

**Meaning:**
kompanaarkku ellaam kozhun^thE kula viLakkE *
The women folk - all - (the) leader (of) (and the) light of the family
kompanaanarkku - women folk
ellaam - all
ek**ozhun^thE** - leader of
k**ula viLakkE** * - light of the community (family)

; S S S ; || srrs ssnd , p || P , d dNp - , p || pdN S S S ; ; ; ; ; ; ; || Kompa naar kkel- laam- ko zhun thE ku la- viLakkE *

; S S S ; || srrs ssnd , p || P , d dNp - , p || pdN S S S ; ; ; ; ; ; ; || Kompa naar kkel- laam- ko zhun thE ku la- viLakkE *
dn- S S S ; || mdnr ssnd , p || P , d dNp - , p || pdN S S S ; ; ; ; ; ; ; || Kompa naar kkel- laam- ko zhun thE ku la- vi- LakkE *
dn- S S S ; || md ngrg sndpgm ; p || P D sNp - , p || pdN rsn-dn-p ||
Kompa naar kkel- laam- ko zhun thE ku la-- vi- La-kkE *

dn- S S S ; || md ngrg sndpgm ; p || P D sNp - , p || pdN S S S ||
Kompa naar kkel- laam- ko zhun thE ku la-- vi La-kkE *

Sahīvam: emperumaatti yacOthaay aRivuRaay *

Meaning:
emperumaatti yacOthaay aRivuRaay *
Our Lady YasOdha come to senses .
emperumaatti - Our Lady
yacOthaay - Yashodha
aRivuRaay * - wake up (come to senses)

; D , Gr- S || ssnd pd N - S || S ,r snD - P || pPg P P ; ||
Em pe- ru maa- tti- - ya shO- thaay a - Ri-- vu Raay *

; D , Gr- S || ssnd pd N - S || S ,r snD - pd || pPg P P ; ||
Em pe- ru maa- tti- - ya shO- thaay a - Ri-- vu Raay *

; D , Gr- S || ssnd pd N - sn || grsn rsnd - pm || gm pd nd- pm gr ||
Em pe- ru maa- tti- - ya shO- thaay a - Ri-- - - vu- Raay *

sn- D , Gr- S || ssnd pd N - sn || grsn rsnd - pm || gm pd nd-pm gr ||
Em pe- ru maa- tti- - ya shO- thaay a - Ri-- - - vu- Raay *

Sahīvam: amparam UtaRuthhu ONGki uLaku aLan^tha *

Meaning:
amparam UtaRuthhu ONGki uLaku aLan^tha *
Sky (you who) split open (You the) giant (the) world (that) measured
amparam - Sky
UtaRuthhu - split open
ONGki - (with a ) giant stride
uLaku - the world
aLan^tha * - (you) measured

; r , g N R || ; g g , G , G || ; g m , P , P || pmnd pmgr - rG ||
Am pa ra mU ta Ru thON Gki u - La ka aLan- - - tha *

Sahīvam: umpar kOmaanE uRaNGkaathu ezhu^thiraay *

Meaning:
umpar kOmaanE uRaNGkaathu ezhu^thiraay *
deVaS King (of) stop sleeping (and) wake up .
umpar - devAs
kOmaanE - king of
uRaNGkaathu - stop sleeping
ezhu^thiraay * - wake up

; g , n dpP || dpmg G R- rg || rsS R ; gd || pPg M , P , ||
Um par kO- maa- nE - u- RaN Gkaa the- zhun- thi raay *

Sahīvam: cem poR kazhalatic celay aa palathEvaa *

Meaning:
cem poR kazhal ati celay aa palathEvaa *
Pure gold anklets (on) feet (wearing) prosperous BalarAma
cem poR - pure gold
kazhal - anklets
ati - feet
The ascendance of NandagOpar in this order of salutation (EmperumAN NandagOpAlA) may sequentially awakened as symbols of AchAryan, Thiru Mantiram, the Meaning of Thiru Mantiram and the Essence of Thira Manthiram (AshiAsharam, Moola Manthiram).

