Unthu Madha Kalitran  
(Thiruppavai Paasuram #18)

Ragam: Saveri (15th Melakarta Janyam)

Talam: Misra Chapu

Composer: Andal / Kodai / Nachiyar (Thiruppavai: Thiruppavai Wikipedia Page)
Version: Akkarai Sisters & Kunnakudi Balamuralikrishna
Lyrics / Meaning Courtesy: http://www.ibiblio.org/sripedia/ebooks/tpv/vstp18.html
Youtube Class: https://www.youtube.com/watch?v=fGuGHkC1p7g
Audio MP3 Class: http://www.shivkumar.org/music/Thiruppavai18-class.mp3

Paasuram (Stanza)

un*thu matha-kaLiRRan Otaatha thOL valiyan *
nan*tha-kOpaalan maru-makale nappinnay *
kan*tham kamazhum kuzhali kaiata thiRavaay *
vان*thu eNGkum kOzhi azaiththana kaaN * maathavip
pan*thai mEl palkal kuyili-naNGkaL kUvina kaaN *
pan*thaar virali un maithhunan pEr paatac *
cen*thaamaarai kaiyaal cIraar vaLai olippa *
vان*thu thiRavaay makizhn^thu ElOr empaaavaay.

Meaning Courtesy: http://www.ibiblio.org/sripedia/ebooks/tpv/vstp18.html

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 this Paasuram, an esoteric doctrine of Sri Vaishnavism is included. According to this doctrine, the Lord and Sri Devi are inseparable and they serve together as UpAyam (means) and UpEyam (Ultimate goal). This fundamental doctrine is known as “Yeka Seshithvam”. With this in mind, ANDAL wakes up Goddess Nappinnai, the consort of the Lord now and appeals to Her.

LITERAL MEANING OF THE PAASURAM

Oh daughter-in-law of King NandaGOpA, who has the proud gait of elephants and who is known for His valiant shoulders with invincible strength (that he would never leave a battle field without victory). Oh Nappinnai! with enchanting fragrant black tresses! Kindly unlock Your door. Hearken, the cocks have awakened now everywhere and are making loud noises.

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Hearken, even the group of cuckoos, sitting on the bower of Madhavi (Karukakkathi) flowers, have cooed gently many times. Oh Young Lady holding the sporting ball with Your fingers as BhOgOpakaraNam! As we wish to sing about Your Lord’s names, please come with joy and open the door with Your red lotus-like soft hands, which create a pleasant sound (sunAdham) from the movement of Your bracelets adorning Your forearms.

Sahityam: un^thu matha-kaLiRRan Otaatha thOL valiyan *

Meaning: un^*thu matha kaLiRRan Otaatha thOL valiyan *

Showing off (your) excitement (like an) elephant (who) does not retreat (and has) shoulders (that are) powerful

un^*thu - Showing
matha - excitement
kaLiRRan - elephant
Otaatha - does not retreat
thoL - shoulders
valiyam * - powerful

Sahityam: nānṭhakOpaalan marumakaLE nappinnaay *

Meaning:
NandagOpan’s daughter-in-law (Oh you) . Oh Nappinai
NandagOpan’s daughter-in-law (you!)
nappinnaay * - Oh Nappinai (PirAtti, incarnation of NilādEvi, wife of Krishna)

Sahityam: kanṭham kamaṇzhum kuzhalai kaiṭai thiRavaay *

Meaning:
kanṭham - fragrant (aka gandham)
kamaṇzhum - smelling
kuzhalai - head of hair
kaiṭai - door
thiRavaay * - please open

Sahityam: vanṭhu eNGkum kOzhī azhāt-ththana kaaN * maathavip

Meaning:
vanṭhu - They are up
eNGkum - everywhere
kOzhī - the hens
azhāt-ththana - are calling
kaaN * - Look!
Maathavip - Madhavi (Kurukkathi) flowers

Sahityam: panṭhāl mEl palkaal kuylī-naNGaL kUVīna kaaN *

Meaning:
panṭhāl - bower arch
mEl - on top of
palkaal - several times
kuylī - cuckoo birds
NaNGaL - of many sorts
kUVīna kaaN * - are singing, Look!

Sahityam: panṭhāunar virali un maiththunan pEr paatac *

Meaning:
panṭhāunar virali un maiththunan pEr paatac *
(Holding) ball (in) fingers (He) your husband (we his) praises (we want to) sing (if you)
panṭhāunar - Holding a ball in
virali - fingers
un maiththunan - your husband
pEr paatac * - names (praises) we want to sing

Sahityam: vanṭhu thiRavaay makizhn’thu ElOr empaavaay.

