

amparamE thaNNirE  
(Thiruppavai Paasuram #17)

Ragam: Kalyani (65<sup>th</sup> Melakarta Raga)

[https://en.wikipedia.org/wiki/Kalyani\\_\(raga\)](https://en.wikipedia.org/wiki/Kalyani_(raga))

ARO: S R<sub>2</sub> G<sub>3</sub> M<sub>2</sub> P D<sub>2</sub> N<sub>3</sub> Ś ||

AVA: Ś N<sub>3</sub> D<sub>2</sub> P M<sub>2</sub> G<sub>3</sub> R<sub>2</sub> 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](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 palathEvaa \*  
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 Marghazhi. 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 NandagOpan's palace so that the Gopis can get inside and wake up King NandagOpan, 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, the foremost scion among women of sterling character (lit. who are slim and firm like Vanjik Kombhu)! Oh Devi, who is the beacon light (of the whole woman kind! Please rise up! Oh Lord of Gods, who grew (into a gigantic form) and pierced through the space, and measured (with two steps) all the worlds! Please refrain from sleep and get up! Oh Prince BaladEvA (the strong and powerful Lord) adorning the golden anklets of a Hero! May Your younger brother and yourself get up without prolonging your sleep (uRangEl).*

*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 - Nandagopala

ezhun^thiraay \* - please wake up

Sahityam: kompanaarkku ellaam kozhun^thE kula-viLakke \*

Meaning:

kompanaarkku ellaam kozhun^thE kula viLakke \*

The women folk - all - (the) leader (of) (and the) light of the family

kompanaarkku - 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

ati - feet

celvaa - prosperous

palathEvaa \* - BalarAma

Sahityam: umpiyum nIyum uRaNGkEl Or empaavaay.

Meaning:

umpiyum nIyum uRaNGk El Or empaavaay

Your brother and you wake up . Come (Let us do) (the penance of) paavai nOmbu

umpiyum - your brother

nIyum - and you

uRaNGk - wake up

El 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 aLan^tha \*  
 umpar kOmaanE uRaNGkaathu ezhun^thiraay \*  
 cem poR kazhalatic celvaa palathEvaa \*  
 umpiyum nlyum uRaNGkEI Or empaavaay.

Sahityam: amparamE thaNNIrE cORE aRaNYceeyum \*

Meaning:

amparamE thaNNIrE cORE aRaNYceeyum \*

The clothes cool water food (You who) gave to charity

amparamE - clothes

thaNNIrE - cool water

cORE - food (rice)

aRaNYceeyum -- gave to charity

; R G rs R || G , g ; G ; || ; gm , P , P || pm md 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 - Nandagopala

ezhun^thiraay \* - please wake up

; G N D P || mdpm G G R - rg || , rsS n R ; - gd || pPg M P ; ||  
 Em peru maan nan - - tha - kO paa - laa e- zhun- thi raay \*

Sahityam: kompanaarkku ellaam kozhun^thE kulaviLakke \*

Meaning:

kompanaarkku ellaam kozhun^thE kula viLakke \*

The women folk - all - (the) leader (of) (and the) light of the family

kompanaarkku - women folk

ellaam - all

kozhun^thE - leader of

kula viLakke \* - light of the community (family)

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

; S S S ; || snrs ssnd , p || P , d dNp - , p || pdN sns-dn-p ||  
 Kompa naar kkel- laam- ko zhun thE ku la-- vi- La-kke \*

dn- S S S ; || mdnr ssnd P || PD sNp - , p || pdN sns-dn-p ||  
 Kompa naar kkel- laam- ko zhun thE ku la-- vi- La-kke \*

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

*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)*

; D , G r- 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 , G r- 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 , G r- 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 , G r- 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 \*

