

Unthu Madha Kalitran
(Thiruppavai Paasuram #18)

Ragam: Saveri (15th Melakarta Janyam)

<https://en.wikipedia.org/wiki/Saveri>

ARO: S R₁ M₁ P D₁ Ś ||

AVA: Ś N₃ D₁ P M₁ G₃ R₁ S ||

Talam: Misra Chapu

Composer: Andal / Kodai / Nachiyar (Thiruppavai: [Thiruppavai Wikipedia Page](#))

Version: Akkarai Sisters & Kunnakudi Balamuralikrishna

(<https://www.youtube.com/watch?v=fGuGHkC1p7c>)

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

Youtube Class: <https://www.youtube.com/watch?v=sU4jVOvL0dY>

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 nappinnaay *
kan^tham kamazhum kuzhali katai thiRavaay *
van^thu eNGkum kOzhi azhathithana kaaN * maathavip
pan^thal mEl palkaal kuyili-naNGkaL kUvina kaaN *
pan^thaar virali un maiththunan pEr paatac *
cen^thaamaraik kaiyaal cIraar vaLai olippa *
van^thu thiRavaay makizhn^thu ElOr empaavaay.

Meaning Courtesy: <http://www.ibiblio.org/sripedia/ebooks/tpv/vstp18.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 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. Hearken, even the group of cuckoos, sitting on the bower of Maadhavi (Kurukkatthi) 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
valiyan * - powerful

Sahityam: nan^thakOpaalan 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 Nappinay (PirAtti, incarnation of NilA dEvi, wife of Krishna)

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

Sahityam: van^thu eNGkum kOzhi azhai-ththana kaaN * maathavip

Meaning:

van^thu eNGkum kOzhi azhaiththana kaaN * maathavip
Are up and everywhere the hens (and are) calling Look ! Kurukkathi flowers
van^thu - They are up
eNGkum - everywhere
kOzhi - the hens
azhaiththana - are calling
kaaN * - Look!
Maathavip - Madhavi (Kurukkathi) flowers

Sahityam: pan^thal mEl palkaal kuyili-naNGkaL kUvina kaaN *

Meaning:

pan^thal mEl palkaal kuyili naNGkaL kUvina kaaN *
bower (sitting on) top several times cuckoo birds of many sorts (are) singing Look !
pan^thal - the bower arch
mEl - on top of
palkaal - several times
kuyili - cuckoo birds
naNGkaL - of many sorts
kUvina kaaN * - are singing, Look!

Sahityam: pan^thaar virali un maiththunan pEr paatac *

Meaning:

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

Sahityam: cen^thaamaraik kaiyaal cIraar vaLai olippa *

Meaning:

cen^thaamaraik kaiyaal cIraar vaLai olippa *
(with your) red Lotus hands (with) beautiful bangles jingling
cen^thaamaraik - red-lotus
kaiyaal - hands (with your)
cIraar - beautiful
vaLai - bangles
olippa * - jingling

Sahityam: van^thu thiRavaay makizhn^thu ElOr empaavaay.

Meaning:

van^thu thiRavaay makizhn^thu El Or empaavaay
(can) Come (and) open (the door) with joy. Come (Let us do) (the penance of) paavai nOmbu
van^thu - Come
thiRavaay - open (the door)

makizhn^thu - with joy
El Or empavaay - lets do the penance of paavai nombu

Paasuram (Stanza)

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pan^thaar virali un maiththunan pEr paatac *
cen^thaamaraik kaiyaal cIraar vaLai olippa *
van^thu thiRavaay makizhn^thu ElOr empavaay.

*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
*valiyan * - powerful*

; ; pd | S ; ; R || S ; - s r | sn P D ; || ; ; pm | pd N P D || mP dpm | G S R ; ||
Un- thu - ma tha ka- Li- - tRRan O- taa- - - tha thOL - - va li yan *

; ; pd | sr G R- R || S , nsrSr | sn P D ; || ; ; mp | pd pd rsnp ; D || mP dpm | G S R ; ||
Un- thu - - ma tha ka- - Li- - tRRan O- taa- - - - tha thOL - - va li yan *

*Sahityam: nan^thakOpaalan 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 Nappinay (PirAtti, incarnation of NilA dEvi, wife of Krishna)*

; ; S | rr G R - rg || rsS , 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-

; ; sr | rpng R - rg || rsS , 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-

; ; sr | rpng R - rg || rsS , 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 | - NP D ; ||
Kan tham - - ka ma- - zhum kkuzha li ka tai - thiRa vaay *

; ; D | P; dm- P || D; R | S ; , p D || S , r G | S R ; R || S nsrs , r | N D pdrs ||
 Kan tham - - ka ma- - zhum kkuzha li ka tai - - thi Ra vaay *

ndpm- D | pdnd pm- P || drsn dNm ; | , d S , p D || sr G rSr | G R ; R || S nsrs , r | N D pdrs ||
 Kan tham - - ka ma- - zhum kkuzha li - - ka tai - - - thi Ra vaay *

ndpm- D | pdnd pm- P || drsn ddm , d | S S , p D || sr srpmmg | ; R ; R || S nsrs , r | N D D ; ||
 Kan tham - - ka ma- - - - zhumkkuzha li - - ka tai - - - thi Ra vaay *

*Sahityam: van^thu eNGkum kOzhi azhai-thhana kaaN * maathavip*

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Are up and everywhere the hens (and are) calling Look ! Kurukkathi flowers
van^thu - They are up
eNGkum - everywhere
kOzhi - the hens
azhai-thhana - are calling
*kaaN * - Look!*
Maathavip - Madhavi (Kurukkathi) flowers