Meaning:
vanṭhu thiRavaay makizhn’thu El Or empaavaay
(can) Come (and) open (the door) with joy. Come (Let us do) (the penance of) paavai nOmbu
vanṭhu - Come
thiRavaay - open (the door)
Paasuram (Stanza)
un*thu matha-kaLiR Rana Otaatha t hoL valiyan *
nan*tha-kOpaalan maru-makaLE nappinnaay *
kantham kamazhum kuzhali katai thiRavaay *
van*thu eNGkum kOzhi azhaiththana kaaN * maathavip
pan*thai mEl palka kuyili- naNGkaL kUvina kaaN *
pan*thaar virali un maitthunan pEr paatac *
 cen*thaamaaraika kaiyaal cIraar vaLaI olippa *
van*thu thiRavaay makizhn*thu ElOr empavaay.

Sahityam: un*thu matha-kaLiR Rana Otaatha t hoL valiyan *
Meaning:
un*thu matha kaLiR Rana Otaatha thOL valiyan *
Showing off (your) excitement (like an) elephant (who) does not retreat (and has) shoulders (that are) powerful
un*thu - Showing
matha - excitement
kaLiRRan - elephant
Otaatha - does not retreat
thOL - shoulders
valiyan * - powerful

:S : ; R || S : - sr | smp D : ; ; pm | pdsn P D || mP dpm | G S R ; ||
Un- thu - ma tha ka- Li-- tRRan O- taa-- - tha thOL-- va li yan *

:S : ; sr G R- R || S , srsR | smp D : ; ; mp | pdsn rsnp ; D || mP dpm | G S R ; ||
Un- thu - ma tha ka- Li-- tRRan O- taa-- - tha thOL-- va li yan *

Sahityam: nan*tha kOpaalan marumakaLE nappinnaay *
Meaning:
nan*thakOpaalan marumakaLE nappinnaay *
NandagOpan’s daughter-in-law (Oh you !) . Oh Nappinai
nan*thakOpaalan - Nandagopalan’s
marumakaLE - daughter-in-law (you!)
nappinnaay * - Oh Nappinai (PirAtti, incarnation of NilA dEvi, wife of Krishna)

:S | rr G R- rg || sS , snd | ddrs R : ; ; s R | M M P ; || mP : dpm | G R R ; ||
Nan tha- kO paa- - - - - lan- - maru ma ka LE na- ppin- - - nay-

:S : ; sr | rpmg R - rg || sS , snd | ddrs R : ; ; s R | M M P ; || mP : dpm | G R R ; ||
Nan tha- kO paa- - - - - lan- - maru ma ka LE na- ppin- - - nay-

:S : ; sr | rpmg R - rg || sS , snd | ddrs R : ; ; s R | P M P ; || mP : dpm | G R R ; ||
Nan tha- kO paa- - - - - lan- - maru ma ka LE na- ppin- - - nay-

Sahityam: kan*tham kamaZhum kuzhali katai thiRavaay *
Meaning:
kan*tham kamaZhum kuzhali katai thiRavaay *
(with) fragrant smelling head of hair (the) door (please) open.
kan*tham - fragrant (aka gandham)
kamaZhum - smelling
kuzhali - head of hair
katai - door
thiRavaay * - please open

:D | P ; dm- P || D : R | S ; - p D || S ; ; ; - R || S ; r - N P D ; ||
Kan tham - - - ka ma- - zhum kuzha li ka tai - thiRa vaay *
(Holding) ball (in) fingers (He) your husband (we his) praises (want to) sing (if you)

Meaning:

van"thu eNGkum kOzhi azhai-ththana kaaN * maathavip
Are up (everywhere) the hens (and are) calling Look! Kurukkathi flowers

Sahityam: pan"thathal mEl palkaal kuyili-naNGkaL kUvina kaaN *

Meaning:

mEl - on top of
palkaal - several times
kuyili - cuckoo birds
naNGkaL - of many sorts
kUvina - Look!

Papanthu raMMaNM pooDH; || G S R ; ||
Pan thathal mEl pal - - kaal kuyil I - naN GkaL kU- - - - vina kaaN *

Sahityam: pannthaat virali un maiththunan pEr paatac *

Meaning:

pan"thaat virali un maiththunan pEr paatac *

(Holding) ball (in) fingers (He) your husband (we his) praises (names (praises) we want to sing)
In our AarAdhanam, we awaken (invoke) AchAryan and Ananatha.

\(\text{Elm (can)} \ \text{Come (and) open (the door) with joy.}\)

\(\text{Meaning:}\)

\(\text{Sahityam: cent`thaamarakai kaiyaal elraar vaLai olippa *}\)

\(\text{cent`thaamarakai kaiyaal elraar vaLai olippa * (with your) red Lotus hands (with) beautiful bangles jingling}\)

\(\text{cent`thaamarakai - red-lotus}\)

\(\text{kaiyaal - hands (with your)}\)

\(\text{elraar - beautiful}\)

\(\text{vaLai - bangles}\)

\(\text{olippa * - jingling}\)

\(\text{Cen thaa - ma raik - kai yaal}\)

\(\text{Cen thaa - ma raik - kai yaal cl- raar - va Lai o- li- ppa *}\)