The ascendance of NandagOpar in this order of salutation (EmperumAN NandagOpAlA) may sound odd, but he is the NiyAmakan (commander) of even the Sarva NiyAmakan (Our Lord, the controller and commander of one and all).
In this paasuram EmperumAn NandagOpan is identified as performing dhAnam of Amparam, TaNNIr and sORu. Amparam stands for AakAsam (Sri Vaikuntam: ParamAkAsa sabdha Vaachya pradesam /"nalamanthamillAthOr Naadu"). NandagOpan is invoked FIVE times in ThiruppAvai (Paasurams 1, 16, 17, 18 and 21) to perform MangaAsasanam for His generosity, parAkramam and wealth.

YasOdhai is awakened next as “kompanArkellAm kozhundhE KulaviLakkE”. She is the One, who has the bhAgyam of having the Lord as Her son (ThiruviilEn yEnonRum peRRilEn, yellaam dhaiva nangai yasodhai peRRaaLe). YasOdha is the brightest lamp of the GopaAl kulam (Kula ViLakkku) for enhancing the radiance of “Aayar kulatthinil thOnRum aNi viLakkku” (Lord KrishNA). NandagOpan and YasOdha are extrapolated to the ranks of the Lord and His PirAtti here.

Next KaNNan (YasOdhai iLam singam) is awakened with the appeal (ampaara mooDaRuthu Ongi ulahaLantha Umbar kOmAnE! turangAtha yezhunthirAi). Here, the link between KrishNan and His earlier ThrivikramAvatharam is made. Thrice in ThiruppAvai, ANDAL refers to ThrivikramAvatharam (Paasuram 3, 17 and 18) as “Ongi UlahaLantha Uthaman, UlahaLantha Umbar KomAnE and anRivvulaham aLanthAi adip pORRI”. YasOdhai herself warns the people of Gokulam not to mistake the Kuttik KaNNan as helpless One and asks them to go find out about His power and soulabhyam from MahA Bali Chakravarthy (SiRiyan yenRu yenniLam singatthai ihazhEl KaNDAi, siRumayin vaarthayai Maavaliyidaic-chenRu kEL”. In ThrivikramAvatharam, His sacred feet touched every one in the Universe independent of their rank, status, education or tapas. KaNNan at Gokulam mingled with the cowherd girls and boys as well as with kings and sages later at BrundhAvanam and DhvArakai.

Thus, this ease of access (Soulabhyam) is common both to KrishNAvathAram and ThrivikramAvathAram and the Gopis celebrate this aspect of BhagavAn's kalyAna guNams.

The Gopis awaken KrishNA; He does not stir. They recognize that He has to be awakened through His elder brother, BaladEvan and address latter as the heroic one (SempoRRk Kazhaladi SeLvA Bali dEvA”). They ask the brothers to awaken together and bless them (Umpiyum Neeyum uRangEl). The combined appeal to the BhAgavathOtthaman BalarAman (AdhisEshAvathAram) and BhagavAn is for reminding us that BhAgavath Seshathvam and Bhagavath Seshathvam are inseparable.

Sri P. B. A. Swamy referred to “Amaparam” earlier as AakAsam or Sri VaikunTam (ParamAkAsam). The next dhAnam that NandagOpan is known for is the giving away of water (TaNNIr) for those, who are thirsty. TaNNIr here stands for Virajai, the sacred river in Sri VaikaNTam. The One, who bathes people in Virajai is recognized as NandagOpan. “sORu” is the annam identified in Upanishad (annam BramhEthi vyajAnAth). AchAryan is the One, who helps us experience BramhAnubhavam with Saama GhAnam (ahamanAthOham annAthOham). As Swamy NammAzhwAr recognized (“Yeduttha pErALan NandhagOpan”), the king of Gokulam is equatable to AchAryan. He had the incomparable wealth of KaNNan as his child and had ParipUrNa BramhAnubhavam.