*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*

; , 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 \*

*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*

; , 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 \*

*Sahityam: cem poR kazhalati celvaa palathEvaa \**

**Meaning:**

*cem pOR kazhal ati celvaa palathEvaa \**

*Pure gold anklets (on) feet (wearing) prosperous BalarAma*

*cem poR - pure gold*

*kazhal - anklets*

*ati - feet*

*celvaa - prosperous*  
*palathEvaa\* - BalarAma*

; S S ; S || snrs ssnd pm || G - P D P - P || D N - S ; S ||  
cem poR ka zha-- la- - ti - - cel vaa- pa la - thE vaa \*

; S S ; S || snrs ssnd pm || G - mp D P - P || D N - S ,dn-p ||  
cem poR ka zha-- la- - ti - - cel vaa- pa la - thE vaa \*

dn- S S ; S || mdnr ssnd pm || G - mp D P - P || D N - sn s-dn-p ||  
cem poR ka zha-- la- - ti - - cel vaa- pa la - thE vaa \*

dn- S S ; S || md nrgsr sn dpmg ; || ; - mp D P - P || D N - rs n -dn-p ||  
cem poR ka zha-- la- ti - - - cel vaa- pa la - thE vaa \*

dn- S S ; S || md nrgsr sn dpmg ; || ; - mp D P - P || D N - S ; S ||  
cem poR ka zha-- la- ti - - - cel vaa- pa la - thE vaa \*

*Sahityam: umpiyum nIyum uRaNGkEl Or empaavaay.*

**Meaning:**

*umpiyum nIyum uRaNGk El Or empaavaay*

*Your brother and you wake up . Come (Let us do) (the penance of) paavai nOmbu*

*umpiyum - your brother*

*nIyum - and you*

*uRaNGk - wake up*

*El Or empaavaay - lets do the penance of paavai nOmbu*

; D G R S || ssnd pd N - S || S ,r snD - P || mdpp ,g P P ; ||  
Um pi - yum nI yum u RaN GkE- lOr em- - paa vaay.

; D G R S || ssnd pd N - S || S ,r snD - P || mdpp ; , g M P ||  
Um pi - yum nI yum u RaN GkE- lOr em- - - paa vaay.

; D G R S || ssnd pd N - sn || grsn rsnd - pm || gm pd nd pm gr ||  
Um pi - yum nI yum u RaN GkE- lOr em- - - paa vaay.

sn- D G R S || ssnd pd N - sn || grsn rsnd - pm || gm pd nd pm gr ||  
Um pi - yum nI yum u RaN GkE- lOr em- - - paa vaay.

sn- R G rs R || G , g ; G ; || ; ; ; ; || ; ; ; ; ||  
Am para-mE than NI - rE

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*THE INNER MEANINGS OF THE PAASURAM (SRI PBA SWAMY)*

<https://www.sadagopan.org/pdf/uploads/Thiruppavai-VS.pdf>

*Here NandagOpar, YasOdhai, KrishNan and BalarAman are sequentially awakened as symbols of AchAryan, Thiru Manthiram, the Meaning of Thiru Manthiram and the Essence of Thiru Manthiram (AshtAsharam, Moola Manthram).*

*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 MangaLASAsanam 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 (ThiruvilEn yEnonRum peRRilEn, yellaam dhaiva nangai yasodhai peRRaaLe). YasOdha is the brightest lamp of the GopAla kulam (Kula ViLakku) for enhancing the radiance of "Aayar kulatthinil thOnRum aNi viLakku" (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 (ampara moodaRutthu Ongi ulahaLantha Umbar kOmAnE! urangAthu 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 Uithaman, 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 (SiRiyayenRu yenniLam singathai ithazhEl 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 Bala dEvA"). They ask the brothers to awaken together and bless them (Umpiyum Neeyum uRangEl). The combined appeal to the BhAgavathOrthaman BalarAman (AdhisEshAvathAram) and Bhagavan is for reminding us that BhAgavatha 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 VaikuNTam. The One, who bathes people in Virajai is recognized as NandagOpan. "sORu" is the annam identified in Upanishad (annam BrahmEthi vyajAnAth). AchAryan is the One, who helps us experience BrahmAnubhavam 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 BrahmAnubhavam.*