\(\text{ndpm-D P dm- P D ; S ; S ; ; ; ; ;} \)

\(\text{ndpm-D pdnd pm- P dsm dNm ; S ; S ; ; ; ; srG R- R ; S , nnsrSr} \)

\(\text{ndpm-D pdnd pm- P dsm dmm d S-S ; S ; ; ; ; sr spmrng r R ; S , nnsrSr} \)

\(\text{Van thu - thi Ra - vaay - makizhn thE - - - - IOr em - - - paa vaay.}\)

\(\text{Van thu - thi Ra - vaay - makizhn thE - - - - IOr em - - - paa vaay.}\)

\(\text{Van thu - thi Ra - vaay - makizhn thE - - - - IOr em - - - paa vaay.}\)

\(\text{Un- thu - ma tha ka- Li- tRRan}\)

\(\text{INNER MEANINGS ACCORDING TO ABHINAVA DESIKAN}\)

https://www.sadogopan.org/pdfuploads/Thiruppavai-VS.pdf

\(\text{In our AarAdhanam, we awaken (invoke) AchAryan and Ananatha-Garuda-VishvaksEnar}\)
(nithyasooris) first and then awaken PirAtti. Here through the awakening of Nappinnai, all the three parties are awakened.

In KrishNavathAram, until the time of the Lord’s residence in Gokulam, Nappinnai PirAtti was PradhAnam (chief wife) and enjoyed the andharangam of the Lord. Nappinnai is the incarnation of NeeLa dEvi. Therefore, the Gopis approach Nappinnai seeking her intercession (ParushakAram). Without ParushakAram of PirAtti, Saasthrams say that one should not approach BhagavAn. Even PirAtti would not intervene unless that the chEthanam has sath sahavAsam and SadAchArya sambhandham. Therefore as poorvAngam (preliminaries), the Gopis related to the gate keepers, and NandhagOpan. Nappinnai’s close relative is NandhagOpan. Therefore, the Gopis address Napinnai cleverly as “NandhagOpAlan MarumahaLE” here.

NandhagOpan’s Isvaram is indicated with “Unthu mathakaLiRRin OdAtha ThOlvaliyan” in this paasuram. Besides his wealth of cattle, NandagOpAlan is known for the herd of elephants befitting his role as the king of GopAs. His Bhuja bala parakramam is also indicated by the reference to the elephants in rut, which NandhagOpan is able to subjugate.

INNER MEANINGS BY PERUKKARANAI SWAMY

Here the PrAdhAnyam of PurushakAra BhUthai, Nappinnai is saluted.

“vanthengum KOZHI azaithatha KaaNN”: The reference to kOzhi (Cock) is a reference to one of the Vaishnava LakshaNams. VaishNavAs are said to be like (1)Kokku (Crane), (2)kOzhi, (3) Uppu (salt) and (4) Oomai (dumb). In the case of kOzhi, it wakes up in the morning and wakes others up by crowing three times. The reasons for crowing thrice are given as: (1) to remind us about thrikAla sandhyAvandhanam (2)To remind us about the japam of three rahasyams: Thirumanthiram, Dhvayam and charama sIOkam (3) to remind us that We need the three lakshaNams: BrAmanathvam, VaishNavathva and Prapannathvam.

kOzhi also stirs up the dirt and picks the essentials and discards the rest (kuppai kILaruthal). It is hence a Saara-grAhi.

INNER MEANINGS OF INDIVIDUAL PASSAGES

Unthu madha KaLLiRRIn: One who has got Ubhaya VibhUthi and therefore does not pay heed to others

OdAtha thOL valiyan: One with unobstructed sankalpam

NandhagOpAlan marumahaLE: Oh MahA Lakshmi, who embraces that Lord of Ubhaya VibhUthi and unobstructed sankalpam!

ghandham kamazhum Kucchali kadai: Please banish the obstacles that stand in the way of attaining Kesavan (Your Lord of fragrant tresses). Please remove our sins and say “asthu tE dayaiva sarvam sampathsyathe”

kOzhi vanthu yengum azhaitthana kANN: Saara-grAhis like us (like kOzhi) are going everywhere you are and performing our prapatthi. Please take note of this.

Maadhavi pandhal mEl pal kaal kuvi Koovina KaaNN: Valmiki, Sukhar and other sages are sitting on the VedAntha SaakhAs and are singing Your Lord’s glories.

panthAr virali unn maitthunar pEr paaDa: For converting us, who are like instruments of play (LeelOpakaranam) for Him into bhOgOpakaraNam for Him

senthAmarai olippa: Please create sunAdhams (auspicious dhvani) from the ornaments that You are wearing

Vanthu thiRavAi: and remove the anger of Your Lord at us!

This paasuram is the second of the three Paasurams, where the most merciful Mother of ours
and the PirAtti of Lord KrishNA, Nappinnai (ILaya Piratti) is being awakened by the assembled Gopis.