; ; D | D G R S || S ; , r | sn D , p M || P d S r | sn P D ; || mP , d dpm | G , s R ; ||
 Van then - Gkum kO - - zhi - a zhai tha- na- kaaN * - - - - -

; ; D | srpm gr - S || S ; dsrg | rsnd D , p M || P d S r | sn P D ; || mP , d dpm | G , s R ; ||
 Van then - - Gkum kO - - zhi - a zhai tha- na- kaaN * - - - - -

; ; pd | srpm gr - S || S , n dsrg | rsnd D , p M || gr nd gr | pm gr S ; || mP ; dNdpM | G S R ; ||
 Van then - - Gkum kO - - zhi - a zhai tha- - na- - - - kaaN* maa- - - - tha- vi

*Sahityam: pan^thal mEl palkaal kuyili-naNGkaL kUvina kaaN **

Meaning:

*pan^thal mEl palkaal kuyili naNGkaL kUvina kaaN **
bower (sitting on) top several times cuckoo birds of many sorts (are) singing Look !
pan^thal - the bower arch
mEl - on top of
palkaal - several times
kuyili - cuckoo birds
naNGkaL - of many sorts
*kUvina kaaN * - are singing, Look!*

; ; sr | M ; rM ; || P ; ; | mpD P ; || ; , P p | pm dp D ; || mp ; dpm | G S R ; ||
 Pan thal mEl pal - - - kaal kuyil I - naN GkaL kU- - - - vina kaaN *

; ; sr | M ; pmmRM ; || P ; ; | mpD P ; || ; , P p | pm dp D ; || mp ; dpm | G S R ; ||
 Pan thal mEl pal - - - kaal kuyil I - naN GkaL kU- - - - vina kaaN *

*Sahityam: pan^thaar virali un maiththunan pEr paatac **

Meaning:

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

; ; S | rr G R - R || S , snd | ddrs R ; || ; ; S | R M , M , || P ; ; | mpD P ; ||
 Pan thaa - vi ra - - li - - un - - - mai - thu nan pEr paa - - ta - *

Sahityam: cen^thaamaraik kaiyaal cIraar vaLai olippa *

Meaning:

*cen^thaamaraik kaiyaal cIraar vaLai olippa **
 (with your) red Lotus hands (with) beautiful bangles jingling
cen^thaamaraik - red-lotus
kaiyaal - hands (with your)
cIraar - beautiful
vaLai - bangles
*olippa * - jingling*

; ; D | P ; dm- P || D ; S | S ; S ; || S ; ; | ; ; ; ; ||
 Cen thaa - - ma raik - kai yaal

; ; D | P ; dm- P || D ; S | S ; S ; || ; ; pd | S ; ; - S || S , S r | sn P D ; ||
 Cen thaa - - ma raik - kai yaal cI- raar - va Lai o- li - - ppa *

; ; D | P ; dm- P || D ; S | S ; S ; || ; ; pd | srG R- R || S , nsrSr | sn P pdrs ||
 Cen thaa - - ma raik - kai yaal cI- raar - va Lai o- - li - - ppa *

ndpm- D | P ; dm- P || D ; S | S ; S ; || ; ; pd | srG R- R || S , nsrSr | sn P pdrs ||
 Cen thaa - - ma raik - kai yaal cI- raar - va Lai o- - li - - ppa *

ndpm- D | pdnd pm- P || drsn dNm ; | S ; S ; || ; ; sr | GrsrG R- R || S , nsrSr | sn P pdrs ||
 Cen thaa - - ma raik - kai yaal cI- raar - va Lai o- - li - - ppa *

ndpm- D | pdnd pm- P || drsn dmm , d | S- S , S , || ; ; S | sr srpmmg r R || S , nsrSr | sn P D ; ||
 Cen thaa - - ma raik - - kaiyaal cI- raar - va Lai o- - li - - ppa *

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van^thu - Come
thiRavaay - open (the door)
makizhn^thu - with joy
El Or empaavaay - lets do the penance of paavai nombu

; ; D | D G R - S || S ; ,r | sn D - , p M || P d S r | sn P D ; || mP , d dpm | G,s R ; ||
 Van thu- - thi Ra - - vaay- makizhn thE - - - lOr em- - - paa- vaay.

; ; D | srpm gr - S || S , n dsrg | rsnd D , p M || P d S r | sn P D ; || mP , d dpm | G,s R ; ||
 Van thu- - - thi Ra - - vaay- makizhn thE - - - lOr em- - - paa- vaay.

; ; D | srpm gr - S || S , n dsrg | rsnd D , p M || gr nd gr | pm gr S ; || mpP;dndpM | ; gS R , ||
 Van thu- - - thi Ra - - vaay- makizhn thE - - - lOr em- - - paa- vaay.

; ; sr | M ; ; M || P ; - pm | dp D ; ; || ; ; ; ; ||
 Un- thu - ma tha ka- Li- tRRan

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INNER MEANINGS ACCORDING TO ABHINAVA DESIKAN

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

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, Nappinai 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 (PurushakAram). Without PurushakAram of PirAtti, Saasthrans 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. Nappinai's close relative is NandhagOpan. Therefore, the Gopis address Nappinnai cleverly as "NandhagOpAlan MarumahaLE" here.

NandhagOpan's Isvayam is indicated with "Unthu mathakaLiRRin OdAtha ThOlvaliyan" in this paasuram. Besides his wealth of cattle, NandhagOpAlan 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 azhaitthana 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 sLOkam (3) to remind us that We need the three lakshaNams: BrAmanathvam, VaishNavathvam 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 Kuzhali 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: SaaragrAhis like us (like kOzhi) are going everywhere you are and performing our prapatthi. Please take note of this.

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

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

senhAmarai 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.